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HARIJAN

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Editor: R. V. SASTRY

Under the auspices of The Servants of Untouchables Society

Vol. I]

POONA—SATURDAY, FEBRUARY 11, 1933.

[No. 1

THE CLEANSER.

(A free rendering, from the Bengali, of Satyendranath Dutta's "Souravgar".)

Why do they shun your touch, my friend, and call you unclean
Whom cleanliness follows at every step, making the earth and
air sweet for our dwelling, and ever luring us back from
return to the wild ?

You help us, like a mother her child, into freshness, and uphold
the truth, that disgust is never for man.

The holy stream of your ministry carries pollution away and
— ever remains pure.

Once Lord Shiva had saved the world from a deluge of poison
by taking it himself,

And you save it every day from filth with the same divine
reference—

Come friend, come my hero, give us courage to serve man,
even while bearing the brand of infamy from him.

Satendranath Dutta

WEEK TO WEEK

The Servants of Untouchables Society

During the fortnight ending the 31st Jan. 1933

Temples thrown open

One Sri Raghunath Swami temple at Bhatnagar,
District Gurgaon, Madras.

One Kali temple at Chaurangola, Murshidabad
District, Bengal.

One Vithalnathji temple at Ode village, Kaira
District, Gujarat.

One Sri Annambra Swami temple at Anaparthi,
Guntur District, Krishna District, Madras.

One Shiva temple (newly constructed) near Kings-
way, New Delhi.

Fifteen Shiva Temples in Baroda.

One Shiva temple at Joda, Baran District, U. P.

Wells opened

One well of Meera, Santarua American Estate of
Sahawind gals, Amritsar, Punjab.

Four wells at Lodpur and Kancharwa villages,
Delhi Province.

One newly constructed well of Chaudhary Nankhuan,
near Kingsway, New Delhi.

Schools started

Two night schools in Amritsar and Jaipur districts,
Orissa.

Two night schools in Mody Street, Fort, Bombay.

One night school at Rayanpetah, Madras City.

One night school at Stavel, U. P.

General

1. The Ufial Board has started a free hostel in
Orissa for ten Harijan boys receiving secondary
education. Besides this, the Board has mentioned
student scholarships of Rs. 25— each p. m. to Harijan
boys studying in High Schools of Amritsar, a most back-
ward District of Orissa.

A new boarding house, called "Kalyana Kuti", has
been opened at Cuttack, Orissa, for Harijan students.
The caste students are also allowed admission there.
This was opened by Prof. T. K. Paria.

2. Under the auspices of the Department Dalit-
Shiksha Mandal, Bhatnagar, Punjab, a "parishad" class
has been started for the children of the Harijans to
train them as private or public or Sanshodhan.

3. A Hindu Ashram has been started at Chanda-
singhpura, a suburb of Amritsar, for the education of
Harijan boys.

(Continued on page 2 col. 2)

ITS IMPLICATIONS

REV. Stanley Jones told me a visit the other day *Shastri* calling for *America*. He said that in *America* he would be asked many questions about the campaign against untouchability and that, therefore, some questions which he wanted me to answer. I was glad of the visit and I readily answered his questions. I do not propose to reproduce the whole of our conversation and all his questions and consequences, but I propose to give to the reader the main questions and the substance of my answers.

His first question, then, was—Why do you restrict the movement to the removal of untouchability only? Why not do away with the caste system altogether? If there is a difference between caste and caste, and caste and untouchability, is it not one only of degree?

Answer: Untouchability as it is practised in *Hinduland* to-day is, in my opinion, a sin against God and man and is, therefore, like a poison slowly seeping into the very vitals of *Hinduland*. In my opinion, it has no sanction whatever in the *Hindu* *Shastri* taken as a whole. Untouchability of a heathen kind is undoubtedly to be found in the *Shastri* and it is universal in all religions. It is a rule of meditation. That will exist to the end of time; but untouchability as we are observing to-day in *India* is a hideous thing and wears various forms in various provinces, even in districts. It has degraded both the untouchables and the touchables. It has stunted the growth of nearly all million human beings. They are denied even the ordinary amenities of life. The *castes*, therefore, it is noted, the better for *Hinduland*, the better for *India* and, perhaps, better for mankind in general.

Not so the caste system. There are innumerable *castes* in *India*. They are a social institution. They are so many little gulfs, as was well said by the late Sir William Wilson Hunter. And at one time they served a very useful purpose, or, perhaps, they are even now doing to a certain extent. This institution has superseded to it restrictions which, in my opinion, are undesirable and are bound to go in course of time. There is nothing sinful about them. They retard the material progress of those who are labouring under them. They are no bar to the spiritual progress. The difference, therefore, between caste system and untouchability is not one of degree, but of kind. An untouchable is outside the pale of respectable society. He is hardly treated as a human being. He is an outcaste hurled into an abyss by his fellow-beings occupying the same platform. The difference, therefore, is somewhat analogous to the difference between heaven and hell.

There is one thing more to be remembered about the caste system. For me, it is not the same as *Varanashri* *Dharma*. What the caste system is an answer to the social need, *Varanashri* is based upon the *Hindu* scriptures. Not so the caste system. While there are innumerable *castes* some dying out and new ones coming into being, the *Varanashri* are, and have always been, four. I am a free follower in *Varanashri*. I have not hesitated before

now to consider it as a gift of *Hinduland*, to mankind. Acceptance of that *Dharma* is, as far as I have been able to see it, a condition of spiritual growth. But I may not here elaborate my view of these four *Varanashri* divisions in *Hinduland*. Their consideration is irrelevant to the present purpose. But I may make this declaration that to-day this *Varanashri* *Dharma* is not being observed in its purity. There is an other confession of *Varanashri* and if *Hinduland* is to become a living force in the world, we have to understand its real purpose and revive it; but we cannot do so, unless the notion of untouchability is destroyed. The idea of inferiority and superiority has to be demolished. The four divisions are not a vertical section, but a horizontal plane on which all stand on a footing of equality, doing the services respectively assigned to them. A life of religion is not a life of privileges but of duty. Privileges may come, as they do come to all, from a due fulfilment of duty. In the book of God, the same number of marks are assigned to the leaders that has done his task well as to the bhagat who has done likewise.

The second question was—Why do you want temple entry for *Harijans*? Are not temples the lowest thing in *Hinduland*?

Answer: I do not think so for one moment. Temples are to *Hinduland* what Churches are to Christians. In my opinion, we are all *Hindus*; that is *Hinduland*. We have images of stone or metal inside temples rather to me no difference. Thousands of *Hindus* who visit temples in simple faith derive precisely the same spiritual benefit that Christians visiting churches in simple faith do. Despite a Hindu of his temple, and you despite him of the thing he generally prides himself in life. That superstition and even evil have grown round many *Hindu* temples is better true. That, however, is an argument for temple reform, not for lowering their value for *Harijans* or any *Hindu*. It is my certain conviction that temples are an integral part of *Hinduland*.

His third question was—Was not your last paper erroneous?

Answer: If it is agreed that my last spring from love, then it was certainly only if love of parents for their children or of the father for the brother, or love of husband for wife and wife for husband, or, to take a sweeping *Hinduland*, love of *Jana* for those who owe him as their all, is correct. It is the highest and noblest kind of millions of Christians that love of *Jana* keeps them from falling and that it does against themselves. His love binds the ropes and the motion of thousands of his villages to his love. I know that, in my childhood, love of my parents kept me from sleeping, and, even, after fifty years of age, love of my children and friends kept me positively from going to bed, which I would have done most assuredly but for the doubts and overwhelming influence of that love. And, if all this love could be regarded as correct, then the love that prompted moral and, therefore, my last, was correct, but it was that in no other sense. Feeling is a great institution in *Hinduland*, or perhaps in no other religion, and, though it has been abused by people not entitled to that, it has, on the whole, done the greatest good to *Hinduland*. I believe that there is no proper without feeling and there is no real but without prayer. My last was the prayer of a soul in agony.

M. K. GUPTA

DR. AMBEDKAR'S LETTER

The following has just been received from Dr. Ambedkar:

AT the end of our conversation in Satara last, you asked me to send a message for insertion in the first issue of your new weekly 'Harigan'. I feel I cannot give a message. For I believe it will be a most unwarranted presumption on my part to suppose that I have sufficient worth in the eyes of the Hindus which would make them treat my message from me with respect. I can only speak as man to man. As such it may be desirable that the Hindus should know my views on the momentous issue of Hindu Social organization with which you have chosen to occupy yourself. I am therefore sending you the accompanying statement for publication in your 'Harigan'.

Statement

"The Outcaste is a by-product of the Caste-system. There will be outcasts as long as there are castes. Nothing can annihilate the Out-caste except the destruction of the Caste-system. Nothing can help to save Hindus and ensure their survival on the coming struggle except the purging of the Hindu Faith of its evils and vices of degree."

Demodar Hall,
Parel Bombay 19,
7th February, 1932.

R. H. AMBEDKAR.

Dr Ambedkar is bitter. He has every reason to feel so. He has received a liberal education. He has more than the talents of the average educated Indian. Outside India he is treated with honour and affection, but, in India among Hindus, at every step he is reminded that he is one of the out-castes of Hindu society. It is nothing to be ashamed, for, he has done no wrong to Hindu society. His exterior is as clean as that of the cleanest and the proudest Brahmin. Of his interior, the world knows as little as of that of any of us. In spite of all this, he "believes that it will be a most unwarranted presumption on his part to suppose that he has sufficient worth in the eyes of the Hindus which would make them treat any message from him with respect." Thus in the caste Hindus' class, not him but I would like him to feel that there are to-day thousands of caste Hindus who would listen to his message with the same respect and consideration that they would give to that of any other leader and that in their estimation there is no person high and no person low. I would like him, too, to know that 'Harigan' is not my weekly. So far as the proprietary rights are concerned, it belongs to the servants of Untouchability Society and, therefore, I would like him to feel that it is as much his as of any other Hindu.

As to the burden of his message, the opinion he holds about the caste system is shared by many educated Hindus. I have not, however, been able to share that opinion. I do not believe the caste system, even as distinguished from Varanashism, to be an 'evil and vicious system.' It has its limitations and its defects, but there is nothing sinful about it, so there is about untouchability,

and if there is, untouchability is the evil system. It is only in the very moment of ugly growth in all a body, or worse, in some, it is so wrong to destroy caste because it is ugly growth, as it would be to destroy a body because of an ugly growth in it, or of a crop because of its weeds. The outcastes, then, in the sense we understand it, has, therefore, to be destroyed altogether. It is an ailment to be removed, if the whole system is not to perish. Untouchability is the product, therefore, not of the caste system, but of the distinction of high and low that has crept into Hinduism and is corroding it. The attack on untouchability is thus an attack, upon this 'high-and-low'ness. The moment untouchability goes, the caste system itself will be purified, that is to say, according to my dream, it will merge itself into the one Varanashism, the four divisions of society, each complementary of the other and none inferior or superior to any other, such as necessary for the whole body of Hinduism as any other. Now it can be and what that Varanashism is, it is not necessary to enquire here. But, such being my faith, I have always respectfully differed from those distinguished countrymen, Dr. Ambedkar among them, who have held that untouchability will not go without the destruction of Varanashism. They have made no distinction between caste and Varanashism, but that is another story. At the present moment, it is the untouchability, the evildoer, with whom all Hindu reformers, whether they believe in Varanashism or not, have agreed to deal. The opposite is untouchability is common to both. Therefore, the present joint fight is restricted to the removal of untouchability, and I would invite Dr. Ambedkar and those who think with him to throw themselves heart and soul into the campaign against the evildoer. Untouchability it is highly likely that at the end of it we shall all find that there is nothing to fight against in Varanashism. If, however, Varanashism even then looks an ugly thing, the whole of Hindu Society will fight it. For the campaign against untouchability is not one of compulsion, but of conversion. At the end of the chapter, I hope that we shall all find ourselves in the same camp. Sinful or pure otherwise, it will be time enough to consider how and by whom Varanashism is to be fought.

H. K. GANONI.

WEEK TO WEEK

(Continued from Page 1)

4 Under the auspices of the Valish Ashram Mandali, Jalandhar, Punjab, a well attended meeting of caste Hindus and Harijans was held at Bhat Shikhi with Chaudhri Daulatram, a Harijan, in the chair. Motibhadraram, a well educated Harijan, advocated his brother Harijans to keep clean and give up drink and other bad habits.

5 Bhagat Dharna Lal, a prominent congressman of Peshawar, Punjab, has taken a vow to remove the evil practice of untouchability, as far as it lies in his power to do so. He will gladly respond to any appeal to any call for help from Harijans in any part of India.

(Continued on page 2 col. 1)

HARIJAN

SATURDAY, FEBRUARY 11, 1933

UNTOUCHABILITY

UNTOUCHABILITY as at present practised is the greatest blot on Hindutva. It is (orthodox) to Sarvastivada and the Chaitanya. It is against the fundamental principles of humanity, it is against the dictates of reason that a man should, by mere caste of birth, be for ever regarded as an untouchable, even unapproachable and unuseable. These adjectives do not convey the full meaning of the thing itself. It is a crime for certain men, women and their children to touch, or to approach within stated distances, or to be seen by those who are called caste-Hindus. The tragedy is that orthodox of Hindu believe in this institution as if it was ordained by the Hindu religion.

Happily, Hindu reformers have recoiled with horror from this practice. They have come to the conclusion that it has no support in the Hindu. Hinduism taken as a whole, isolated texts torn from their context and considered by themselves can no doubt be produced in support of this practice, as of any evil known to mankind. But there is abundant authority in the Shastras to warrant the summary rejection, whether non-Hindu, of anything or any practice that is manifestly against the fundamental principles of humanity or morality of Shastras or Gurus.

The movement against untouchability has been fully gathering strength. It was in last September that leading Hindus, desiring to represent the whole of Hindu India, met together and unanimously passed a resolution, condemning untouchability and pledging themselves to abolish it by law, if possible even during the existing regime, and, failing that, when India had a Parliament of her own.

Among the marks of untouchability to be removed was the prohibition against temple entry by Harijans. In the course of the struggle, it was discovered that the British Courts in India had recognised this evil custom, so much so that certain acts done by untouchables as such came to be offences under the British Indian Penal Code. Thus, the entry by an untouchable into a Hindu temple would be punishable as a crime under the I.P.C.

Even, therefore, the movement of temple entry can make headway, it has become imperative to have the same removed. It is for this purpose that Mr. Ranga Rao has given notice of one bill to be introduced in the Central Legislature. After announcing the contents of the Provincial Government, H. K. S. Virany has introduced the introduction of a Bill. Not being private Bills, they have a better chance of entering the law of the land, unless the Government and the members of the Assembly refuse from obstructing its consideration. It may be argued that, being pledged to neutrality in matters of religion, the Government are bound to maintain the language of the first Bill at any rate, even when it itself would be a self-evident product

by the decisions of British Indian Courts, and that it does by witholding legal recognition from untouchability.

There are practices in various religions professed by the inhabitants of this land whose breach is not regarded as criminal, though it would be regarded as very serious by the respective religious codes. Thus Hindu religious code, but equally not punishable as a crime under the Indian Penal Code. Is there, then any reason why the common law of India should punish a breach of the custom of untouchability? If there are many Hindus learned in the Hindu scriptures who find support in them for the present practice of untouchability, there are quite a number of equally learned Hindus holding the opposite view. Through the opinion of the Privy Council has already appeared in the press, it is expected that whatever party interested. Let it be noted that the signatories are all including Hindus, as much known of their faith as are the learned men of the opposite school. On the 10th of January 1931 was held the session of the All-India Sanshodhan Dharma Sabha, presided over by Pandit Mahatmya and attended by over one hundred learned men. It passed a resolution to the effect that Harijans were as much entitled to temple entry as the rest of Hindus.

If the bills are not passed, it is obvious that the central part of the reform will be hanging up almost indefinitely. Humanity in matters of religion ought not to mean religious stagnation and hindrance to reform.

With due regard to the Sarvastivada, it is difficult to understand the cry of 'religion is danger'. Under neither bill will a single temple be opened against the will of the majority of temple goers in question. The second bill expressly says so. The first bill takes up a central attitude. It does not help a Harijan to force his way into a temple. The reformers do not seek to compel the opponents to their will. They desire, by the fairest means possible, to convert the majority or the minority, on the one way or, to their view of untouchability.

It is said that the Harijans themselves do not want temple entry and that they want only betterment of their economic and political conditions. The reformers, too, want the latter, but he believes that this betterment will be much quicker brought about, if religious equality is attained. The reformers desire that the Harijans do not want temple entry. But it may be that they are so distressed with caste Hindus and Hindu reform itself as to want nothing from them. They may in other discontent choose to remain outside the religious pale. Any pressure on the part of caste Hindus may be too late.

Nevertheless, the caste Hindus who recognise that untouchability is a blot on Hindutva have to atone for the use of untouchability. Whether, therefore, Harijans desire temple entry or not, caste Hindus have to open their temples to Harijans, possibly on the same terms as the other Hindus. For caste Hindus with out a law of law, people professed in a continuous breach of the pledge

FUNDITS OPINION ON UNTOUCHABILITY

THREE kinds of "Untouchables" are mentioned in the Hindu Dharmas Shastras—

1. Persons claimed as Untouchables by birth, i.e., property of the talion of a Hindu with a Brahman woman.
2. Persons guilty of any of the five heinous sins or of certain practices condemned in Hinduism.
3. Persons whilst they are in a polluted state.

There is nothing to show that any of the untouchables were claimed as untouchables even under the first category. Therefore, the rules governing untouchability and accommodation under the first head are inapplicable to them. Assuming that any of these untouchables can be brought under the first head, they can be free from their untouchability and have all the privileges enjoyed in common by the four varnas, by close living, initiation into the Shastras or Vedas, wearing a shawl, and the like.

The second kind of untouchability obviously cannot attach exclusively to any class or community as a whole. It may apply to individuals in any and every community. The untouchability of the untouchables as called is not due to their fallen state under the second head, nor are they he shown to be descendants of such fallen parents. Persons guilty of heinous sins referred to under the second head become fully purified by the performance of appropriate purificatory ceremonies. The progeny of such fallen parents are he not become thus purified cannot be claimed as untouchables. Since Bhishkarma, who regard such progeny as untouchable, possess very slight purificatory ceremonial for their restoration. And persons who are guilty of practices rendering them untouchable can also be free from untouchability by giving up such practices.

The third kind of untouchability due to one's being in a polluted state obtains among all classes, whether regarded as untouchables or not. There is no warrant in the Shastras for considering lepers, leprosy and others as permanent untouchables, merely by reason of their complexion. Their untouchability is due to the external uncleanness caused by the nature of their work. All untouchability under the third head is cured by a bath and a change of clean clothes at the due time.

Thus it is necessary that rights common to the four varnas, e.g., of entry into temples, educational institutions, of use of public wells, ghats, paths, rivers etc., should equally accrue to the untouchables as called; and it is wrong to deprive them of such necessary rights. This is possible from the facts, the fundamental principles and the spirit of the Dharmas Shastras.

(Sd) Bhandi/Kavilamand/Narayan Shastri Bhattacharya

(Sd) Laxman Shastri Joshi

(Sd) Bhagwanrao

(Sd) Anandachand Dharm

(Sd) Induraman Shastri

(Sd) Kishor Laxman Dattani

(Sd) P. R. Parashar

[Agreed from them, valuable opinions have been received in support of temple entry from Mahatmas, professors Panambharath, Tarkatirthan, Pandit Shastri Shastri Palsak, from Krishna Thakur Shastri, Shri. C. V. Yalga, and Shri Narayanchand of Tirupati.

Ed. Harjan.]

HARIJANS WANT TEMPLE ENTRY

The Editor, "Harijan".

Sir,

THE argument advanced by the Sanatanists for denying permission for Harijans to enter temples is that the Harijans themselves have not demand of temple entry. This is not true. The Harijans have been for a long time conducting a vigorous agitation and even Satyagraha in several places for securing the right of Temple Entry. If they are now quiet, it is because they are watching the vigorous efforts that the reformers are making to have the temples thrown open to them. Some even say that Harijans are not Hindus. The Hindu religion is not the monopoly of the Sanatanists. The Harijans have a right to call themselves Hindus. From time immemorial, they have followed Hindu customs and manners, followed in Hindu Shastras, worshipped the same gods and even copied the veil of untouchability among themselves. If several of them have lost their faith in Hinduism and gone over to other religions, it is because of the cruel treatment which they received from high caste people. If they still remain in the Hindu fold, it is not because they are satisfied with their miserable position, but because they believe that the efforts of great reformers will bear fruit some day or other and that they will get their legitimate rights.

The Harijans want temple entry for the following reasons—

1. The Harijans will become God-fearing through religious education afforded by the Shastras, literature etc. of the temples, if they are thrown open to them.
2. Temples are the shrines of religious and, if we manage to get admission there, the cruel and inhuman practice of untouchability will be eradicated from our land, even for all and we will be enabled to visit all other public institutions, roads, wells and tanks.
3. If untouchability is completely removed through temple entry, our economic condition will be improved as we will be getting work in Hindu quarters.
4. When the Harijans come in contact with the educated and cultured people in temples and other public places, their habits will become more clean and their education will become wider.
5. However educated and independent some of the Harijans are at present, they have to undergo several inconveniences owing to the practice of untouchability among the Hindus. Dr. Ambedkar and myself have to protect several families from the caste Hindus.

107, Oberpath,

Poona, I.

6th February, 1933.

I am, yours sincerely,

P. N. BARNARD

WHY 'HARPAN'?

SEVERAL correspondents have asked me why I have adopted the name 'Harpas' for my fortnightly.

Some English friends have asked me for its meaning. It is not a name of my country. Some years ago, several unbecomable correspondents complained that I used the word 'answers' on the pages of 'Harpas'. 'Answers' means literally unbecomable. I then invited them to suggest a better name, and one of the 'unbecomable' correspondents suggested the adoption of the name 'Harpas', on the strength of its having been used by the first known post-saint of England. Though the questioner he sent me did not explain if the name he wanted to make out for the adoption, I thought that it was a good word. Harpas means 'a man of God.' All the religions of the world describe God prominently as the Friend of the friendless. Help of the helpless and Protector of the weak. The rest of the world apart, in India who can be more friendless, helpless or weaker than the forty millions or more Hindus of India who are classified as untouchables? If therefore, any body of people can be fully described as men of God, they are surely these helpless, friendless and deplorable people. Hence, in the pages of 'Harpas', name the correspondents I have always adopted Harpas as the name signifying unbecomable. And when God chose to address me with His word even whilst undergoing imprisonment, I could not use any other word for describing than I used with honor from that word and all its implies. Not that the change of name brings about any change of status, but the name at least he spared the use of a term which is used as a mark of reproach. When caste Hindus have of their own inner conviction and, therefore, voluntarily, got out of the present-day untouchability mould all be called Harpas, for, according to my humble opinion, caste-Hindus, who then have turned toward God and man, therefore, be fully described as the men.

M. K. GANDHI.

SHIRING OR GIVING?

Dear friends have written to me letters asking me to elaborate the following question:—

WHY is it that you, who have always sworn by co-operation with the Government and Legislature, are now carrying on propaganda for the passage of untouchability bills by the present Legislature, and are thus co-operating with both the Government and the Legislature? Newspaper reports also have been playing me with the same question. I have evaded both by saying that I cannot conscientiously with my obligation as a person, deal with this question so fully as I would like to. But I can say this much, that there is no doctrine in the world which allows of the same kind of application under every variety of circumstances. Different circumstances require different applications of the same doctrine. Thus, my love for a shirking man would require me to feed him. My love for my orated child would require me to starve him, even though he may be crying for food. I am tender non-cooperator

ing him, sympathizing towards him, but I would like my co-operation to be based on co-operation and they will find that in the very act of non-cooperation I am seeking their co-operation in my campaign. Exactly in the same manner, I may non-cooperate as much as I like with Government or any institution, but I would be a very foolish man, if I did not know that I was non-cooperating in order to secure co-operation from them. Thus, I am now seeking the co-operation of the Government and the Legislature in order to further my purpose, which I hold to be very sacred and altogether good. Beyond this I may not go, for the reason I have already stated and which the reader should repeat.

M. K. GANDHI.

AN OVERDUE CIVIC REFORM

By Harold A. Shaw writes:—

THE rules and regulations found in our Statutes regarding the routine of daily observance are evidence of the stress that has always been laid on personal cleanliness for individuals as well as in house-hold, and there is no doubt that great progress has been obtained in these directions. But similar care has evidently not been paid to cleanliness in corporate life, with the result that great hygiene has not received the attention it deserves. In villages as well as in cities, refuse, garbage, dirt and filth are thrown about and all over, and street sanitation is nobody's concern.

The neglect has affected the class of workers who have to do the street cleaning. Nobody has a thought for the worker's condition. In the course of his work, he naturally becomes dirty. He is very poorly paid and, in many, if not most, cases, he cannot obtain enough water for washing purposes. The result of all this is that, even when he returns home after work, he remains dirty and, as he comes to contact with the people of means in his help, he is constant to transmit to that cleaner class day after day. As this has gone on generation after generation, there is a distinct class of workers kept practically out of the street path, with little or no scope for selection of any other position in life and left severely alone in poverty, bad habits, and disease.

As this class exists, however, only because the other classes of society are not prepared to do the work themselves, it is but fair that society should recognize its obligation to the former by providing facilities for keeping them clean after work, so as to be indistinguishable from, and to be fit for mixing with, the rest. In the first place, then, society should secure to these workers a supply of washing water adequate to their needs near the centre of their work. Secondly, arrangements should be made for the provision, in the same localities, of places in which they can change their clean clothes for their working suits and in which they can deposit the latter and their implements of work when their work for the day is over. If this is done and the workers are thus helped to keep themselves clean, they will go on im-

HARIJAN

SATURDAY, FEBRUARY 18, 1934

WHY IS IT POSSIBLE ?

It seems that Sh. C. Raghupathiachariar and Shri Chakravarthy Peria have, in a statement issued to the public, referred to the possibility of another fast by me. If these two friends have thus not hesitated to exploit such a possibility, it is not unlikely that others are doing likewise without my knowing it. I have already sent a wire to the two friends, urging them not to repeat the mistake. And hardly I wrote all friends against copying their example.

Such exploitative acts are a spiritual act of all the evils. The disadvantage may never come to pass. All I know is that there is, as far as I am aware, no present possibility of its coming.

Finally Malaviya, whom I regard as an elder brother, has sent me a loving message of which the following is the substance—"You are in a hurry. You must go slow. Take care that pride of temple does not corrupt you. Tapas without humility is of no avail and may even be harmful. There should be no more fasting."

I repeat this warning. I know that pride of merit designs a soul like a beauteous sin. I hope I am not excessively proud. What I am, unconsciously and in spite of myself, God only knows fully and, to some extent, those who surround me. I am sympathetic with everyone. I am, however, impatient of unaccountability. But I know that its destruction is no less much work. God has, self-will the evil to exist all these long years and He will remove it in His own good time.

Nevertheless, He expects all Hindus to do their duty. Suffering even unto death and, therefore, even through a period of fast is the last weapon of a sinner. That is the last fast, which it is open to him to perform. Therefore fast is a part of my being as, I hold it has been to a large or small extent, of every nation of Truth. I am making an experiment on myself on a scale perhaps unknown in history. That I may be wholly wrong is quite possible, but quite irrelevant to the present purpose. So long as I am not conscious of the error, but, on the contrary, am sure, so far as it is humanly possible to be, of being in the right, I must go on with my penance to the farthest end. And in this moment, but in no other, what is a warning of faith are always a possibility to my life. I have undergone many before now since childhood. There should be no alarm left if they are undertaken for public causes. Nor must anyone exploit them in any manner. When they come, they will produce their own effect and result, whether anybody wills or no. But it is wrong to speculate over the contingency.

I therefore, ignore the possibility of danger from their minds, and be comforted by the remote possibility of another fast by me in the campaign against untouchability and to seek my assurance that, if such a fast does come, it will have come in obedience to the call of Truth which is God. I will not be a traitor to God to give the whole world.

MALAVIYA-GANDHI CORRESPONDENCE

Gandhi to Malaviya

Varanasi Central Prison,
20th January, 1934

My dear,

I have read your statement concerning a Conference of Hindustanis. I had purposely refrained from worrying you over the question of temple entry. Much as I stood in need of your invaluable assistance, I knew that you were preoccupied with matters of the highest moment, and I felt that the best I could do was also the most that was possible was deliberately to forget that assistance. Friends in Kerala pressed me to ask you to go to their cause. I refused to do so, and I warned them against troubling you. But now I see that you have yourself taken the initiative and a tremendous responsibility. I hope and pray that great good will come out of the Conference.

I wish that it had been possible for us to meet before the Conference, or that we had exchanged ideas before you presented your suggestions about temple entry. I feel, however, that I should submit to you my own position.

If the Bombay Meeting, during and immediately after the last week, that passed the resolution was representative of Hindu India, it is up to every Hindu to make good that resolution in its fulfiling. That resolution, as you know, has definite reference to temple entry. It prescribes no conditions. The whole trend of the resolution is that temple entry and the use of public institutions by Hindus on the same terms as the other Hindus is a plain long overdue by Hindu India. I feel that it would be wrong, if not a manifest breach of faith, to import any conditions specially applicable to Hindus. Naturally, Harijans would be expected to conform to the small items that are implied in Hinduness and have to be observed by everyone who enters temples. But that is a different thing from having down special conditions to be observed by Harijans by way of penance. Most of the things that are included in your suggestion can be considered as a different and perfectly harmless matter, that is to say, by saying that it is the right of Hindus to enter all public temples under the same conditions that are applicable to all Hindus, irrespective of their caste or status, that is to say, I have may be described these several conditions, such as, daily bath, recitation of Vedants or other mantras, abstention from smoking or food, abstaining drink, if the latter abstention is expected as any of the current Shastras and Puranas.

From all the discussions that I had with the Congress who favour the present movement and who are hostile to it, I have gathered that there is no reason whatever for untouchability as we now know it. There is perfect confidence as to whom, of all the people distinguished as untouchables in the various books, the various scriptures. Untouchability by birth means to be utterly non-existent. There is no point whatsoever to claim that any single one of the untouchables as claimed in the property of a Brahmin woman through a Shudra man, or that he is a descendant of such a union. I would, therefore, beg of you not to surrender to the matter of principle. I would the rather that the references were left to the Hindu law, rather than that they should be called upon to lend themselves to an unworthy surrender. The surrender, in my opinion, of the highest type I have suggested in my compromise proposal, where the most delicate sensitiveness of a minority, however small it may be, have been taken into consideration. Even that has not the much change, but I am persuaded by it, because, in my opinion, it is perfectly reasonable and

on March 28 and 29 of 1997, the defendant denied to have
 at that time in view of the defendant's previous statements con-
 sidering your testimony to the fact and the defendant's order
 unless desirable, I will then, if I can, not have a copy
 proposed for distribution in view of the previous one in
 and and for the purpose of proceeding with the
 proposed all sorts of best ways to

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ACROSS THE BORDER

THEIR are people whose friendships and conversations I prize beyond measure. One of such was my friend Markovych, whom I met from the time that we were 12 and I have recognized as an older brother. Nevertheless, there have often my misgivings to all signs with him. Our deep, warm, long-year love is in the slightest degree disturbed, our mutual affection.

The correspondence published below will show the reader how we have again found it necessary to differ. Chomsky is a hard task master.

I do not propose to deal with all the points raised in the correspondence. I would confine myself to the vital matter referred to, *namely*, viz., the interpretation of the Roshar Resolution. In my opinion with all the difference that I owe to Mahatma, I feel that the Roshar Resolution which I give below* has only one meaning. Under it, responsible Hindus are bound to give to the Rasthara through law that which only he can give. They are bound to do now, if at all possible, and wait for the Sewak Parliament, only if the law ruled becomes an impossibility now. It cannot be considered an impossibility till all other humanly possible has been made.

My duty and that of the Hindus who accept our interpretation is quite clear. We must ask all the members of the Assembly, and especially the Hindu members, to help us to fulfil the pledge given, not merely to Dr Ambedkar and ourselves, but also, to the church and suffering forty millions whom they seek to represent, and whom it should be the duty and privilege of every caste-Hindu to represent equally with the leaders of the Harijans. Let me repeat for the benefit of those who have a legal bar against temple entry, which cannot be removed by any agreement on the part of all the Hindus combined. A legal bar can only be removed by a legislative act. What an agreement amongst Hindus can do is to move the Government to give effect to it as was done in connection with the political part of the Poona Pact. Those caste-Hindus who stressed themselves to secure recognition of the political part of the Poona Pact are now doubly bound to give effect to the other provisions which were the direct and natural consequence of the Poona Pact, and none is the cause of anything with those provisions. It has been discovered that there is a legal difficulty which was not between them, that difficulty has got to be removed at the earliest possible moment. Hence the two titles.

But, says Malavry, despite entry the opening of wells will tend to be done by permission, not by

[illegible]

Malaviya suggests that the Bill is circulated. I have not been able to follow his reasoning. If the Bill were of a compulsory character, I should not only support its enactment, but perhaps I should oppose its introduction altogether. But the Bill is not one of a compulsory character. They pave the way for interesting Hindu temples in accordance with rules laid down in the law itself. I should be prepared to accept any amendment that would make it impossible to force the opening of a temple public, though against the will of those who have been hitherto entitled to offer worship in the particular temple. After all, what is wanted is not removal of a sancti- ficity by law. If the Hindu have hitherto a sancti- ficity, it will be there, whether the law recognizes it or not. But the use of law cannot be made to regulate religious belief as it was invoked by a statute when the most dangerous relations to it by any Jajman were obtained. Legal intimation, therefore, was invoked by the very people who are to-day steadily trying the introduction of the Bill, which need, not to impose any compulsion, but to remove the existing compulsion, that is, it impos- es a due fulfilment of the pledge which it in the British Government.

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It is to be argued that the matter has been left to Ambekar's statement, and knowledge on the part of every question and discussion on *Parvashik*. However, I had intended to republish this as 'Here you', but I see that it is not possible to do so without misapprehending the aim of a journal which is just entering upon the second week of its existence. I have, then, been obliged upon the reader having read both Dr Ambekar's statement and my work.

Let the reader understand that Dr. Amadeo does want temple entry, but he wants something more. Very rightly, he would not beg for it. Quite wrongly, he would not even help caste-Hindus to do the correct thing. The more that he wants a complete destruction of Forwardness Ideas of his images too, Forwardness to him means the source of superiority and inferiority. I asked that today Forwardness does mean that, if it also means much more, but the evil of high-and-low-ness is represented by unworkability. When, therefore, the latter is demolished, Forwardness will be purged of the very thing for which Dr. Amadeo allows it.

Forbearance of my colleagues is a mighty defence-
 ding. It exists only in name to-day. Let the reader
 therefore, be not led astray from the main purpose.
 It will be time enough to look after Forbearance
 when the doctrine of look and hear is demolished.

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* This Conference assumes that, generally, average Florida men can afford to register on a non-refundable fee because of his 50% and that those who have been so registered 100% in mind have the same public as other citizens as regard to the use of public works, public schools, public roads and all other public facilities. The right shall have no exempt persons; as the first opportunity will be to use of the entire state of the United States and it is in all cases, covered by such measures before that time.

to have a good" there is still the story of all those "bad" to come, by every legalistic and parental means, an early removal of all actual temptations was imposed by Custom upon the so-called respectable classes, including the bourgeoisie of education to provide

There is a public meeting of Miners will be held on the 14th September in London to discuss the possibility of forming a Miners' Federation.

The public meeting of Charles Swensen, Jr., on All-Iowa Day—Wednesday, August 12, 1936, with its headquarters at DeKalb and location in different Prætorian Counties, is constituted for the purpose of securing, on a permanent basis, the Lincoln Highway and that the following things should be accomplished:

- (a) All public utility businesses, trade unions, companies, firms, bodies, associations, be declared open to scrutiny and control
- (b) all public supplies be opened to scrutiny of appropriate citizens provided that no companies or firms shall be made to be opened to (a) and (b) has provided persons who will be selected in the public sector
- (c) the existing law under Public Order Act 1936 - Population of the District? Whether no General Secretary on any will be made by their interests and the citizens on the League and the Union which shall be subject to all citizens

It is necessary for me not to be abstracted, however, in definition of *Parasitism*. I am aware that it will shock *Sanatani* friends, but they will permit me not according to my reading of the *Shastras* and the whole spirit of Hinduism. The letters that I receive from *Sanatani* do not tell me that they believe in the doctrine of high and low. On the contrary, they point against my statement that caste-Hindus have regarded *Manjan* as inferior, always to be kept at a distance. Therefore, they should pay hands in serving *Hindus* of the doctrine of inequality of status, irrespective of their conception of *Parasitism*. After all, only that conception which the masses accept will hold the field. The scope of the present campaign against *untouchability* is strictly limited. It will be a great pity to let the public mind be misled before it is dry.

Parasitism is danger. I am concerned that it is more in danger from those who will be led to what is going on in *Hindustan* to-day than from Dr. *Ambedkar* who courageously says 'I shall have nothing to do with *Parasitism* that would keep me and mine low ever at the bottom of the social scale. If we would find room for such as him in *Hindustan*, let us show him by our acts that *Parasitism* is not a vertical line but that it is a horizontal plane on which all the divisions of God occupy absolutely the same status, though they may be engaged in different pursuits of life and though they may have different ends, and all of them are good.

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HARLIAN

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As a humble adherer of your noble teachings, I have striven to follow your path of truthfulness toward my speaking according to my own conscience.

To regain the controversy about the revealed and hidden divine and every other things, I have followed your path of above thinking to the study of the scriptures in various aspects, and at last, I have achieved certain ones which are fundamentally at variance with yours. With highest regard for your person, I bring to note down to your criticism and your judgment principles on which I have based my own will.

It is a fact reported to have used to the effect that since the only measure of responsibility is the only measure of responsibility should be our true guide in determining religious and spiritual. Such a view is, however, not a delusion or a dream.

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also, just as a small portion of a large work against the first class, and there is no reason why an individual member here engaged in theft should be allowed the liberality of the rest.

For many, a comprehension of the entire mathematical language and spiritual existence and mission of our race is as unattainable as the attainment of the religious of the Old Testament, understood only by a fortunate few, and is possible on the basis of moral discipline or scientific research.

1.2. *Non-Indo-European Religions*—Hindu religion was introduced in the early part of the thirteenth century. There is no doubt that it has played an important role in the development of the country.

1.1.1. Interphases are clearly distinguishable into two

(4) Those dealing with high principles of policy-making and decisions for overall administration.

and others having done very good for
us and preserving ourselves for Japan and others

142 In dealing with the society and the social system, we must recognize and abide by the authority of the Preamble, which are profoundly connected with the social discipline and socio-religious institutions.

(5) The noble ideal of Vedantic Monism, Pantheism or Perfectionism has no application to the problems of social organization or reform, for the simple reason that a whole world can never exist in that form.

§ 8.1. *Homogeneity* is admittedly the highest form of religious idealism, but the all practical progress toward it remains the private property of the saints and mystics pursued. There are responsibilities to the society both in natural endowments and personal habits. No amount of love or legislative efforts will do away with these inequalities between men and men.

(17) According to the standard theory of position, we cannot question the relevance of the relation between mass and mass for the mass constant of birth or the mass before the onset of postnatal. But in dealing with mass we must face the stark reality and admit the necessity of differential treatment between different masses and stages of birth.

On 1 January 2000, the Government of the Republic of Bulgaria (Bulgarian Government) changed the way the tax system worked. The new law (Law No. 100) changed the way the tax system worked. The new law (Law No. 100) changed the way the tax system worked.

1.1.2. *Experiments 1 and 2.* The purpose of the present studies was to determine whether the effects of the two types of feedback were specific to the type of feedback. The first experiment was designed to determine whether the effects of the two types of feedback were specific to the type of feedback. The second experiment was designed to determine whether the effects of the two types of feedback were specific to the type of feedback.

(15) Religion is always mentioned last in
 result of reference to religion being always
 always mentioned last in result of reference to
 always for these are the only ones that
 follow Religion and it is always mentioned
 under

With these observations, I beg to remind you to reconsider the position which you take up with regard to the temple-worship question and if it is not possible, to convince the orthodox people who are of power, that the new cult is

It would have been much better if the Funds had quoted my very words about the Gap, so he would at once have seen the difference between what I am reported to have said and what I have actually written. This is what I wrote in my statement dated 14th November last:—

"It is the one open book to every Hindu who will care to study it, and of all the other scriptures were reduced to ashes, the seven hundred volume of the *Imprimitable* booklet are quite enough to tell me what Hinduism is and how one can live up to it. And I claim to be a Hindu not because for forty years I have been asking liberally to live up to the teachings of that book. Whence is destiny to see men (give) report on the Hindu. It excludes no faith and no tradition."

The Poet and the reader will say that there is a very wide difference between what is actually said and what is attributed to me and, that, even in the same grounds for showing the sustainability of a position I have a stronger belief in my business treatment.

Similarly with reference to the Code of Manu, I never regarded the whole of it as "the more complete or uncorrupted", and as to interpolations, they are more than a suspicion, for what I consider as interpolations are clearly in contravention of the fundamental laid down in the Code, and, for that matter, in Manu's Code itself. The following is Manu's treatment of religion:—

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¹⁰ Whatever is always followed by the hearted, the good and those who are free from anger and attachment and whatever is experienced in the heart, know that to be relevant.

Another level, in, again, from, the same code --

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^a Shell-Fastness, toughness, restrained, non-shrinkage, water, control of the surface, intelligent.

Quercus *laevis* (white oak) and *Q. prinus* (red oak) were the most common pure stands and mixed with *P. taeda*.

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1997). A good way to go to the dogs and get a lot of love is to get a dog, but beware of the dog.

Reply: You are wide-eyed, but change is still on the horizon, and we will be motivated.

It must be of a most subtle, delicate, invisible, and the consequence of his note, all that he has to sell is to be moved with a certain way.

Part 1. 1200 m

1. *Journal of Management Studies*, 1996, 33, 1, 1-14.

The Commission has been informed by the Government of China that it will continue its efforts to ensure that all persons who are arrested or detained on political grounds are treated in accordance with the principles of the Universal Declaration of Human Rights.

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THE STORY OF THE ASSEMBLY*

CO-OPERATION is a most generous measure on the part of all the members of the Assembly, irrespective of party and community, to save time for the Unrepealability Abolition Bill was motioned from the very commencement of the proceedings on the 25th February. A number of members who had shared questions for answer on the floor of the House signed a notice to take them out of that list. Half an hour was saved from the full hour allotted to answer questions. Then came two motions of motion for adjournment of the House to discuss the Government loss on the Congress matter. Mr. Jang, who had given one of these notices, had agreed to withdraw the notice, but seeing that Professor Sen, who had also given notice, did not agree, he pressed his motion. Professor Sen was one of the chief opponents of the Unrepealability legislation. As the motion was really intended to obstruct our Bill, the Nationalist members refrained from standing up for it. The Government generously gave information to put the motion right, and said that they had no objection to leave being granted, which meant that at 4 P. M. all business of the House should stop. The motion was, therefore, introduced to make the members of the Unrepealability Abolition Bill an absolute impossibility. Notice for Mr. Jang's motion was for Professor Sen's, which the President put down again, did any one other than declared opponents of the Unrepealability legislation rise. The faintest part of the proceeding was the enthusiastic support of Mr. Ashokdas to the adjournment motion. His sympathy to the Congress and Gandhi was as well known as Government's. As the required motion did not rise, the adjournment motion was put out of the way.

Then came Mr. Ravi Singh's Bill to amend the Code of Criminal Procedure, a motion to refer which to a select committee had been demanded on the previous non-official day and which had stood over undisturbed to this day. Undisturbed discussion of this kind has rarely ever on all other business. Earlier Ravi Singh, who was absent, had authorized Mr. Sen to put the motion out of the way by moving for its withdrawal, or for adjournment, or closure, whichever was found necessary. The obstructivists would not let any of these things be done. The Government, valiantly remaining neutral, strongly recommended further discussion and disposal rather than adjournment. Mr. Jodai, however, with his large experience, knew what would be the result of this, and promptly moved for adjournment, which the House adopted by 11 against 23 votes. The next five hours on the agenda were not moved, being in charge of members who wished to give way. Then rose Raja Bahadur Krishnaswami and moved that his Bill to repeal Mr. Harbidge Oor's Special Marriage Act be taken into consideration. Mr. Harbidge moved an amendment that the Bill be circulated.

The Rajah Bahadur was on his legs for an hour and a quarter, slowly and deliberately reading passages from previous records and turning over from one book to another, with numerous

pages of complete silence. After lunch Mr. Amaravathi Dutt took the floor. Both Mr. Dutt and the Raja Bahadur were noticed to proceed, though one opposed, and the other supported, the Bill. Mr. Dutt began reading from previous debates and went as much time as the Raja Bahadur. Mr. Harbidge Oor's old speech was read in silence by Mr. Amaravathi Dutt, and when that ended, he began reading the Objects and Reasons of the Act.

A number of members objected and Mr. Chandra Jit Singh opposed to the President who, however, pleaded that he had no power to intervene. Then was the House closed till about 4 P. M. As soon as Mr. Amaravathi Dutt had done so, the President in response to demands from several quarters of the House, put the motion for closure, which was carried by 11 votes to 17. Thereafter, according to the rules of procedure the Government and the mover had to be heard in reply. The Government did not claim the right, but the Raja Bahadur did and took some more time. The House divided on the motion for circulation, which was lost by 14 against 11. The Raja Bahadur's original motion was also put and lost by 10 against 17.

The moral victory was clear. The obstructivists did their worst, but the House expressed their clear opinion against them by no less than four divisions taken in the course of the day. The Government stated and from voting in any of the divisions, contenting themselves with watching the proceedings, in which it was obvious that they were not unaided.

The next item on the agenda was Raji Wajbhade's Bill for exemption of the Wundkars from the Surtak Act. The motion was only for circulation to elicit opinion. As far as we know, Mr. Wajbhade was not for obstruction, but it was unfortunate that he had written for long a speech and read it in silence. This was totally unnecessary, as the majority of the House was inclined to adopt his motion for circulation, without consulting themselves as to the principle. The House Member, however, made a speech opposing the motion as motion. This provided a lengthy time on general policy from Mr. Ashokdas Sahaswadi, who was still on his legs when the House was adjourned by the President at 11. A few minutes before rising, Mr. Ranga Iyer made an appeal to the President that he should allow the House to sit for an hour more. But, presumably because the Government members did not offer their support to the proposal, the President did not accept the suggestion.

The President had ample reason to ask the House to sit an hour longer to enable the introduction of the Unrepealability Abolition Bill. There was clear opinion of the House in favour of dispatch of business, expressed in four divisions taken. Again, the attitude of the Government, in refusing to deviate from what they called normal procedure and give an extra non-official day, entitled the President to come to the rescue. Considering the manner in which the available on the 25th was taken up by obstructivists and the importance of the measures for which time was claimed, it would have been right for the

*R. W. J. [Page]

President to have allowed the House to vote. This
 because when the majority were in Ireland.

The proceedings of the 27th prove that when the Government stand aside and do not help, it is next to impossible to do anything in the legislature. A study of the Assembly rules made me realize the amount of work that had been laid out on the drafting of the subject matter is impossible for anything being done, contrary to the wishes of the Government but on the 27th I realized that the same old and that same nothing could be done except with the positive assistance of the Government. It is unfortunate that we have not yet been able to present the Government with an at least motion. The latest reply from the Government to some of requests for helping the Government-shiller Bill is to refer to the commission stage process so that they may be ripe for consideration in the future system is that they are not prepared to make any decision have arrived yet.

It is worth while reminding the public that the Bill would (1) be introduced within 30 days of the next session of the Legislature; (2) be referred to a committee; (3) be reported back within 60 days; (4) be passed by the Legislature within 90 days; (5) be signed by the Governor within 10 days; (6) be published in the State Register within 10 days; (7) be printed and distributed to the public within 10 days; (8) be filed in the State Archives within 10 days; (9) be printed and distributed to the public within 10 days; (10) be printed and distributed to the public within 10 days.

THE following important queries on the question of Tamil Nadu, of Sri T. N. Venkataswamy Sastri, K. L. Narayana of the Madras Government, is taken from the daily *Asoka*.

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The Court, in its opinion, stated nothing about the scope of the remedy. Any change of various rights respect to no infringement of the property rights anyone. What the doctrine says is probably that what would have been a response in the past to legislative pressure and, therefore, a certain change in the rights of property. In real fact it makes every no property from any one can vote it is another. Legislation, permitting the use of all public lands, over some of which Marquess have not been before allowed to walk, would be exactly the same sense for legislation affecting the rights of property. Nor can it be said to infringe contracts, if by that is meant direction of trusts from the persons intended by the authors of the statute.

Every legislation of the kind contemplates an innovation. There are doubtless an enormous number of those who are in favor of the proposed changes, but the question is whether the majority are in favor of the proposed changes.

excludes them from such a benefit, are deprived of that right, and this is considered as infringing the liberty and property rights.

The complaint indicates the deep adherence of Haddad's temple army to the words of the prophet. These men consider that the adherence to complex and unpalatable can only deal with it by propaganda and punishment and this involves discrimination, and provides an opportunity for that power which is of power to be before it change naturally related to the sacred words of revelation."

NOTE: IF YOU ARE A NEW SUBSCRIBER, PLEASE ALLOW 4-6 WEEKS FOR DELIVERY OF YOUR FIRST ISSUE.

SAT H. C. Kiefer was good enough to pay me a visit at my request to discuss the question of temporary. I was anxious to know what he thought of the proposed legislation. He said that he had for years held that there was no way out—legislation is neither seen affecting religion, was law alone would do them right, as in the case of 8-captivity. Judge-made law had achieved that freedom of public life the temples were bound to prevent. However from entering them. So an act of public opinion could make that law. It could demand the passage of a law but could not make the law itself. It could demand the law.

While, therefore, by Koller's agreed statement, the 14th Bangs Iyer² were non-vary, he said that when the water would only be affected by sensible extension. He had no doubt that Harnam should enter temples so he made the same sense a matter of course. But public opinion might be required for former admission to the sanctuaries. As to the water-tanks should possess the rights which the Agars could not have. He, therefore, suggested that as all the public tanks there should be a common fence set up having which water has the same security as tanks of the government buildings. This would, as that, in some temples where non water-tanks would be water the sanctuaries and town the side they would have a deep fence. Even that night, if they were not prepared to let Harnam enter a temple with them, I said I should have no objection whatever to such a compromise, provided, of course, that it was honestly carried out to practice. Nothing would please me better than see the unwelcome domestic wrangle close of the distant moment.

V E GARDIN

1. WHAT FROM THE OTHER

A Hagan correspondent from Matamoros writes, complaining that nothing is being done by the United States on their behalf on the border. Two important messages that the message of the September revolution has reached the Mexican masses and that, therefore, they are expecting great things. They would have to organize the workers of the United States Society will have to organize their work so as to penetrate the remotest villages and let the Mexicans know that every attempt is being made to fight the monster of internationalism.

References

CONSIDER THE WORK

THE manner of Mr. Platonov's Method is a matter for the student to decide. It is a matter of the order of the work, the time, the place, the manner.

It is the student's duty to decide the order of the work, the time, the place, the manner. The student's duty is to decide the order of the work, the time, the place, the manner. The student's duty is to decide the order of the work, the time, the place, the manner.

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However, according to the work, I have to give the student the work for the student to decide. The student's duty is to decide the order of the work, the time, the place, the manner. The student's duty is to decide the order of the work, the time, the place, the manner. The student's duty is to decide the order of the work, the time, the place, the manner.

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M. K. GORDON

THE DAYDREAMER

The daydreamer is a man who is a daydreamer. He is a man who is a daydreamer. He is a man who is a daydreamer.

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M. K. GORDON

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Notes

What else? (Laugh.)

The *Times* (London) says in its column, signed "Editorial," on March 10: "Judged by another class of the European classes, *Shikasta* called the critics outside of the Middle East. They have eighty-six subscriptions among them. The subscribers would claim that they are all unapproachable, both!" What were they before they were so classified in the review? It is interesting, too, to note that the criticism of unapproachability has not been the same for all the provinces: not the same in every part of the same province, nor in the unapproachable of Middle, necessarily unapproachable in Bombay or Bengal. The more one studies these figures, the stronger will grow the conviction that the unapproachability is purely man-made. The review subscribers have been the sole judges. The reader will note also that the various Governments have differed in their views as to the classification. If the unapproachable are *Chakras*, why all these differences? (It is curious when there will be a bid on the part of anti-*Shikasta* for being classified as "unapproachable.") Some have already begun to appear on the horizon. If unapproachable were *Chakras*, we should be able confidently to distinguish them without effort from the rest so we distinguish one species from another.

And who will answer for these subscribers if not quite-*Shikasta*? If they will give up unapproachability, there is every hope of unapproachability giving up the unapproachability among themselves. M. E. O.
A Graduate's *Review* by

A graduate correspondent wants to know why I say that the prototype of unapproachability is common to all mankind and religious; and that it is a necessary institution.

When we perform natural functions involving no pleasure or love neither desire, we are unapproachable till we have become sleep. The extent of unapproachability and the methods of becoming close are doubt very among the nations, but the practice of non-unapproachability by no means seems so small, is common to all, including the so-called strange nations. It is a sound hygienic rule when it is intelligently observed. But it was reserved to modern Hinduism to brand a person as unapproachable by birth and call on - an offspring of sin. It is a most tragic spectacle that a religion which brands that *Shikasta* as the highest there - life should carry unapproachability into the other world. It is typical that those unapproachability that I have studied all. It is also who are proud of their birth and position of its purity to wage rebellion war.

The same correspondent further asks: "Does not poor *Parus* (*Shikasta*) desire people of all classes of sin in the animal world? Should not every one have the permission to follow what occupation he likes?"

A correspondent very conscious of *Parus*, all inequality avoided not only. Inequality of intellect as is material, is inevitable ought not to mean inequality of social status. I do most emphatically maintain that there is no need to choose how occupations for ruling in

the social scale! He is made to agree his fellow men and save his head by the sweat of his brow. And since the primary wants of all are the same, all labor should carry the same value.

This law Hinduism discovered and called the Law of Karma, and revealed it in its position more or less perfectly with amazing success. What we see today in Hinduism is its corruption. It is my certain conviction that *Shikasta* is that law alone can save the perishing world. Its conscious recognition means enlightenment and emancipation from the bondage of human slavery for the moral spirit. Its disregard spells unapproachability, dogmatism, greed, materialism, materialism and moral stagnation ending in spiritual suicide. This law, as I understand it, is not and never has been a mere ceremonial rule regulating the relations of ending and marriage. M. E. O.

What's A Spiritual Progress?

"When you write about the spirit, the spiritual progress of *Shikasta*, what do you mean?" And why is such progress of the world retarded because that of *Shikasta* is? Why is the spiritual progress of *Shikasta* retarded if they are not spiritual temples?" asks a persistent correspondent who has many other questions which need not engage us just now.

Spirit is that moral being which reforms the human body and which is unapproachable. Spiritual progress is that which promotes the realization of that imperishable essence. What retards the progress of my neighbor must retard mine. Both are in the neighborhood of other parts of the world. India's spiritual progress cannot but be retarded if that of forty millions *Shikastas* and therefore, of the two hundred and forty million Hindus is.

As to temples, I have discussed elsewhere in this book what a large part they play in the life of material spirit. India is capable of intellectual discussion only up to a point. It transcends reason, hence it is a matter of faith. Even so are places of worship matters of faith in the last resort. M. E. O.

The *Shikasta* 'Shikasta'

Two issues of the *Shikasta* 'Shikasta' are already on line published as the form of a magazine with an attractive cover with a Hindu woman carrying a basket of refuse on her head. It is published under the auspices of the Khadi Federation, College Square, Calcutta, and the annual Subscriptions, is Rs. 1/- including postage, and Rs. 3/- without.

The first and second issues contain: (a) full translations or substance of all the articles that have hitherto appeared in the English edition. It contains also translations of some of my previous writings on Hindu religion and standards or editorial notes from English India's pen, such as, "Birth of *Shikasta*," "Salutation of some Principles of Unapproachability," "The Hindu's Prayer," "Responsibility of Unapproachability," "The Great Cause and Unapproachability."

It came out with 3000 copies the first week, all of which were sold out. It came out with 5000 the second week. I have had it well received generally, coming from the *Shikasta* public. M. E. O.

-Dr. JAYAKAR'S OPINION

From a careful perusal of Mr. Kanga Iyer's Bills in the Legislative Assembly, it is clear that the first of them is primarily intended to remove the obstacle created by British Indian Courts giving legal recognition to customs and usages, regarded as ancient, anti-social and illegitimate by a section of the Hindu community. The idea is that it is only when this obstacle is removed and British Indian Courts refuse to lend support to such customs that Hindu society will be left free to adjust its own differences by an appeal to the conscience and good sense of the community.

It is further clear that this obstacle can only be removed by legislation, because it arises by reason of a rule of law now recognised by the highest tribunal, viz., the Federal Court of the Privy Council. I know from personal knowledge that this decision of the Privy Council has prevented on the part of many trustees and managers of Hindu temples from taking action for which they and the bulk of their congregation were prepared.

3 The decision I have in view is reported in *Law Reports, 32 Indian Appeals, page 275*. It arose out of a suit which was instituted by the hereditary trustees of a Hindu temple in Southern India, asking for a declaration that, according to the custom observed in the temple, the defendants, who were the members of an inferior community (the Shavars) were not entitled to enter or worship at the temple, and for an injunction restraining them from doing so. The defendants, on the other hand, asserted their rights to use and worship at the temple and denied the legality of the alleged custom. They lost in the trial court, which held inter alia that the custom excluding the members of the community from entering the temple was proved. The matter was taken in appeal to the Madras High Court, and that Court, in the course of its judgment, stated the rule of law affecting such questions in terms which at present constitute the greatest obstacle to any reform taking place by voluntary action in the Hindu community. The Court held as follows:—

(a) Where an institution exists, for the purpose of religious worship and the class for whom benefit was established cannot be discovered from the instrument creating the Trust, or where there is no such instrument, the Court can proceed only upon what has been the usage in respect thereto, and it is the duty of the Court to support that usage at the instance of any person interested therein.

(b) It is not in the power of individuals having the management of the institution to alter the usage of the institution. On the contrary, it is their duty to maintain the customary usage. If they fail to do so, they are guilty of a breach of trust and still more so if they deliberately attempt to effect a vital change of usage and to make a binding on the worshippers by obtaining a decree of the Court to establish it.

(c) Even a compromise between the trustees and the excluded community, providing for a

limited enjoyment of the right of access and worship by that community, would be invalid because it would be contrary to the custom of the institution.

4 These principles enunciated by the High Court received the approval of the Privy Council, who gave no countenance to the argument advanced on behalf of the excluded community that the custom of exclusion, even if proved, was invalid in law as untenable.

5 It is clear from this decision that, so far as the British Indian Courts are concerned the position is as follows:—

(1) Custom of the institution will be the sole test.

(2) It is not in the power of the trustees to alter such custom, however unreasonable or antiquated it may be.

(3) Even a simple workshop can create the trustee to abide by such customs, however reasonable the intended alterations may be.

(4) Yet the trustees to depart from such custom is tantamount to a breach of trust, rendering the trustee liable to removal from his office.

(5) Any compromise made in this connection modifying or altering the prevailing custom, will not be recognised as law.

6 So long, therefore, as this decision stands it is clear that Hindu society will be powerless, by any internal action of its own, to effect any changes in the observance of such customs and usages however unreasonable or antiquated such customs and usages may appear to be to the progressive sentiment of the Hindu community. It is, therefore, felt that this decision, however sound it may technically be, acts as an obstacle to freedom and progress. Hence the desire of the highest tribunal, its effect can only be nullified by legislation. Another noteworthy feature of this decision is that it takes as a rule of public sentiment. It is obvious that a rule of law is binding irrespective of public sentiment.

7. There are, in brief, the reasons why the present rule of law is regarded as an obstacle. Once it is removed and British Courts refuse to interfere by lending support to customs irrespective of public sentiment, then will commence the constructive process in Hindu society for the formation of social public opinion. Each side will then strive to create public opinion in its favour and reason and argument will then have scope.

8. As for the second of Mr. Kanga Iyer's Bills, it provides for what is technically called "local opinion." It gives the right to the residents or the worshippers in a locality to decide how the affairs of a public temple shall be conducted with reference to the rights of the depressed classes. Certain methods prescribed by which the vote of the majority will be ascertained and enforced so long as equal opportunities are provided for both sides to educate and exercise public opinion, there is hardly any room for a suppression on the score of "compulsion," any more than in any other public opinion regulated by the principle of voting intelligently. A contrary rule would lead to stagnation.

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54 JOURNAL OF ENVIRONMENT & DEVELOPMENT

4. TIME: 40-45 min.

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How are the Harpists living in Midway Hill to be served? They have to well to be served. They want those who go to their quarters, have even some workers out of their stables. Will they must be served, if we will serve ourselves. They must be raised out of this state, if we will raise ourselves. We have pressed them down and so on doing we have gone down ourselves. Not every one can perform the high service. Let us seek up the qualities that I have found to be indispensable in a Harpist servant.

He must have been here for Harpootian as if they were members of his own family.

We need to have good pictures and coverage to hear what's really going on out there.

—Marsden has a character above suspicion and
 honesty.

His script, he explained, is "the most honest possible" possible for him.

To go through all my correspondence and to have interviews with theorists, assistants and workers is to pass through a raging fire. Managers who have at all become radical are naturally suspicious and often insulting. They are ignorant. The capitalists think that the blindness of their belief is in danger. They have money which they are using freely. New organs are their saving face being. They beguile workers, make the wildest statements about the relevance or distinct the whole movement. The workers are not all as idealistic. I have seen how one worker can poison the whole atmosphere around him unless he is thoroughly trustworthy and is pure in mind and body.

If the mother is to satisfy both the Hartman and the constantist, she will do so only by showing the highest character, deep humility and great charity. In other words, she will have to be a man of religion. This is a paradox for the purification of religion. No religion has ever been purified by long and bluster as by men with a loose character.

Workers will have to be most circumspect. Salesmen are reported to be searching in purchases and not to hesitate to insist to have to break my readings. There is no wonder. Kell has his own valued interests. These are collectively in danger. And they will get away with it for a while. These, therefore, there is any danger of a strike, the workers must be

It, even if they have to give up public marriage and the like. In such cases they must take the measure of themselves from house to house. They must not engage in vain disputes or interpretation of *Shedut*. They must rely upon the settling ability of Youth to protect itself. Truth is laid at its proper gates itself the moment it has got a habitation in some human personality. Male conduct is often the most effective speech. Working, therefore, need to have a living faith in themselves and the cause; but they know that by themselves they are nothing. Therefore, faith in themselves means faith in God. Those who exalt themselves of all pride and all boasting, have the greatest help from God.

Handicaps will be removed if the need of uniformity only is the willing sacrifice of handicaps of such large numbers.

W. E. Dwyer

ALL THINGS CHANGING

20. *Journal of Interpersonal Violence*, 20(1), 101-114.

"My reading of the history of religion is that every great religious advance has been away from organized and formal religion. The great religious truths which the prophets of religion have apprehended and proclaimed have always been lost when their disciples have tried to lock them in pedestals and temples. Truth is too sacred to be confined and made obsolete. Therefore I consider temples, mosques and churches to be a prostitution of religion. In every nation we have witnessed the degradation of truth and enlightenment in the temples, and, in my opinion, in the very conception of organized religion that is certain to follow as a natural consequence. When religion is made a monopoly by the priesthood and temples become vested interests, the great mass of mankind becomes isolated from truth, and even now prophets arise who break the bonds of orthodoxy and release the spirit of man from dogmatical rules, the creeds, and hierarchies."

Bodine and Ross, *Chrysopa* and *Kaine* colored and banded Trich, which is unusual as its character and height is all over everywhere, but the same which bear their names are common and diverse and, therefore, harmful to those who except the greatly misapprehensions of their teachings. Religious have in common character and decrease the reputation of lower called as a minute.

Therefore I can see no advantage in getting permission for the Maropas to enter the temple. I know that justice demands that they shall have the liberty even to be wrong. But if they are to have the benefit of self-trust which will enable them to take an equal place with other people in the development of the future of our civilization I think they must have an independence of all priests and temples. They must retain a self-reliance, which is lost if they were made entirely dependent on the priests. It is possible to be more independent of nations and nations before they could be self-reliant. When

know the untouchable classes by some name, and if such is the case, why not give them a name that truly 'belittles' them and has no ill-flavour about it? I regard 'Harpans' as a fitting name, because the caste-Hindus cannot be properly considered God's children, but the untouchables certainly can.

I have suggested the real method of abolishing the distinction between caste-Hindus and Harpans, namely, by caste-Hindus performing the penitential ceremony of adding themselves of untouchability and baptising Harpans themselves. And if it was open to anyone to be absolved as untouchable or the register for untouchables, I should most decidedly advise caste-Hindus to declare themselves as such and to live also as such. That will be a substantial and organic method of unifying the two into one body.

That is the proper place for referring to the main suggestion made by a Harpan friend but from a different standpoint. He says that the best way of getting rid of untouchability is to advise Harpans to adopt names that will never signify an untouchable and to declare themselves also as mere Hindus or e. Brahmins, Kshatriyas or Vashyas. This suggestion was made to me even as early as 1910 when I began the crusade against untouchability. This Harpan had his own experience and told me that he had travelled from one end of India to the other, that he had freely entered all the principal places of pilgrimage without let or hindrance and that he had taken with him a party.

When he was introduced to me, I saw no mark, about him of being a Harpan. He was dressed like a Brahmin had a turban on his forehead a mark of tilak or rakshak—*I forget which*—and his speech was that of an ordinary Gujarati. He said his party took up their abode in circumstances and never had the slightest difficulty, having self-deniably proclaimed themselves as belonging to one caste or the other.

My master told me that this practice of untouchables declaring themselves already was quite a serious thing amongst them and that it was growing. He earnestly begged me to encourage them to do so. I told him that that practice might be convenient for us, and he, few who could afford the name and had with them training to be able to shed some of the habits which marked out an untouchable from the rest, and that the practice of a few, apart from its being dishonest and, therefore, leading to deterioration, would make no impression upon the rest. Thousands of untouchables who could not even go out of their village.

The only fact I then gave up was with equal force, even today. The strongest and the quickest method, however, is to conduct the movement openly, to know the untouchables as such, and let the caste-Hindus treat them on terms of absolute equality with themselves, and as the movement has begun on a very large scale and the declaration was made on behalf of caste-Hindus in September last that a considerable way goes, it surely becomes necessary to have untouchables by an individual name, which, in process of time, would be going to 'Tamil'. In my opinion this is the best name to know them by.

HARRISONS IN MADRAS PROVINCE

At Madras

Ach Anthon	544,844
Ach Desvinda	1,018,337
Ach Ravindran	412
Ajila	328
Aravindan	50
Arasathiyar	17,593
Barro	1,079
Bala Is	266
Banda	733
Banda	3,590
Banda	918
Banda	82,418
Balla	7
Bhagwan	3,409
Chakola	3,120
Chakravarty	698,375
Chakravarti	4,823
Chamra	140
Chandala	9,714
Cheraman	114,078
Chandala	41,238
Dandala Ananthan	493
Dandala	79,443
Dandala	4,091
Dandala	70
Dandala	413
Dandala	14
Dandala	122
Dandala	17,435
Dandala	703
Dandala	29,367
Dandala	40,231
Dandala	5,791
Dandala	491
Dandala	5,777
Dandala	210,46
Dandala	38,5
Dandala	1,094
Dandala	38,439
Dandala	819
Dandala	4,917
Dandala	5,697
Dandala	14,031
Dandala	50
Dandala	143,1
Dandala	7,012
Dandala	10,447
Dandala	9,817
Dandala	812,411
Dandala	1,431
Dandala	237,717
Dandala	2,399
Dandala	5,393
Dandala	424
Dandala	1,143
Dandala	774
Dandala	1,801
Dandala	4,230
Dandala	1,009
Dandala	990

and its authority. I would say, then, to those who are tempted to judge the Harijans by the standards of the world, that the Harijans are not to be judged by the standards of the world, but by the standards of the Harijans. And even public opinion will not be able to judge the Harijans by the standards of the world, but by the standards of the Harijans. All that the Harijans do is to follow the path of righteousness in the eyes of the Harijans. No Harijan temple will, however, be opened to the Harijans till the Harijans have been converted. Under the second Bill, private temples are not to be opened to the Harijans, but public temples may only be regulated according to public usage, which is always subject to change from time to time. And when a Harijan temple is opened to the Harijans, it is only by implication that non-Harijans are excluded, but if non-Harijans are excluded in the Harijans' temple, there is no violence to the Harijans' will, because he could not regulate the temple in the first place.

The only objection of the correspondent, therefore, that needs consideration is the right of the Harijans under the second Bill. I have ventured to suggest a compromise which primarily guards the rights of a minority area of one. For I have no desire personally to interfere with the religious rights of a single individual.

But what the correspondent happens to fail to do is to recognize the right of the Harijans which he speaks against, their recognition in respect of himself and his co-religionists.

M. K. GANDHI

Editorial 'Harjan'

We are glad to announce that arrangements are complete for the publication of the Harjan Journal in February and that the first number will be issued from Poona on Monday the 11th March. The annual subscription is Rs. 4— including postage. Single Copy one anna.

Editor.

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HARIJAN

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Vol. I. No. 11. 1933

Vol. I.]

POOJIA—SATURDAY, MARCH 18, 1933

[No. 5

WEEK TO WEEK

Temples Opened

A puja Shiva temple in Mohol Nagar, Calcutta.
The Kallikaver temple Calcutta.
Five temples in the district of Khatwa (Bengal).
Two temples in Bardhaman district (Bengal).
"Barnagran Durga Puja"—13.
"Barnagran Kuli Puja"—500.
"Barnagran Karmachari Puja"—400.
One temple built in Pabna district.
One temple under construction in Birgaon district for the use of all sections of Hindus including Harijans.

Educational Facilities

A night school for adult Harijans has been started by the Harijan Sewak Sangha at Iruppalahala (Coimbatore).
A new school for Harijans and caste-Hindus has been opened at Chavara in Kozhikode district under the auspices of the District Board of the Servants of Untouchables Society.

The Ahmedabad City Committee of the Harijan Sewak Sangha has resolved to open a boarding school for ten Hindu girls.

One more school has been given a grant of Rs 1000.
One Harijan boy has been given Rs 150 for his Metro Station examination fees.
One night school has been opened at Urvasthala, Anantpur district, Madras.

One night school has been opened at Vengaloor, West Godavari district, Madras.

On behalf of the Harijan Sewa Sangha, Kandhar, Nellore taluk (Andhra), Rs. 500/- were collected and spent in providing books, stationery and clothing etc. to 40 Harijan boys of the local primary and high schools.

The District Boards of Kurnool and Anantpur have resolved to give free education to Harijan boys in all the secondary and high schools maintained by them.

The Santa Cruz Bombay Town Committee never spends Rs. 100/- or more for educating 10 Harijan pupils.

The Bombay Provincial Board of the Servants of Untouchables Society has sanctioned to Harijan students in the high school and college classes monthly scholarships to the total value of Rs. 1500/-.

A Candidate for the Ward Police training school has been given a loan of Rs. 100/-.

* In all these cases all members of the Hindu Community in giving the necessitated work and service of peace together.

A special grant-in-aid of Rs. 5000 is being given to the Calcutta Education Society's Ford High School for maintaining a certain number of free scholarships for Harijans.

An Ashram or free residential boarding school for Harijan boys has been opened in a village two miles from Anantpur (Punjab), the opening ceremony having been done by Sri A. V. Thakur. It is temporarily located in Anand-Bhadrat Mahavideyalaya building. Thirty-two boys from Anantpur and Gurdaspur districts have already been admitted. **Guests!**

In Tuluva (Calcutta) a shop has been opened in which the daily requirements of Harijans will be stocked and sold to them at purchase prices.

In the Mohol Nagar bazar, two water hydrants, as far used exclusively by the caste-Hindus, have now been made available for the use of untouchables, who have been feeling great difficulty at times for water.

In the Mohol Nagar bazar (Calcutta), arrangements have been made to advance money to the Harijans free of interest to relieve them from the clutches of Khatwa money lenders. The work which has been started on a small scale, will be gradually expanded.

In the festival of Calcutta, under the guidance of Sri. Nandabandhu Dasgupta, some young men and women have been doing the work of workers in order to show that it is not dishonourable work. They also give systematic instructions to the Harijans to learn how to keep their persons and houses clean.

In the Dardapur college hostel in Khatwa district, Nandabandhu students had separate arrangements for their stay. The caste-Hindu students have now declared their willingness to have the Nandabandhu students together with them in the hostel without any special, separate arrangements.

During the last session of the Travancore Legislative Council, all the Hindu members of the Council presented a resolution to His Highness the Maharaja to throw open the temples to all castes of Hindus and thus give a hand to other parts of India on the question of temple entry.

One Harijan has been taken as apprentice in the Kozhikode Dyke works and one Harijan boy has been taken by Sri K. Sankara Rao as domestic servant.

Wells And Tanks Opened

A public tank at Iruppalahala (Coimbatore) has been thrown open for the use of Harijans and other untouchables, owing mainly to the convincing efforts of the local Harijan Sewak Sangha.

Two wells at Serevali, Kozhikode district, Madras.
A public appeal has been issued for a well for the Harijan at Por in Ahmednagar district, and sum of Rs. 250/- has been collected locally.

INTERNATIONAL HUSBANDRY ANNALS

A JOURNAL OF THE HUSBANDRY SOCIETY OF INDIA

There are several villages among Marjans, in the Chakrapur and Barjapour tehsils, India, and Chakras in Orissa, who remove and dispose of dead cattle and eat their flesh. Disposal of dead cattle is a sacred obligation and occupation. But the eating of carcasses is a most filthy habit, regarded as one of the heinous sins in Hindu Scriptures, and it is essential that at this hour of self-purification our Hindu brethren should be helped to get rid of this habit. But they plead their inability to do so for various reasons. "It is a habit to which we have been accustomed for ages," they say "and now it is a positive felony which we cannot forgo, any more than you can do without your head diseases. You should also know that removal of dead cattle is an obligation imposed upon us and we may not shirk it without risking the wrath of the deities." you know, perhaps, that carcasses is part of the consecration for the removal. We are thus tied down to carrying out for three reasons."

The argument deserves consideration. Written and spoken appeals will be of no avail, we must show them the way out. We should first acquaint ourselves with the conditions obtaining in various parts of the country regarding the removal of dead cattle, and have them altered as circumstances may require, we should supervise the actual carrying out, and other efficient processes and see to the proper disposal of the carcasses. The removal must be made conditional on a promise not to eat the carcass, and no one should be compelled to remove dead cattle.

There ought to be a fair number of volunteers. They must learn the art of skinning dead cattle in a clean manner and teach it to the Marjans who are doing it as they do in the old fashion. The carcasses should not be dragged as at present, as it damages the hide and decreases its value. They should be lifted and removed in an expeditious and efficient manner. The hide-exper will willingly adopt the new method, but not until the so-called 'high caste' people have mastered it.

The way in which dead cattle are disposed of today is most unsanitary and creates a lot of noxious odours in the country. Every bit of the carcass must be made proper use of. Much of it is wasted today. The hide, the bones, the entrails and the flesh are all useful and ought to be properly utilized. The hide is being put to use of a sort. The bones are mostly wasted. They should be carefully collected and tanned scientifically into manure. The entrails are skinned for gel etc. but there is none enough for improvement. The flesh should be saved from the filth, use it is turned in and must be made to yield fat, which will be valuable for manufacturing grease for lubrication. The remains should finally be converted into manure or burned deep. If volunteers make a point of travelling through all these processes, the men will easily take to the new departure and will stop eating carcass.

There is nowhere any room for complacency. Where the hide-exper are not ready for the change, they must be left undisturbed. They are no more bound to remove the dead cattle than the caste distinctions are bound to get them removed for them. It should be a matter of mutual adjustment.

But the beginning must be made by the volunteers supervising the processes, wherever, of course, the supervision is not resisted. The supervision need not be delayed until the volunteers have first mastered the processes. Actual work will be a refining to itself.

Municipalities and local bodies and bodies can immediately undertake the work of training volunteers in scientific skinning and tanning. This does need a little expense on buildings and experts. They should really have a training school for this purpose and invite phlebotomist experts and veterinary surgeons for co-operation, suggestions and help.

M. K. GANDE

WHAT MARJANS THINK

The reader must have read and digested what Thakkar Daga, as he is colloquially called in Orissa, especially by Marjans, said in the telegraphic version of his letter to the Punjab, published in the last issue of *Husbandry*. Marjans' denunciations that ended as they have sent me copies of the addresses they presented to him. The one from the *At Shree* members of Jalandhar City and District at *Shree Mandir* of Lahore City contains these observations:

"The high caste priest, Hindu of the Punjab Province have degraded and lowered our position in the country to an intolerable extent. They think themselves to be polluted if we happen to touch them. Our entry at the public places and getting water from the public wells and tanks is thought deplorable. Hindu widowers and widows are not prepared to serve as in their respective communities. We are not allowed to dine at Hindu houses. We are not permitted to participate, perhaps in the ceremonies of our marriage celebrations. We are forced to carry the palanquins of Hindu ladies at their marriage. If we happen to get on good terms, they avoid us. The degraded status of the Punjab Province was shown by many traitors. High caste Hindus have printed and degraded them from all sides. Our position improved very touchingly. Even the houses in which they live are not considered their property. In all villages we receive their constant enmities in very much degraded, and for their spite a vigorous campaign of propaganda is required."

If the condition is as bad as this in the advanced Punjab, what must it be in the other provinces of India? And as would be clear from Thakkar Daga's own law means to have compared with the caste-Hindus in depriving the Marjans of even the right of working agricultural land. Let us hope that the movement with assistance of the Punjab will create a united effort to remove at once some of the numerous disabilities enumerated above.

M. K. GANDE

HARIJAN

SATURDAY, MARCH 18, 1933

EVEN UNTO THREE LAST

FOR the heading of this article I have dared to steal from Basilin a classical phrase stolen by him in his turn from the Bible. I have added 'even' to the original and changed 'this' into 'these' to bring out the whole sense of what I want to say. Among the Harijans the poor scavengers are the despised ones to stand last in the list, though he is perhaps the most important and indispensable member of society, as indispensable to it as a mother is to her children in one respect. The dump attends to the sanitation of society as a mother in that of her children. If the caste men had to do the scavenging for themselves, some of the methods that the dump has to resort to for doing his work would have been swept away long ago. I copy the following from a letter of the Anti-Untouchability Board of Madras to its Municipal Board—

"We have as idea of the depths of degradation and misery to which we as a class have reduced our brethren of the depressed classes."

He must be a heartless fellow who has remained unmoved at the pathetic sight of a starving, aged and emaciated woman carrying, and being crushed under, the weight of a basket full of night soil and over her head every morning from the day house to the street, up ground or the flaking pit. The practice, though old, is inhuman, cruel and a relic of barbarous days. It is most unhygienic. Very often it is noticed that out of the uncovered or partly covered basket the dirt is carried up the air by a strong breeze and on to the passer-by, or drops clattering around or other odious. The human hand, the seat of reason and intelligence, the divine spark, was never intended to be used for the dirty work. The human member has all sorts of self-respect and dignity, and put to shame in this service, mean? Tell those representatives of the City, push over the motor and judge your responsibility for this abomination. The solution is simple. Just purchase hand-driven tricycles and let these squeaking creatures of pain, not the tricycles, do a career rather than the load. Another matter for your consideration. Every paddy should be provided with metal or earthen basins, so that the process of removal of night soil may be rendered less odious."

Let not the reader laugh at the somewhat high-flown language of the writer. What he has said is God's truth. The Harijans have hitherto done their work uncomplainingly, and therefore the caste men have not cared to know how these have served society for centuries. If we had not regarded these carriers of society as untouchables, we would not have shut our eyes upon them or their work. Having chosen to do so and having justified them, in inference, we now advise daily descend to these infernal called paddy and do not care to look at the dirt about us or to notice the stink that pervades these places. What is

true of the dump and the touchability of Madras is true more or less of all the dumps and all the touch-abilities of India. The reform suggested by the Anti-Untouchability Board of Madras is most desirable and can be undertaken without much cost by every Municipality.

I read the other day a notice in the *Leader of All-India* of the scavenging work, inaugurated by a Committee, in the All-India streets, and hardly had the work gone on for two days, when the enthusiastic young men who had undertaken this glorious service thought of replacing the baskets by a better arrangement. Let me quote again, this time from the *Leader*, dated February 27—

"An effort is being made by the Anti-Untouchability workers to replace the baskets at present in use by the sweepers for the disposal of rubbish from private houses with light iron hand-carts fitted with detachable baskets. According to the proposed scheme, the cost of such carts would be borne by the employers of the sweepers. It is understood the Manager of the All-India Law Journal Co has generously undertaken to have a model body this removal cart constructed at his own expense for propaganda work. According to the scheme, every private house would have to be provided with two receptacles. An arrangement has also been made to hire a high caste Indian woman for the construction of a public bath room at or near All-India Co. offices. This work would be undertaken as soon as proper drainage and water supply arrangements are made by the municipal authorities in the locality is quoted."

I hope that the effortment has not died down during the weeks that have intervened between the date of the report and now. Since manual workers have simply to persist and the much-needed reform can be inaugurated in every town and city.

If the report that a lady has generously come forward with her donation for the construction of a public bath room is true, it would delight the heart of Mr. Bhabha Shah, who has been exceptionally pursuing his proposal for bath and change of clothes for sweepers after they have performed their daily task.

There are thus three reforms which can be with a little forethought and very little extra cost inaugurated throughout India, resulting in comfort and cleanliness for Harijans and promotion of the health of society as general. All that is required is that we should behave 'even unto these last' members of society as we would wish ourselves.

M. K. GANDHI

Free Copies of 'Harijan'

We have pleasure in announcing that, owing to the receipt of generous donations, we are in a position to distribute among English-knowing poor Harijan students and semi-untouchability workers over a hundred copies of *Harijan* free for one year. Applications for free copies should be forwarded to us, not directly, but duly certified by some recognised branch of the Service of Untouchable Society or by some well-known public worker.

[I propose the suggestions made in the foregoing columns, the extracts given below (translated) from the 4th number of the Bengali *Karyam* will be found by the reader to be of great interest.—Editor.]

MUNICIPAL CORRUPTIONS RESPONSIBILITY

Calcutta Municipality is a big body but its Harijan servants are in no way better placed than those who serve poor municipalities.

Take, for example, the case of *Mahars*. When they go about cleaning latrines, human excreta soil their clothes. They have to return to their houses with this filth on and clean the clothes as best they can with a flannel, and sometimes very inadequate, supply of water. The Calcutta Corporation could give them aprons. Soiled aprons may then be left at Municipal depots when the day's work is over. They may get a clean one the next morning. It is a daily inconvenience on the Municipality to see that its employees are provided with aprons.

The *Mahars* women carry on their heads pails which, when full, weigh 50 lbs. The women have to walk standing till the night and eat excreta. Sometimes the cart comes late and sometimes it happens that a cart is put gone and there is a long interval before the next one comes. The women wait standing. It is very difficult to take the loaded pail off the head and put it safely on the ground unaided. The least shaking will spill the contents and because the person carrying the pail, so they stand on Platforms may be erected at the collecting stations on which the women may put the pails. And this is not the only remedy for platforms.

The pails have to be emptied into the carts. Even an expert can rarely prevent some splashing. If the cart is full, then some filth is bound to splash out and soil the hats and clothes of the worker. All workers get their share of this splashing every day. If this operation is done from a platform with the help of a large funnel, it may be conducted cleanly. There are the Municipal Engineers and Health Officers. I know they will agree with me that some such thing should be done. It is for the Council to cause these platforms to be erected. The candidates for councilships are just now visiting the voters. The voters may have their say now and choose whom to vote for.

There are lots to be said about the condition of the Harijan servants of the municipalities. The Harijans submit to all these inconveniences without murmurs. But all the same, the intervention are there. The points I have mentioned are from actual experience. Men and Women from the *Adams* are serving with the *Wallahs*. They suffer *Mahars* suffer and they have valiantly undertaken to share their suffering. And there are only a few samples of the kind of neglect these Municipal servants are subjected to.

TRUTH THE ONLY WAY

I have already mentioned in an article in the last issue of *Karyam* the qualities regarded as indispensable in a servant of the Harijans. If this movement is essentially religious and has for its object the purification and protection of Hindustan, it can be carried on only by truth, the whole truth and nothing but the truth. Truth is the very foundation of religion. If Truth is God, there can be no room for a truth in religion. Let every Harijan make inscribed this fundamental principle on the tablet of his heart.

I am being inundated with *Samastik* literature. New writings and lectures are coming in daily. *Samastiks* have loosened their game-strings. I like the exhortation. How I wish it was on the right line! The writings I see contain palpable falsehoods. Their sole object is to stop the anti-Samastik movement somehow or other. How can one answer such propaganda?

Most certainly not by attacks. Truth can be the only answer. I have indeed had complaints against reformers from *Samastiks* to the effect that the former are resorting to attacks and cowardry. These complaints have been unsupported by evidence. I have requested the correspondents to supply me with it. Only in one case has an attempt been made to furnish evidence. And I have forwarded the complaint to the proper quarters for investigation. I do not wish to suggest that refusal to furnish me with evidence is proof positive that the reformers are all-round cowards. These lines are being written in order to warn them against any departure from truth and non-violence.

My attempt is to know no distinction between the *Samastik* and the reformer. I look for truthfulness from both. But as the *Samastiks* refuse to regard me as one of their own, some one else must do so for me—I am afraid my appeal will have no weight with them. I should be satisfied if the reformers will listen to my appeal. For, their truth will overcome the opposition's attacks, even as light overcomes darkness. If, therefore, the Harijan *Samaj* will pursue every one of its activities with Truth as the guiding principle, he is sure in the end to correct the *Samastiks*.

But let the workers know that investigation is also a species of attack. I reserve reports about opening of temples and wells to Harijans. But sometimes it has been discovered that all the temples and wells referred to have not been opened and that the information supplied to me has been based on insufficient data. The Delhi Anti-Untrustworthy Committee has published a small pamphlet concerning a list of temples and wells opened all over India. It is an imposing list, but I am not inclined to accept it at its face value, not because the Committee has been careless in its compilation, but because it had no opportunity of having the courtesy of the information supplied from all-India sources. Very often workers gain their information from newspapers, instead of being themselves suppliers of information to newspapers.

But even if the Government were to accept an exclusive reliance on the daily press. And then there is the great temptation to swell the list of temples and wells opened for fear of my feet being photographed. It is a disconcerting thought for me and it brings a poor opinion of the great movement. My feet was not designed to scorn people in any shape or form. It was designed merely to make Hindu think and to open them to others. Truth stands of its own accord, and it must be held superior to any life or lives, be there ever so precious. It must live even if a million lives had to be sacrificed. In a big religious movement like the drive against untouchability which many believe to be an integral part of Hindu religion, nothing but unshakable truth and unswerving faith in the cause will avail. The reformers hold untouchability to be still the biggest blot on Hinduism, a goal for which it can be defeated only by truth and goodness.

H. K. GANDHI

FOUR—

A second school master asks the following three questions—

1. "Is it necessary for a Hindu, following the life of the *Aranyakas*, also to go and see the images in the temple if he desires to be a true devotee?"

2. "If a true devotee is not a Hindu, but a foreigner, is he entitled to worship, but he must do so in the temple? Then what is the use of doing it? What is the use of visiting temples to worship a stone image?"

3. "The person who has made a Hindu stone image might have committed some wrongs in his life time. Will not the stone be harmed by carrying these wrongs which he or which he or she has committed in his image?"

Question—1st, there have been asked and answered often enough before now. But the temple entry question has arisen there and they invent honest doubts. Why this is inconsistent as if they had never been raised and answered before. I must do the best I can, though I doubt if doubts like the conventional will be satisfied.

It is not necessary for any Hindu to go to a temple to worship (the image of) *Ishtadevata*. But it is for him who cannot contemplate his God without looking at his image in a temple. It may be unfortunate, but it seems that his *Isht* dwells in that temple to now and then. I would not disturb that temple deity.

To sub-question by the first question is badly put. There is no essential comparison between the divine and the dead. If there was I would unhesitatingly say that the dead is better. But the function of *devatas* is to enable the dead to be done, to steady and purify the soul. Thus, *devatas* is not a substitute for right doing. It is an encouragement for it.

In asking the second question, the school master has missed the whole point of temple worship. When I bow to a living person and he returns it, it is a mutual exchange of

courtesy and there is no particular merit about it. It may be a sign of good breeding. Temple going is for the purification of the soul. The worshiper does the best out of himself. In greeting a living being, he may draw the best out of the power granted, if the greeting is selfless. A living being is more or less fulfillable like oneself. But in the temple, one worships the living God *without* human imagination. Letters written to living persons often end in heart-breaking even when they are answered and there is no guarantee of their being answered. Letters to God who according to the devotee's imagination reside in temples require neither pen nor ink nor paper and need no such return. *devatas* (statues) are better when they are on their own unaided strength. The whole function is a beautiful exercise of faith. There should be no waste of effort in heart-breaking or danger of being misunderstood. The writer must be so understood as the simple philosophy lying behind the worship is temple is mosque or church. He will understand my meaning better if he will realize that I make no distinction between these different abodes of God. That is what faith has made them. They are no more to man's making machine to reach the UNSEEN.

The third question shows perhaps, that the respondent has not taken the trouble of understanding the Hindu theory of incarnation. For the Hindu, the Hindu, the incarnation is without limit. If all of the Hindu *devatas* are a perfect being. He is concerned with the basic subject of the *devatas*. Millions of devotees of Krishna and Ram have their lives transformed through their constant belief in God by these names. How this phenomenon happens I do not know. It is a mystery. I have not attempted to prove it. Though my words and heart long ago realized the highest attributes and nature of God as Truth, I recognize truth by the name of *Isht*. In the darkest hour of my mind that one name has saved me and is still saving me. It may be the association of childhood or may be the fascination that *Isht* has wrought on me. But the potent fact is there, and I write them Ram, my memory serves the name of my childhood when I used daily to walk the *Isht*. *Isht* always to my ancestral home. He has then needed me. He saved me from outer darkness and pain. It was no expectation for me. The duties of the *Isht* may have been a bad man. I know nothing against him. *Isht* might have gone on in the temple. Again, I know nothing of them. Therefore, they would not affect me. What was and is true of me is true of millions of Hindus. I want my European brother, if he wishes to share this temple worship with the millions of his countrymen, the so-called caste men. It is the latter's duty to share open their temples to their Hindu brethren. Temple worship supplies the felt spiritual want of the human race. It is a life of nature. But it will live as long as we.

Now

H. K. Gandhi



HARIJAN

EDITOR: R. V. MANTAL

Under the auspices of The Servants of Untouchables Society

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THE SACRED TOUCH

At the dusk of the early dawn,
Ramananda, the great Brahmin Teacher,
stood in the sacred water of the Ganges—waiting long
for the cleansing touch of the stream
to flow over his heart.

He waited and why it was not granted him this morning.
The sun rose and he prayed for the divine light
to bless his thoughts and open his life to truth.
But his mind remained dark and drowsy.

The sun climbed high over the hot forest and the
holy men's boats spread their sails,
the marksmen with milkweed on board
went to the market.

The sun started up, left the water and walked along the road
—a sun of anger and anger and anger in 1937
—digging holes for them nests on the slope
of the river bank.

He reached the house which took him to the school of his village
at the time—where lean dogs were crunching bones
—two cows and later swooped down
men—eaten morsels of flesh.

He sat at his cottage door
under the shade of a tree working at a carpenter's wheel.
He sat there with awe when he saw Ganesha and Hanuman
—both came to the man's neighbourhood, and the grumpy old
tanner he was himself down to the dust of the dustbin.

Ramananda drew him to his heart
and Chappu, his eyes filled with tears, cried in distress,
"Master, why broughtst upon thee such pollution?"
And Master said: "While on my way to my I had dreamed
your village and thus my heart missed the fragrance
of the Ganges whose mother's love is for all."

Her own touch comes down at last upon me at the touch
of water body with mine and I am purified,
I cried this morning to the Sun,
"The Divine Person who is in thee is also within me
but why do I not greet thee in my mind?"

I have met him at this moment when his light descends
upon your forehead as well as on mine,
and there is no need for me to-day
to go to the temple."

March 1937

Subsidiary: Tagore

THE MUCH-MALIGNED BRAHMIN

A Bengali Professor writes a long letter from which I take the following extracts:—

"You will be interested to learn that the Anti-Untouchability movement in certain parts of the country has degenerated into a vile and violent propaganda against Brahmins and all that it stands for. Misleading half-truths and deliberate misstatements are being systematically circulated in order to lower the Brahmins as they are in the estimation of the general public. Is the practice of untouchability confined exclusively to the Brahmins? Are not the other caste-Hindus equally guilty? Even admitting that the Hindus were made by the Brahmins, where is the proof that the Hindus engage in a valid type of untouchability as is practiced to-day in certain parts of India?"

Is it not a fact that the Brahmins have made a very substantial contribution towards the success of the present anti-untouchability movement? Is it not open, too, that the majority of those of our worthy M. E. A. 's who have adopted an abominable attitude towards the Temple Entry Bills happen to be other than Brahmins? Why, then, this thrust against the Brahmins, who perhaps realize more than anybody else the gravity of the situation created by the misdeeds of untouchability?"

Except for the writings in the papers and periodicals representing the anti-Brahmin movement which has been going on in the country for some years and which was inaugurated long before the campaign against untouchability was, I have not seen any attack, violent or otherwise, upon Brahmins. Certainly the Committee of Unintelligible Society has had nothing to do with any such attack, and the writer is quite right in saying that I would be distressed if I learnt that the anti-untouchability movement had degenerated into a vile and violent propaganda against Brahmins. I have, therefore, asked the correspondent to furnish me with the evidence that may be in his possession to prove the serious statement he has made. The letter amuses me, however, to estimate my own opinion of Brahmins and Brahmins.

I believe Brahmins to be undifferentiated—wholes leading one to the realization of Brahmin, that is God. If I did not hold that view, I should no longer call myself a Hindu. Brahmins, however, like all the other members of the human family, are not all true representatives of Brahminhood. But I have to believe that, of all the classes in the world, the Brahmins will show the largest percentage of those who have given up their all in search of knowledge, that is Truth. I know of no reason other than Brahmins under whose a shloka has been set apart from generation to generation for the exclusive pursuit of divine knowledge and consequent voluntary poverty. That Brahmins could not have as the high standard that Fair had imposed upon themselves is no special fault of theirs. Their superstitions merely prove that they were as fallible as the rest of mankind, and superstitions creep into the so-called Sacred Books, and we have the spectacle of the most selfish rule governing Brahmins

side by side with the selfish rules also made by them in order to help their kind. But it was the Brahmins who rose against the superstitions and selfish interpretations into the sacred texts. It was they who then and again strove to purge themselves and society of evil. I confess that I have the highest reverence for Brahmins and a working regard for Brahmins, and that, despite of what is to me the successful spectacle of Brahmins availing themselves a famous effect against the reform movement and leading their untouchable ability to the opposition, I am convinced, and let every unbiased Hindu be convinced, by the fact that the reform movement too, is being led by those who are born Brahmins but who to-day take no pride in their birth. It is curious to think of all the writers against untouchability. I think it will be found that the majority of writers who are devoted to the cause without any remuneration or with only just enough to keep body and soul together are Brahmins. But I admit that Brahmins as a class have suffered degradation. If they had not, if they had lived up to their profession, Hindutva would not be in the degraded state in which it is. It would be a contradiction in terms to suggest that Hindutva is what it is, in spite of the current life of the Brahmins. That could not be, because the Brahmins themselves have taught us to believe that they are the true embodiment of the divine wisdom and that, where there is divine wisdom, there is no fear, there is no grinding persecution, there is no high and low caste, there is no greed, jealousy, war, plunder and the like. Because Brahmins went down, it drew down with it all the other elements of Hinduism, and I have some shadow of doubt in my mind that, if Brahmins alone had remained, Hinduism must perish, and for me the terrible test of the revival of Brahminism, that is Hindutva, is the root and branch removal of untouchability. The more I study the Hindu literature and the more I discuss them with all kinds of Brahmins, the more I feel convinced that untouchability is the greatest blot upon Hindutva. This conviction is amply supported by many learned Brahmins who have no cause to grudge, who are devoted to the pursuit of truth and who reserve nothing, not even secrets for their opinions. But today Brahmins and Kshatriyas, Vaishyas and Shudras are more likely than in other portions of society as I understand it and as I have explained it in these columns, and I wish that all the Hindus will voluntarily call themselves Shudras. That is the only way to demonstrate the truth of Brahminhood and to revive Form Dharma to its true state. Because all if I do may hastened on Brahmins, wisdom and power and wealth will not disappear, but they will be all used for the service of not a sectarian religion but the service of Truth and Humanity. Any one, on having spoken untouchability and on defining myself as that Hindu, I have taken an oath that I am a complete representative of humanity. It may be a mere dream, or a word as the effect on the one side. It is not as to me while the dream lasts, it is in the words of Romaine Rolland, "Victory lies not in realization of the goal, but in a relentless pursuit after it."

M. K. GANDHI

Confession Town and surrounding village }	8
Dindigul }	1
Tirunelveli }	1
[At Ranganathapuram, a coffee club has been opened for Harijans as a means of attraction to drink]	
Agumalai }	10
Agumalai }	
Madanapalle }	
Tirunelveli }	10
Shankar }	
Madanapalle }	
(in all)	
Madanapalle }	5
Yellam, Area Mettur N Area }	7
Tirunelveli }	

ANTI-CLEANLINESS PROPAGANDA

In Kumbakonam, in Thanjavur district the Dist. Secy. persuaded Harijans to bury a dead cow from a Brahmin house, paying the Harijan food-potteries instead. The whole village has given up cow-dung eating.

WT. Girls, Social & General

Wells.—In Salem one well near the coal-beding to the District Agumalai was thrown open to Harijans.

In Coimbatore, one well in Pollachi taluk and 3 in Gudalur were thrown open to Harijans.

In Tiruchirappalli, two tube wells have been inaugurated, one at Agumalai and the other at Kuthur, by a donation from Dr. T. S. Ramaswami.

Medical A.M.—In Tiruchirappalli, the District Medical Association passed resolutions that every member should also free medical consultation and aid to Harijans in the district, their dispensaries being distributed free of all Municipal and Local Fund Departments.

Joint Meeting.—Harijans and caste-Brahmins mingled together in district meetings on several occasions throughout the Province. Such district meetings numbered nearly 40.

Oppression.—At Tirunelveli, in South Arcot, caste-Brahmins organized a vigorous agitation to Harijans, being admitted into the local school. The trouble is now over. At Lalgudi, near Tiruchirappalli, a business young man who rendered service to Harijans was prevented from entering the local temple. This oppression also is now over. Generally speaking, we find more oppressive work less temperately than in respect of constructive work.

Confession.—There was a Confession of Pardon, Pardon or "Unpardonable Wickedness," in Tirunelveli. For centuries, these people have been wandering in Harijans and have been considered unpardonable. The Confession was well attended and of important resolutions. This is an important event.

Students.—The students of the National College, Tiruchirappalli collected and distributed 31 letters to Harijans.

General.—Constructive uplift work is still in infancy. There is a general feeling that social temple entry is some phibed. The Harijans will not have any local social status and the whole question before us depends on giving the Harijan social status.

SCIENTIFIC SCAVENGING

(by " One who knows ")

The country is heaving with schemes for the uplift and education of the Depressed Classes. The " David Plan," for example, purports to produce at the expense of philanthropic caste-Brahmins, lawyers, doctors and engineers from the ranks of Harijan boys and girls. This may be the time to ask: what role engineers or doctors of any caste are to play in the India of the future? Are the engineers to apply to pots in the F. W. D., to know all about modern buildings, electrical power plants and town planning? Are the engineering doctors to spend years acquiring microbiology in order to learn how epidemics are created by vaccination?

If the Harijans are to become engineers, let us hope they will not neglect the study their predecessors have so far ignored—hygiene, the voluminous town planning of rats and bedbugs. Let us hope they will bring to light the rotting poderous stinks by the roads and drains and latrines of this land before adding to the saved filth. Let us pray that, before designing windows for the Public Waste Departments, they will think of ventilating the houses in which, where twenty persons inhabit a few square feet of space. Let us hope that, when building physicians are set to put us and to epidemic, they will institute as preventative measures disinfecting in the houses, where the Public Health Officers have long watched night sewage and the people's food supply safe by safe unwatching flies. Let us hope it will come to them to exterminate the rubbish house which houses ecological collections, unknown to university students and professors of Biology. Laboratory investigations can be carried out wherever rats, flies, scorpions and worms are to be found fresh for dissection. There are libraries named fields for microscopic research in the layers of ash and rubbish mixed with dust or mud which can be scraped from the rim side by an open door in a crowded Indian city. If such be the programme of the budding physicians, it may be found that epidemics are to be averted, not by scientific vaccination, but by scientific scavenging.

In this connection the Harijans may teach a valuable lesson as a result of the proposed engineering and doctoring. The nation has widely acknowledged to the fact that water-batality is a monstrous social cancer that has not yet understood the origin of the cancer's growth? A class of potter may supply pottery to a society. But a class of scavengers to carry away the excreta of its individual members is no more in the plan of Nature's Truth than that there should be a class of professional "brothers" to breathe for them. We have to educate what we cannot do for ourselves or may well learn to others. We cannot all be potters. Hence, pottery must be made for us by those who are expert craftsmen. But those of us who are well are as capable of attending to the disposition of our excreta as we are of potting them. There are societies where every scrap of human excreta is valued and used by

the people, and sometimes in roadside shops and gardens. Yet in India, tobacco was allowed to grow, not as a famine or produce crop, with but no disease-breeder in dark houses and inferior pipes from meekness. This is a psychological phenomenon of profound import, a situation to be found in. Tobacco naturally as it has tobacco been avoided and suppressed in the national consciousness.

Therefore, while a tobacco scheme for the production of doctors and engineers from the ranks of the Harijans it can be well thought that by becoming vegetarians one and all, we may be able to put to true account the engineering and medical sciences, which, judged from the physical and economic condition of the people, have so far been of little use to the nation as a whole.

AMULI STATE IN UNTOUCHABILITY

I had requested Pandit Satvaldhan, the well-known Vedic scholar of Amul, to prepare a month's facts about the anti-untouchability movement in the Amul State, as I had seen reports about it in the press. His letter knows the program of the movement during the last ten years and records the difficulties in the way of the reformer. I give below a condensed rendering of his letter before me.

"There are 11 villages in the State. The Chief is a Brahmin of advanced years and wants untouchability to go. Ten years ago, he invited the so-called untouchables in the State to build the following three mandirs, in order to enable him to shelter them on a level with other Hindus and entitled to temple entry—

1. Giving up of caste,
2. Giving up eating-havings of food,
3. Early bath.

These temple mandirs were proclaimed in all the villages. The response was not encouraging. This was in effect the reply received from every one of the villages—

- (1) It is impossible for us to give caste as we get it free. We are afraid of giving up caste as if we are given that meat in loss of it.
- (2) We would like give up having of food. Give us clean food instead.
- (3) There is not enough water for bathing and washing.
- (4) We are indifferent to giving temple entry.

The matter was allowed to rest there. Then came the Y. K. Shinde, the great Atcharya, who visited them in their houses and appealed to them to send themselves to the Chief's offer. He also asked them to abolish untouchability amongst themselves. This appeal, too, fell on deaf ears.

After this I started a village sanitation program. We went out every morning singing praise songs and offering to clean the cowpits and surroundings of houses of which the houses were indifferent. The results were somewhat encouraging. We started soap and other washing facilities in these villages.

During this time, too, they said it was too much to expect them to be pious, when they had to earn their living from an unclean occupation.

This was followed up by propaganda in the shape of signs, letters, and special talks. Classes were held to familiarize the Harijans with religious books. Schools with two teachers—an untouchable and a teacher—were started to induce them to leave the State. No big gatherings came forward, but propaganda did come and we still carry on these schools.

Here is my account of the present state of things—

The State schools are open to all, and they are being visited by Harijan children. Harijans may visit temples after a bath, and they are doing so.

In October last a Health Day was held, when there was posed in every Harijan quarter and the Chief was good enough to announce prize to those whose houses and surroundings were found to pass the test of cleanliness. One month's intensive work before the Day was enough to do the trick. Every street and every Harijan quarter was a model of cleanliness. In fact, even Harijan houses in Amul looked cleaner than Brahmin houses. The Highways, with the Harijans, made a point of visiting every quarter and in Amul alone, 100 parties were recorded. Half of them being won by the Harijans. The State schools were also very Harijan houses, made inquiries about their appointments and needs, and the Harijan women busied her with working with their own hands in the field with the respective Brahmins and.

This led to a general awakening throughout the State. On October 25th a meeting was held in the Harijan temple for distribution of prizes. It was attended by numerous untouchables.

Harijans have free access to the palace, and the Harijans and her daughters often attend Harijan weddings. The Chief has allowed a Harijan Chamber to open, but they are a high caste quarter. On the auspicious Mahanavami day—1st of January—the Harijans visited Harijan women to the palace and distributed Brahmin gifts to them. A Harijan Kachari gave a discourse in a famous temple and a number of caste-Brahmins attended it.

I may, therefore, say that, so far as the State is concerned, there is in Amul State an recognition of untouchability. But neither the caste-Brahmins nor the Harijans have reaped the full benefit of this. I shall elaborate what I say. The opponents of reform are more non-Brahmins than Brahmins. Temples started by the Harijans are boycotted by the most part by non-Brahmins. In my own press there are six Harijan workers. The Harijan among these reports himself as an outcast to the Harijans. When they sit down to food in my house, they declare me out as the caste was.

In terms untouchability is going, but villages do still seem to be a difficult proposition. In this connection, I must admit to certain-waiting upon upon it, but led to most unfortunate results. It seems to stand like a dead end between Harijans and caste-Brahmins and has often led to quarrels, and it may lead to bloody fights. The reason is that the Harijans do not attempt to govern caste and Brahmins and, besides, to the maintenance of the present caste system.

HARIJAN

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[36]

WEEK-BY-WEEK

Temple Opened

One New Temple has been built for Harijans in Bangalore by Dr.

Education Facilities

Out of the 8 teachers of night schools in Kanara started by the Mad Provincial Board, five are Harijans. Also the office clerk is a Harijan.

Unions has sanctioned Rs 5000/- per annum for starting a hostel for 20 Harijan students at Mithu in Thar-Parker District. It will be commenced as early as possible.

The Board sanctioned Rs 400/- for payment of fee for obtaining licenses for three motor car drivers owned by the Board.

Books worth Rs. 15 have been given free to the successful Harijan boys in Primary school examinations at Dehli, Punjab Pradesh.

About 20 Harijan boys have been admitted into the ordinary municipal primary schools at Dehli during the last three months.

A night school for Harijan boys has been opened in Darapur, Delhi.

One school has been started at Muzer (Hyderabad District) in which Harijan students are also studying.

Another school has been started at Chokkaly in the district of Nizamabad (Hyderabad District).

The Executive Committee of the Delhi Board of the S. U. C. has sanctioned Rs. 30/- per month to be given as stipend to Harijan students studying in middle school classes.

The Harijans of Malagan have opened a new Boarding House near Chandanpur Phant in Malagan. About half a dozen Malagan children have been taken for the present.

The Board of Trustees of the Regional Charity Trust of Calcutta has sanctioned a sum of Rs. 1,000/- per month for a year from January 1933 for the payment of scholarships to the boys of the Depressed Classes. Out of this sum, it has been decided to spend Rs. 500/- for scholarships in Bengal.

A Hindu Provincial Temple has been formed in the Benares Hindu University mainly with a view to spreading education among the Harijans residing in the neighbourhood of the Hindu University.

General

The Engineer of the Calcutta Corporation has placed before the Corporation a schedule of improved sanitation for the Harijans of Calcutta. The scheme will cost Rs. 1,25,000/-.

A U. P. Arts Unleashed Conference was held at Dehli under the presidency of Shri Parmarand, M. L. A., on the 18th of March.

A Branch of the U. P. H. has been formed at Banar (U. P.).

A Bill for the removal of Unleashed in the name of the Harijan U. P. H. has been tabled by some members of the Mysore Assembly and will be moved in the next session of that Assembly.

During the Harijans sports Competition for Harijans and Caste-Hindus held very successfully at Dehli (Punjab Pradesh), 50 Harijan boys and 40 Caste boys participated in the sports.

About 4 acres of land, have been purchased by Sri Ramachandra Ganapathi and allotted for Harijans near the Railway Station Kumbhari in Madhya Pradesh, Chhargapur district, Madhya Pradesh. The site is located in a healthy place and has got a temple tank adjacent to it. It is the intention of the donor that the place should be utilized as a dwelling place for about 50 Harijan families, with a free dispensary, a school, and an industrial concern exclusively for the Harijans. The donor proposes to collect some funds from the public and construct a model lane over the site immediately.

KABULI ZULAM

[From 8 weeks Harijan No. 4]

Every one knows what Kabuli is. Pithan Zulam is. With endless misdeeds and interest on the part of the land and will not accept repayment of the principal. He wants to keep the debt a share for all times. Wherever there are Harijans there are sure to be Kabulis.

A Harijan complains that he is paying interest for 20 years but is unable to clear off the debt. Another says that three years ago he borrowed Rs. 20/- and is paying interest at the rate of Rs. 2/- every month. He has paid his share twice three times over in three years, but still the same interest has to be paid.

How do you pay interest, Kumbhari? You pay the loan by instalments. But will the Kabuli agree? They won't go to court they will use the law. It is their rule. But if it is to suffer like this and not at all for the debtors, then the Kabulis let them continue the interest they required all the time and then either let them come to agreement about instalment payment or let them go to court.

It is per day. The Kabulis are those residing in the neighbourhood of the Harijans. They are trying to do

[Continued on page 2]

Notes

Majesty vs. Ministry

A graduate from Madras sends the following question from "Indian Home Rule" :—

"It is a reputation and an equally thing to believe that in act of a majesty holds a ministry. Many mistakes can be given in which acts of majesties will be found to have been wrong, and those of ministers to have been right. All schemes are due to the majesties of ministers in opposition to the majesties. If among a band of subjects, a knowledge of history is obligatory, as a person must to accept the obligation? So long as the reputation that men should they report have exists, so long will their thereby exist. And a person's conduct alone can remove such a reputation."

and writes :—

"Kindly permit me to [invite your] attention to the above extract from your 'Indian Home Rule.' From this we see that you once held the opinion contained therein. However, the above opinion of your own has been trampled under feet in connection with the 'Temple Entry' question. And we to take that the present position differs from the position held by you then? Apparently, the position taken up by you is inconsistent. We hope to be enlightened on the subject."

It is enough to a writer to quote against him a passage from his writings without reference to the context. You should I dare to defend what may appear to be my inconsistencies. I should leave the reader to judge for themselves. In this instance the question appears to me to propose a good truth often overlooked. Anyhow I believe in every word of it. The Temple Entry Bill does not violate the rule. They do not limit the minority to anything. They compel it to do nothing. But if a majority may not compel a minority to do as will, nor may the latter compel the former. But the natural rule is that, where there is a dispute between a majority and a minority, the latter will, without admitting the rightness of the action of the former, let him do his way and, if it believe the majority in the wrong, refuse its co-operation. One of the Temple Entry Bill does that and nothing more. But I am myself no possessor of the rights and duties of a majority if only because I have been always, in the beginning at least, as a minority. I have therefore proposed, as the reader should know, a solution whereby the minority will have its wishes also respected. The other Bill takes away no rights of anybody. It simply takes the question of unsatisfactory from the purview of the civil law. It does not interfere with the consciousness or the religious observances of any body. In fact, the Bill is designed to protect all views and conscientiously provides what is to be the created a difference of opinion. Here I see no infringement of the rule enunciated in the quotation from 'Indian Home Rule'. It shows how a minority can protect itself.

M. K. G.

"Hard Facts, not Words"

For the guidance of Anti-Un-Bornahilly workers I quote the following from a long and instructive letter from an English friend from whom I had received suggestions for improving the *Morgen*.

"The statement of things done, of progress, from week to week, seems to be very valuable. I wish it could sometimes be expanded, it not just only the statistics."

"I have wondered if the new society will undertake any local surveys and publish the results. I should like to read propaganda like that. In a village according to a survey made by a member of the Society during the last fortnight, 10 village wells are being used by all castes without discrimination. 12 of them have been opened to the untouchables since last September. But there are still 18 village wells from which the untouchables are excluded. The figures for temples are—"

"Of course, I do not know if you have enough volunteers at present for much work of this kind. Naturally, they will combine propaganda with their survey. You know that we, Britishers, prefer hard facts to many words—or at least, we think we do."

I venture to think that it is not only the Britisher who wants hard facts rather than words, that is precise more than precise. Everyone wants facts. Words may follow to explain the facts sometimes. The more reports can be heard of the work done and the difficulties experienced both with the *Sanatani* and the *Harpans*, the more useful will the *Harpans* become. There should be no difficulty in preparing surveys such as has been suggested by the correspondent. We have nothing to conceal. If we did that in a particular area, there are one hundred wells and only one has been opened to the *Harpans*, we should not be ashamed to own the fact. The shame will lie not in the confession of the fact but in its existence. The confession will be the beginning of its end. We shall learn to deal with difficulties only when we know them in their full measure.

M. K. G.

SWEEPER BY CHOICE

For three evenings I was going round *Swampen* quarters in the Imperial City of Delhi but did not see in company of *Shamsher* *Shamsher*, when a young man of about 30 years, speaking good English, with English accent, dressed in an open-collar shirt and khaki shorts and Indian chappals, accompanied us. He said he himself was working as a sweeper in the streets of Delhi as the regular employment of the very *Menaship*. First I denied his statement, but to a clear satisfaction. I found it to be wholly correct, without any suggestion. I invited him one evening to dine with me, not that I wanted to honour him thereby, but I wanted to become a man who had proved the Dignity of Labour to his countrymen, and who had put into practice what so many of us were preaching but had not the courage to do by making our path of high and noble life. I further invited him to dine by visiting his room in the *Swampen* locality, surrounded by his *Swampen* friends, who call him "Swampen". I had read about him as an Oxford graduate doing *Shamsher*'s work in the streets of Bombay, but I never found him doing *Swampen*'s work in the capital of our country.

I will put in the form of questions and answers what I learnt about him from his own mouth.

Q.—What attracted you to this kind of work, considered low and dirty?

A.—When I was in England a few years ago I read about two Bengali youths having committed suicide due to unemployment. I had then made up my mind to give my countrymen a practical lesson on the dignity of labour and to prove that no man willing to work by his own hands need die of hunger. Our people detest manual work, I do not.

Q.—What took you to England and what did you do there?

A.—My father was dead, and my mother, who had some money, took me to England to educate me. She wanted to make me an L.C. B., or a barrister, or something of that lucrative sort, but I did not fulfil her expectations. I graduated from Balliol College, Oxford University, worked as an educationist and travelled in different countries of Europe and Palestine and returned to my country about five years ago.

Q.—But what led you to choose the work of a sweeper?

A.—In Bombay I did the shoe-black's work for a long time, nearly three years. That is a very paying profession. Such boys earn daily one to two rupees a day on Monday. I used to earn thereby sometimes three rupees a day, especially at Chawpatty. But I wanted to change my centre of work and came to Delhi and did the same work here for about three months. For the last two months, I have taken to my sweeper's work to see the life of a sweeper and to try to assist that fraternity. Unless you can freely visit them, unless they acknowledge you as one of them, you cannot serve them well. Social service cannot be adequately done from a distance.

Q.—But how could you get yourself enrolled as a sweeper in Delhi?

A.—Decided on a sweeper's duty path (and sweepers in the North are better clad than in the South, as they have to protect themselves from severe cold). I went one morning to the Health Officer and said "Huzur, main Chakke". He enquired where I had worked as a sweeper before. I mentioned two or three towns. He half an hour he was good enough to give me employment, the job of a street sweeper on Rs. 12/- per month.

Q.—But how do you live upon Rs. 12/- a month, please?

A.—My life is simple. You have seen my room. I have to pay Rs. 4/- a room rent. The Municipality has not enough rooms to give to all the sweepers and I am a new recruit. I have to spend daily an anna for buying *Mashtun Tawa*. My food charge is about Rs. 4/- a month. Either I pay bread and vegetables from the nearest hotel or some of my sweeper friends prepare my food along with Dalas, on my supplying ration, which are nowadays cheap.

Q.—What social service are you rendering them now?

A.—Just now I am not able to do much. I am yet gaining their confidence. I read that the Hindu

pejor. Jyoti every night, I have started a school for their children by the help of a friend and I have given shelter to two orphan-sister and brother-aged 10 and 7 respectively, who lost their parents recently. But my ambition is to see my sweeper brethren living in well-built sanitary quarters with open space all round. You have seen about a hundred families living in a congested 'hath' with narrow lanes, no water tap for the whole lot, no latrine, and though the sweepers have built their own mud huts, they have to give Rs. 2/- per hut merely as ground rent. How can these poor people with large families pay Rs. 2/- out of Rs. 12/- monthly for ground rent? I see per Rs. 4/- no house rent, because I am without any dependents. It is the prime duty of the city fathers to provide decent habitation to every sweeper they engage. I will thank God and my stars, if I can draw the attention of the public to this one great need of my brethren.

Q.—But now, you not tell me something about the *Rakus* (huts) which all sweepers have to pay monthly to their employers?

A.—That is a very delicate question you are asking me. I am already under suspicion by my *Jamadar*, or *Saku* *Dasgupta*, as they call them here. It is likely that I may be roughly handled by some goondas at the instigation of some, who believe I am a rascals to them. I am already warning that risk. It, in addition to that, I refuse to join the *Rakus* system and if it gets into the Press, I do not know what will happen to me. I do not want to get cheap fame. I want to serve poor sweepers by doing my work silently and unobtrusively.

By *Shri Ram* refused to answer this last question. But I can give here my own experience. In Bombay, in close touch with *Haldobhakar* (or *Dasgupta*) for several years from 1925 to 1929, I had proofs to show that regularly 25 to 30 rupees were extorted by their *malikdars* from them per day. Besides this, large sums were taken from them at the time of fest or payment, or going on leave, or for giving soil or paying job. Recently, while touring in the various towns of the Punjab, I found the same evil and vicious practice prevailing in some like Lahore and Amritsar, and dozens of sweepers in Delhi have told me the same story. In Delhi, almost every sweeper must give his *Dasgupta* one whole rupee out of his hard earned thirteen a month. They say they dare not disclose their *Dasgupta* by non-payment, otherwise he may throw them out of employment on the least pretext. The Health Officer of one town in the Punjab he also admitted to me that he knows about this practice but that he was helpless. A Christian missionary who had worked a long time among the sweepers of Deccan has written a book depicting sweepers' life and manners and customs, where he delicately mentions this graft system prevailing in that city. It is prevalent in many large towns. That is a direct result of the unscrupulousity as practised everywhere and a subtle form of oppression by the strong of the weak. May God purify us and save the poor from exploitation by the well-to-do.

A. V. THIRUPAN

HARIJAN

SATURDAY, APRIL 1, 1933

PROPAGANDA IN CONSTRUCTION

The indictment by a Harijan of Harijan eight organisations that was published in these columns sometime ago has given rise to interesting correspondence.

It is necessary in the light of that indictment and the correspondence to examine the pros and cons of propaganda and construction and to know exactly what is meant by the latter.

Propaganda in connection with the anti-caste-Hinduist movement has meant an extensive distribution of literature among the caste-Hindus, spreading information about untouchability and holding meetings among them. The Government information was essentially such propaganda. It has also meant holding Harijan conferences and the like for the purpose of telling the Harijans what is being done by the caste-Hindus and what is expected of Harijans in the way of internal reform, such as observance of the laws of sanitation and giving up counter-venial and other anti-Hindu practices.

Such propaganda is undoubtedly necessary. We cannot have too much of it, if we can carry it on without causing bad blood and friction. Whilst the caste-Hindus are organising themselves and laughing Harijans to be in danger from the reformers' activity, the latter have to be careful. We do not want to rub the salt into the wrong way. Whenever, therefore, there are in a state of rage, the reformers would do well not to hold their meetings. They are bound to consider all falsehoods and exaggerations and themselves to be scrupulously careful about what they say, write or do. Falsehood will never help any cause, certainly not religion.

Such clean propaganda should be self-supporting incidents on making it self-supporting will help to keep it pure and without blemish and make it most effective. Lovelace and other Harijans must be paid for and may even have a margin of profit to pay for the necessary expenses of travelling, &c. Let not the reader imagine that I am writing this without any experience. On the contrary, what I am saying is based on an extensive experience gained when I became a 'Maharaj' and whilst I was little known on the surroundings in which God had placed me. Economy of time and money I was and the same thing I was so indifferent with me. One who has faith in his mission will find it easy enough to enforce this golden rule of truthful propaganda.

This does not mean that the reader pays for his leaflet in every case. That would be an ideal state. But it does mean that the national organisations do not bear the cost. The local agencies extending the leaflets should pay the central organisation for them. The local agency in its turn will see that its article or report is in part by readers and partly by

material men interested in the distribution of it, &c. In this way the cost of propaganda will be evenly distributed and not left by anybody to the distribution would be a fair index to the strength and popularity of the propaganda. The various editions of the Harijan are most certainly designed as propaganda. They will have to be self-supporting or they must stop. The English and the Bengali editions have already become so. The Gujarati is on a safe way to become so. The Hindi edition is still struggling. The Tamil edition is being published by the Government without any aid to the Provincial organisations. The publication of these editions enables it easy for local organisations to carry on their propaganda without much or any cost. They can have all interesting and instructive information published in the various editions of the Harijan, which is their organ.

There thus remain the travelling charges of lecturers. It goes without saying that they must be all voluntary. If they are model men, they often pay their own travelling expenses. When this cannot happen, these expenses must be found by the travelling agency. And the general rule is for exception conditions formed for the purpose to raise special subscriptions and defray the cost locally. Thus the permanent organisations, whether central or local, strictly procure lecturers, give guidance, lend the weight of their name and influence, but, as a rule, incur no expense.

Thus considered, the overhead charges include merely the cost of the organising staff, rent, stationary and the travelling expenses of the Secretary. The chief officials are often wholly honorary, or are volunteers drawing just enough for their maintenance and always below their market price. And if the general staff consists wholly, or so far as possible, of Harijans, there will be very little money going into the pockets of caste-Hindus, certainly making life even ten per cent of the collections of the organisations. Thus, Late Mahatma of the Punjab Provincial Branch says—

"Regarding the overhead charges, I have tried to submit that, accepting the post and the clerk, whose bill comes up to Rs. 50-0-0, no overhead charges of permanent or temporary nature have been incurred by the Punjab Branch. I am working as General Secretary of the body, but I am drawing my allowance from the Service of the People Society, of which I happen to be a life member. I think this is the maximum staff required for running a Provincial organisation."

The bulk of the collections will, according to the scheme suggested above, be available for constructive work such as, conducting proprietary schools for Harijans, giving scholarships, opening wells for them, &c., &c. It has to be taken to me that most of the paid staff is composed of Harijans, or caste-Hindu volunteers who have offered their services free or for less than their market price. But it must be our aim to replace all paid caste-Hindus by Harijans. Then there is every chance of all but ten per cent of the collections finding its way into Harijan pockets. And who will dare that this will be the best and the most effective propaganda both for Harijans and caste-Hindus? The other cannot but be touched by the

silent, efficient and dignified workers of under-standable volumes and the consequent rise of the Harpans in the social scale. And there is no reason why we should not have thousands of young men and women from among caste-Hindus doing the same service among those whose society has usually rejected for generations. Have we got these miscreants? I have already shown in these pages that we do not need highly educated persons. We want men and women of good character, hard and character that will make good jobs.

M. L. GILBERT

NEEDS AND VALUES

I am drawing in a condensed rendering of a Hindi letter received from a student in Bihar, India—

"In the Hindi belonging to our College, before the Harpans have taken the savings of our studies. But since the morning we have stopped the practice and we have been giving them these things and feel. The Harpans are dissatisfied with this in the savings they get some place and distance. The students must afford to get some of these things for Harpans. Then there is the difficulty. We may adhere to the same practice we have adopted but the Harpans will continue to receive savings of some things for. What is now to be done? And at the same time that you answer this as too, I would like you also to say how best we can use our money which will greatly be your aid."

The difficulty that the correspondent has referred to is real. The Harpans have got so used to the savings that they not only do not mind them but look forward to them. Not to receive them they will regard as a positive deprivation. But this danger has just shown the dependence both of Harpans and of caste-Hindus. The students need not worry about what happens in other places. The first thing is for them to be in the right and I suggest to them that they should resolutely set apart for their own use a liberal amount of the fund that is ordinarily looked for them. The Bihar Don student has asked the question of cost. I know something of the local life all over India. It is my conviction that the general body of caste-Hindus are not so generous and generous than they should. I know, too, that many students consider it ungrateful not to leave their plates with waste corners of the helpings they had. I suggest to them that whenever savings whatever on their plates is ungrateful and a sign of disregard of the poor people. No one, least of all a student, has the right to take on his plate more than he could comfortably eat. A student has no business to multiply the delicacies and luxuries. The student-life is meant for the cultivation of self-reliance at every stage and if they will follow the method of self-reliance and adopt the clean habit of not leaving any savings on their plates they would find that they would effect a saving in their expenses. In spite of holding apart a generous portion for their expenses from the ordinary food that may be needed for the children

And then after saving some that, I would expect them to treat the Harpans as if they were their own blood relations, speak to them kindly and tell them why it is necessary for them to give up the ordinary habit of eating the savings of other people's plates and of making other savings in their lives. As to the use of the savings by students, if they will approach the work with real they can undoubtedly do many things. I mention a few of them.

1. Conduct night and day schools with just a short course, well-attended, to last for the period of the vacation.

2. Visit Harpan quarters and clean them, taking the children of Harpans if they would give it.

3. Taking Harpan children for education, showing them right near their villages and teaching them how to study nature, and generally interesting them in their surroundings, giving them by the way a working knowledge of geography and history.

4. Sending to them simple stores from the Harpan and the Upland.

5. Teaching them simple Harpan.

6. Cleaning the Harpan boys of all the dirt that they would find about their persons and giving them the growth-rate and the children simple stores in the house.

7. Taking a detailed course in selected areas of the conduct of Harpans.

8. Taking medical aid to the ailing Harpan.

That is what a sample of what is possible to do among the Harpans. It is the Harpan's work but a thoughtful student will, I have no doubt add many other things.

I have so far consumed my attention in the service of Harpans, but there is a service as less necessary to be rendered to caste-Hindus. The students can often in the greatest manner possible carry the message of self-reliance to them in spite of themselves. There is so much ignorance which can be easily dispelled by a minimum distribution of a few simple Harpan. The students can make a survey of those who are for abolishing untouchability and who are against it, what they are making out, survey, they may take note of wells, schools, ponds and temples open to Harpan's and of those closed to them.

If they will do all these things in a systematic and persistent manner, they will find the results as surprising. Every student should have a notebook in which he should enter the details of his work, and at the end of the vacation a comprehensive and brief report of the results of their labours could be prepared and sent by them to the Secretary of the Commission Society of their province. Whether other students accept all or any of the suggestions made here, I shall expect my correspondents to give me a report of what he and his associates have done.

M. L. GILBERT

' THIS FIGHT IS NECESSARY '

The reader will appreciate the following interesting letter that Bhambur wrote on sending notes to Foyd Tucker on the place of temples, churches and mosques in religion in reply to his letter to me.

Dear Mahatmas,

It is needless to say that I do not at all reject the idea of divinity being confined in a brick and mortar temple for the special purpose of exploitation by a particular group of people. I strongly believe that it is possible for the simple-hearted people to realize the presence of God in the open air, in a surroundings free from all artificial obstruction. We know a sect in Bengal, Sikritas and not dominated by Brahminical tradition, who enjoy a perfect freedom of worship practically universal in character. It was the prohibition for them to enter temples that has helped them in their purity of realization.

The traditional idea of Godhead and conventional forms of worship hardly lay emphasis upon the moral worth of religious practices, their essential value lies in the conformity to customs which creates in the minds of the worshippers an abstract sense of sanctity and exaltation. When we argue with them in the name of justice and humanity, it is contemptuously ignored for, as I have said, the moral aspect of the issue has no meaning for them and you know that there are practices and legends connected with a number of our sectarian creeds and practices which are ignoble and irrational.

There is a tradition of religion connected with temple worship, and though such traditions can be morally wrong and harmful, yet they cannot merely be ignored. There the question comes of changing them, of widening their scope and character. There can be differences of opinion with regard to the methods to be adopted. From the point of view of the teachers of the religions, they are acting according to an inherent sense of propriety in preserving them as they are, in keeping the enjoyment of idol worship in temples for exclusive groups of people. They not only deny the right of such worship to Christians and Mahomedans but maintain of their own community. Particular temples and deities are their own property, and they keep them locked up in an iron chest. In this they are acting according to traditional religion which allows them such freedom, rather explains them to act in this manner. A reformer, in dealing with such morally wrong traditions, cannot adopt coercion and yet, as in fighting with other wrong and harmful customs, he must exert moral force and constantly seek to rectify them. This fight is necessary. I do not think Tucker makes this point clear.

As to the Sankshatas prayer-hall, it is open to all people of every faith. Just as in those in not shut out anybody, so there is nothing in the simple form of worship which excludes people of different religions. Our religious rivalry could as well take place under the trees, in truth and sincerity would not at all be affected but perhaps enhanced by such a natural environment. Diffusion of doctrine and various religious reforms I do not think require buildings

are really necessary for prayer and communion with the Divine.

I have sent a poem* for the Sikritas - translating it from one of my recent Bengali writings. I do hope it is one in spirit with the ideals of the Sikritas, which I read with much pleasure and interest. There can be no more harmful sign for India than the fact that her religious humanity is waking up as a result of the great fear.

With loving regards

Yours sincerely,
BAMBURBACH TACKER

ANTI-UNTOUCHABILITY IN BIHAR

The following report has been received from Bihar of the work done in the middle of March.

Religion

In Darbhanga Dist. no temple was opened during February, an important one being the Shree Temple of Bala Parashurami in Darbhanga town. In Gaya Dist. 3 Shree Mahadev were opened at Dhanpur, Kishoribari and at Jharkhand. In the Dist. of Munshiganj two out of Kamla village and B. Indravar Pundit Singh opened their temples to Harijans on the Shivaratri day.

4. Khatas were taken in the Dist. of Gaya, 3 in Banka Dist., 2 in Darbhanga, where Harijans were treated on an equal footing with other Hindus.

Education

In Gaya Dist. a student of middle English School was given a scholarship of Rs. 10/- per m. In Munshiganj Dist. the trustees of an estate gave Rs. 10/- for books and also a monthly scholarship to four students to the total value of Rs. 120/- per m. In the Dist. of Shariatpur a Travelling boy was admitted in the middle English School and given Rs. 40/- for his books etc. In the District of Darbhanga a student was given a stipend of Rs. 30/- monthly on the Gaya Dist. Rs. 10/- per m. In the Patna Dist. was student who has passed the middle vernacular and is preparing for the High School is being maintained by the Dist. Committee. Three boys were admitted in the lower primary school in village Jara, Dist. Gaya and supplied with books etc. In Champaran & Begun schools were educated in local L.P. schools, also Lala Jankinath, Jara. Twelve more were admitted; educated in a village of Munshiganj and also one girl. In Kamla, Dist. 1 night school and one girls' day school have been opened, and books supplied to all of them, who number 61 in all.

In Darbhanga Dist. a night school was opened in a village for students of all castes and another at Lala Kopya with an honorary teacher. In Gaya district a day school was started at Tilgaria and another at Jharkhand. In Shariatpur Dist. two Pathshalas were opened at Baria and Jankinath.

Amusements

The district committee of Patna has applied to the Kamla co-operative store for organizing a co-operative lottery factory for Banpur.

Hygiene

Sanitary work was taken by committees in four

* Published in our issue of the 15th March.

villages of Rajpura, four of Barhanga and two of Mahabud that in some villages of Barhanga last January are allowed to draw water from the local wells, while in others they have to drink dirty water from ponds and canals. But even in the case of former villages Dams and Witters are not allowed. The committee of Barhanga that is trying to construct a well at Sonartha. In village Baria, Manikpur Bari, the Dist. Committee was successful in getting the Dist. board well opened to Harjans, but lately they were shut out.

Anti-drink propaganda

Two meetings in Rajpura dist., viz. Barhanga, & in Mahabud and one in Manikpur were held. At many of these meetings Harjans resolved to give up toddy, liquor and sweets.

Harjans

A district committee was formed for working Social Propaganda, with its office at Dargah, and a sub-committee was formed at Rajpura-Baria in Panna district.

Various Harjans have resolved to give Dandias, Chhams, Mandas, Pans and Dhangas free admission. But local board has resolved to give admission also to non-Harjans equal to that of Harjan children in teachers of non-Harjan and secondary primary schools.

It is surely not enough for the local Committee to state that certain wells having been opened to Harjans were closed. It is necessary to state what steps have been taken to mend matters. In as far as a pure water supply is concerned, Harjans to me that it is the first duty of every Committee to make a rapid survey of the condition as to water supply and, where it is wholly inadequate, to take steps to reduce the grievance.

M. K. GARGU]

GENERAL REPORT FOR FEBRUARY

Educational Facilities

Great attention is being given to primary education of those sections of untouchables who have as yet either got no education or very little education, due firstly to their having no facilities for the same, secondly to their lack of interest in education and thirdly to their poor economic condition. The schools, madras, hras, etc may be said to be belonging to these classes. The following new institutions have been opened or helped by the branches stated against them before during the month of February,

1. Panna-3
2. Rajpura-1
3. Kachia-3

It may be mentioned here that in all these schools the children of High-caste Hindus read with the children of untouchables, such as mothers, madras etc, and that they are all taught free.

The Harjans branch organized a Conference of the untouchables of that district on 8th February 1933, in which a resolution was passed requesting the district board of Barhanga to teach the boys of the depressed classes in the primary schools under the said district Board free of tuition fees. The said Harjans

board, in its meeting held on 25th February 1933, considered this and passed the resolution given below—

"Resolved that the District Inspector of Schools be requested to send a circular letter to all primary schools requesting them to give education to the boys of the depressed classes free of tuition fee."

This has given us a great boost and we have now requested all the district boards of Bengal to follow in the footsteps of the Barhanga district board.

At the instance of the Honorary General Secretary, Mr. Bhupendra Chatterjee, trustees of the Rajmahal Charity Trust have sanctioned one thousand rupees a month for one year to give scholarships to the boys of depressed classes in the name of the said trust. The Bengal Provincial Board has replied that half of it, i. e., Rs. 500—per month, would go to the All India Charitable Board, to be distributed in other provinces, and that Rs. 500—would be kept in Bengal. Of this Rs. 300—Rs. 150—will be given to boys adopting some technical subject, and the balance for the primary education of the boys of such depressed classes as have been reluctant upto this time toward their children to school.

Besides these activities of the Bengal Board, various organizations are giving primary education to the depressed classes free of charge in various districts. Information about which is being collected and will be published shortly.

Exhibition and Abstinence

Under the instructions of the Bengal Board, all the district units are regularly visiting every week the localities in which the depressed classes live and abstinence there reporting cleanliness in food, dress and behaviour. Information was received that the chairman of the village of Mahabudh Rajpur, Manikpur, Barhanga, Lachhmanpur, in the District of Rajshahi was in the habit of taking bet. Steps have been taken to make them give up the habit.

Regular and systematic propaganda is being conducted against the evil of drinking and taking drugs.

Twenty lantern lectures were delivered in the month of February in the Districts of Kachia and the 24 Parganas by the lecturers appointed by the Provincial Board.

Though this is our report for February, I may be passing refer to a big gathering that took place on the 15th of March in the town of Cuttack, in the district of Midnapur. At the instance of the Cuttack branch of the Students of Untouchables Society, various Pandit holding views in favour of and against the removal of untouchability gathered in a Conference to discuss the matter. The discussion began at 9 P. M. and lasted till 1 A. M., not less than 10,000 men from all parts of the Cuttack subdivision being gathered there to hear the discussion. When the discussion ended, Mr. B. N. Sanyal, President of the Cuttack branch, asked the people gathered which opinion they had formed about the removal of untouchability. The whole gathering applauded their opinion in one voice that untouchability should go at once. Only the few Pandit-ahimsas in number—who came to oppose the removal of untouchability stuck to their opinion. We expect to hold this work of conference in every district.

SATYENDRAPRASAD DAS

Secretary,

Bengal Provincial Board,

Secretariat of Untouchables Society.

Annual Income per cent
 Estimated savings in 1917
 Annual Income per cent
 Local 1000
 Single Copy 1000

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Editor: R. T. GASTON

Under the auspices of The Sarvodsam Society

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POONA—SATURDAY, APRIL 8, 1939

[No. 9]

WEEK TO WEEK

Temples opened

One Kail temple at the district of Patna (Bengal)
 A new Shiva temple for all sections of Hindus in
 Jaipur (Bengal)

One Kail temple at Dargah, 184, Mysore
 Dargah

One temple of Gurj Dindwan, Dist. Bhil, U. P.

Religious Festivities

Two Ashvins have been started at Amritsar and
 Bahawalpur and arrangements have been made to the
 famous no touching waving, laundry work, singing
 and carpentry

One day school has been started at Chhapra in
 Bihar and one in village Alkhalah of Lucknow

The People Board of the S. U. S. is paying four
 scholarships of the value of Rs. 10-0-0 to Harijan
 boys

A girls school has been started for Harijans in
 Mysore and 15 new open girls are attending the school

Three night schools and one day school have been
 started in the four villages round about the Hindu
 University in Baroda. Out of a total of 388 students,
 111 are Harijans

All District Board schools in Gorakhpore Dist. have
 been opened to Harijans. The chairman of the Educa-
 tion Committee of the Board has promised to set
 apart one scholarship for a Harijan boy in a technical
 school

The workers of the Garhwal, Kargil (Bengal)
 have started a gardening class for Harijan boys, who
 are provided with the working meal free three

ten Harijan students of Eluru (Andhra) have been
 paid their school fee for two months

The Treasurer of Chhapra has given Rs. 100/-
 to a Harijan student of Patna to enable him to
 appear for the B.A. Degree examination of the Banu
 Hindu University

The District Board of West Odisha has adopted
 a resolution to give free primary and secondary
 education to Harijan boys in the schools under the
 Board

Night Schools have been opened in Bellary, Eluru
 and Palebela for Harijan children

14 Harijan students of Cuttack and 5 of Bhubaneswar,
 residing in the B. K. Schools, are being paid schol-
 arships of Rs. 10 and Rs. 15- each, respectively

A Harijan student of the high school at Jalpaiguri
 is being given a monthly stipend of Rs. 4/-

One primary school at Murgapur and eight schools
 at Tanjore, Kalyanasur and Alwar have been opened

for the convenience of Harijan boys in the Jalpaiguri
 Dist. (Orissa)

One Night school has been started at Bhangpur in
 Cuttack district

Two scholarships of Rs. 15- each have been con-
 sidered for two Harijan high school students at Kandla
 in Kathiawar

One Shiva boys' school in Buland (Jaland) has been
 given a grant of Rs. 100- per month

Others

Three prizes in the shape of cloth and soap were
 distributed in old Cuttack to the Harijans who had
 kept their houses clean and tidy throughout the
 previous week

Under the auspices of the S. U. S., a public meeting
 of Harijans and non-Hindus was held at Gorra
 (Bhandal) at which thirty-two Harijans signed
 pledges to take a bath daily, to keep their quarters clean
 and to give up taking liquor and drugs and eating
 carrion

The Jalpaiguri Municipal Committee have made
 provision in their budget for the construction of
 houses and dwelling quarters for the Harijans employ-
 ed by the Municipality

The Kargil Committee (S. U. S.) have provided
 the necessary funds to start a vegetable stall and a
 grocery shop to be managed by Harijans. Three
 Harijan boys have been employed in the Hindu
 University of Kargil

At a recent festival at Kalkaji, Harijans and
 non-Hindus took part in the same sport, instead of at
 separate places as before, and Harijans were allowed to
 lodge in the pandal erected for the accommodation of
 the pilgrims

A sum of Rs. 500/- was given for rendering help to
 the Harijans of Tanjore, at Manoharapur, Taluk,
 East Coimbatore Dist., whose houses were recently de-
 stroyed by fire

One Harijan has been taken as a part in the firm
 of Jeyaraj Narayan & Co., Kargil

One Harijan boy has been taken as a part in the
 firm of G. Dutt & Co., Alwar

Harijans have been employed as domestic servants
 in the Hindu quarters in Bahawalpur (Orissa)

A shop for the daily necessities of life has been
 opened for Harijans at Lohit in Kathiawar

Medical Aid

Three dispensaries for Harijans have been started
 in Bellary (Andhra)

Wells

All the wells within the municipal limits of
 Bahawalpur have been thrown open to Harijans

A sum of Rs. 100/- has been sanctioned for a well
 at Udaipur in Ahmednagar District

A sum of Rs. 100/- has been sanctioned for a well
 at Dargapur in Ahmednagar District

that of the village was in which our friend had identified himself with the swarvee as all and shared his toil and trouble. He came from among them that he had not heard before—Lalage and Shakti Mahave—and his conduct was rewarded by the fact of their look at an old back-seller's shop.

Mr. Overton has embodied in this book of eighty odd pages the result of his close and extensive researches among the swarvees in the Benares district. By various devices he overcomes the obstacles of the high priest of the swarvees, attended around as their commonest—birth, marriage, death—which he has lucidly described, and stated their book of ritual and believed to their legends. He forced them to "present a military organization, following a secret and systematic religion interlinked with a policy of resistance, of mere rebellion and politics." They have, says the author, their rigid organization, strict penal code and defined ritual, which they periodically observe. Most of the ceremonies are Hindu with the exception of the *champane* which was borrowed both from Muslims and Hindus. Mr. Overton has tried to trace their origin from legends showing among them. These are most fanciful and trace their descent to Nalini, the Pandava, whose son became Balaki (Balaki's?), whose property the present swarvees claim to be. "The Lord created the sons of Balaki to be swarvees on earth and Lalage to cleanse the steps of the throne of heaven," says the legend. An offshoot of the legend bears the connection of the property of Balaki with Lalage who cleanseth the fish of the Evil one from the steps leading to the throne of the Almighty. All, the next, thus glorifies the great function. "Even as I show unto men the path of purity, so he cleanseth the soul before them. As I preach the doctrine of unity, so he very humbly as it spreads the good message to cry, 'There is no God save God.' Mr. Overton quotes in evidence the text of Lalage's pedigree, as sung by the Benares swarvees and demonstrates how it shows that "at the onset swarvees performed sacred offices in the camps of the Mussalman invaders, thereby explaining how it is that their legends and their rituals are interlinked with reminiscences from the Mussalman scriptures. No religious purpose is traceable. In the first place, while paying respect to Lalage as a hero, though inspired, have the song gloriously sacrifice to him even against according to him divine honors by: renouncing, at every step and turn, all the doctrine 'There is no God save God.' In the second place, the grand principle of cleanliness, both moral and physical, is extolled as being attained throughout all ages, and the suggestion is that the dances with whom the prophet Ali had to battle was none other than that. In the third place, an elaborate analogy is worked out between life and the relation to cleanse men's hearts, and Lalage's house is function to sweep their door-steps.

The author has devoted a chapter to a critical re-interpret of the legends and tried to show how the same arose. As the principal legend traces the origin to Balaki's connecting with a woman of the tribe, the author interprets it as having reference to the early Aryan's horror of such of themselves as intermarried with the aboriginal tribes and adopted their habits and ways, therefore, severely ostracized. These, with the Mussalman contact, attacked themselves to their camps, were borrowing from their myths and abstracting ideas, if they were accepted, or

becoming like the. Most of them, however, remained Hindu with a occasional and ritual which was a mixture of various influences and faiths.

We are afraid the author has here mixed up the general body of uncomfortable with the swarvees amongst them.

The legends he has cited do not warrant the assumption. The legend which describes the different swarvees—Narvee, Chandiye, Dhangrey, More and Sideras arising out of the wrath of King Shalva, says that it was the king who spared the convert Mahave, upon whom he bestowed the privilege of playing the pipe and later and extracted the crown Lalage, the only survivor of Shalva's tribe, with the work of swarveeing off. The swarvees named here, according to the Mahave, are not swarvees, as their names indicate. Whatever may be the value of the legend, the question naturally arises, were there swarvees when the Mahave came to India? Undoubtedly there was right enough. But have we any evidence of the existence of swarvees?

For, such as incidentally as we may through the larger Hindu literature the earlier have no traceable history—we find to find any reference to the swarvees in his profession among those who have been described as uncleanliness. Indeed, a recent writer has seriously contended that the swarvees are an entirely post-Muslim conquest creation. He argues that the belief in the purity, and hence the swarvees was unknown in pre-Muslim India, that the words, *gar-hima*, *pre-war*, *swarvee*, *solahar* and the like came into use only after the Muslim conquest and that those who were expelled by the Muslim conquerors to perform the task of cleaning the streets were the military caste who offered the Muslims hereditary resistance. The Kshatriya traces of many of these swarvees and their military organization, even now exist as shown by Mr. Overton, had support to the theory. The picture as pale of proving for this fact, whose form swarvees were the are not available, records belonging to the lowest Hindu caste or other uncleanliness caste, would lead one to suppose that the uncleanliness and the uncleanliness of the days of the Muslim conquest changed the fate of the Kshatriya swarvees as whom the day several labor was imposed. Whatever may be the case, the question is worthy of careful research by students of the type of Power of the Indian Empire, and the present day uncleanliness swarvees should appreciate this study and research.

The results would perhaps go to show that a variety of factors were responsible for the state of deep degradation to which the 'Kings of the House' has been subjected and that not only Hindus but all those who claim India as their motherland must shoulder the responsibility and help in making the Knight to the level to which his grandsons criticize him. Signs are not wanting that an effort worthy of the task will be put forth and that the dream of the swarvees of an approaching millennium will soon come true. "The day of his coming shall be," to conclude with the words of Overton, "when the house of Balaki shall have closed away all the orders of the Evil one. All shall join hands in paying him honor. When the last state of hypocrisy shall have been shaken away, all men shall be of the pure and holy. The destruction of sin and unclean shall destroy. All castes shall be blended. All men shall sit together. In three days of peace and charity even the poor swarvees shall come to suffice with days in the broken seats of the tribe. He shall be welcomed, as a man and a brother, at the board of the president and the greatest in the land"—a dream, as pure and noble and holy as any that has yet been dreamed.

H A R I J A N

SATURDAY, APRIL 8, 1932

HARIJANS AND TEMPLE ENTRY

The other day a deputation of Harijans led by Rao Bahadur M. C. Nambhuti met on H. E. The Viceroy with reference to the Temple Entry Bills. The following extracts from their representation will be read with interest :—

"The opening of temples to our people along with other Hindu castes is a matter of the greatest importance for our social emancipation. We quite realize that we cannot hope for a permanent emancipation and betterment unless our status as the Hindu religion is improved. We, therefore, hope your Excellency's Government will assist the passage into Law of the Temple Entry and Anti-Discrimination Bills.

The Government of India are now studying the various municipal corporations of Undersubjunctive British Law has not left the responsibility to its own conscience, but has placed the machinery of the courts and the State at the disposal of the caste-Hindus in the maintenance of their repulsive practices. Even if the Government cannot interfere in the religious practices of the Hindus, it should at least refrain from making in the enforcement of such practices, when they are opposed to humanity and public welfare as in the case of the treatment accorded to us. The Bill for the abolition of untouchability, ought to be introduced in the Assembly, put on and to the assembly and does not interfere with the religion of any person in community.

The Temple Entry Bill, for which we seek your Excellency's support, is drafted so as to provide a legal machinery for peaceful and gradual evolution of others with the consent of the people concerned. Such liberty will be enabled to work out a reliable compromise for solving the question of our status. We beg Your Excellency to help in the advancement of a peaceful solution of this question that so fundamentally affects the dignity and the daily life of a community of Harijan millions who cling to the ancient Hindu Religion, to which they belong, and who wish to retain honorable place in it without making terms or discrimination."

In the face of the above, it is a cruel suggestion to make that the Harijans do not want temple entry. There is undoubtedly a difference of opinion as to the emphasis laid on temple entry as compared to the economic and political uplift, but not even Dr. Ambedkar opposes temple entry. He will be the first man to bring it up against the caste-Hindus, and rightly, if there was an agreement for temple entry. The fact is temple entry is not a substitute for any other uplift. It is an indispensable fact that religious untouchability has been abolished and that the Harijan is no longer the pariah of Hindu society. It is not impossible to conceive that untouchability may all become extinguished and

politically superior to the caste-Hindus and may not be treated as untouchable by caste-Hindus, no matter how poor and even degraded they themselves may be. There are many individual Harijans who are economically well off and are members of legislative and municipal bodies, but to the orthodox caste-Hindus, they are just as untouchable as they ever were, so long as they have no right of temple entry, as the caste-Hindus have. Temple entry prohibition and the consequent segregation that it carries with it constitute the distinguishing bar between of perpetual degradation. When that is lifted, and only then, will religious untouchability be said to have been abolished. The question, therefore, is not how many Harijans want temple entry or, having got the privilege, will exercise it.

Caste-Hindus have to recognize that right if they will purify Hinduism and render justice to your lofty will of fellow Hindus. The reformers may not, therefore, despise their effort. The fact that the bills have been hung up is no cause for despondency or going to sleep. The passage of the bills, once they are private, will mean a great step for the Hindu will, if they are passed by a clear Hindu majority and if they have the backing of Hindu opinion outside. They would be of as importance to us if they were forced upon Hindus by a superior power. I am interested in them because they are necessary to secure a legal backbone in the way of reform. Whether untouchability represents the majority or the minority of one, it is able to stop the onward march of reform. The bills are required for the sake of religious toleration. They have no farther to offer us.

That points to the necessity for legislation and the education of public opinion in the matter of temple entry bills, if the public temples are ever to be opened. The pace will be accelerated if private temples, of which there are many, are opened and if temples for general worship are built where public opinion demands it. At a vigil of the recent brief tour of Mahatma Jyoti, Lalul Pandit in Kashiwan, she told me that there was a movement in Rajah for the building of a general temple for the use of all Hindu-Harijans, reformers and the orthodox, if the last will join. The temple is proposed to be built after the ancient pattern, so as to combine a school, dispensary, a place of congregation and worship. I do hope that those who have the scheme in hand will persevere with it and bring it to fruition. There need not be much money required for it. It can be built in sections as the large temples of the South could only have been. A banyan tree be made at once by securing a good eye site and the services of a devout honest Puro. His labor and mortar is of no use, if the Puro is charge a corrupt.

But I am digressing. my purpose for the moment is to drive home the truth that the temple entry movement must be carried on by

1. Educating public opinion as to the necessity of legal provisions for removing the legal difficulty.
2. Inducing private owners to open their temples to the Harijans and
3. Building new temples where necessary and where public benefaction would provide funds to build congregational temples after the same manner as the early attempts to Harijan.

DR. DESHMUKH ON CARRION-EATING

I publish for the general information of the Public the following valuable correspondence between Ganesh and Dr. G. V. Deshmukh of Bombay.

(EDITOR)

I

Dear Dr. Deshmukh,

I badly need your assistance in one or two things.

(1) Is there any chemical or physiological distinction between carrion, and slaughtered meat? If there is, what is it?

(2) Do you know of any method means for the great repugnance that even most nations have against carrion?

(3) If you are of opinion that there is no difference between fresh carrion and slaughtered meat, can you say whether flesh of dead cattle trodled even a few days after death or even 24 hours after death would make any difference?

(4) You may know that some Chinese poison cattle for poisoning the carcasses and then are said to eat their flesh. Will not the flesh of poisoned cattle affect the eater in any way? Is the flesh not infected by the poison or are there any poisons which, while they kill the cattle, do not harm their flesh?

You know all about the Bombay Corporation and, therefore, you know all about the slaughter-houses. What I would like you, therefore, to give me is the scientific method of obtaining dead cattle and of separating all the different parts of the carcass and the way of disposing of all the parts in the most economical manner. They should be knowing how, apart from the meat, the hides, bones, entrails etc., of the slaughtered cattle are disposed of.

If time or charge of slaughter-houses cannot give all the information, I would like you to go out of your way to secure the most exhaustive information for me.

I hope you are getting the English Mercury. In that case you must have read my article about 'Disposal of Carrion'. If you have not read it, I would like you please to do so.

Yours sincerely,

M. K. GANESH

II

Dear Deshmukh,

Between carrion of an healthy animal and also plucked meat there is no chemical or physiological difference. I know this will come as a surprise to many, as the popular opinion is that there should be a difference, but from the scientific as well as medical point of view, there is none.

In the slaughter of animals, the animal bleeds and nearly all the blood being drained away, the slaughtered meat contains less blood. In the case of carrion, all the blood remains in the tissues of the animal and consequently the meat contains more blood.

Decomposition sets in in every dead animal, whether killed or dead naturally. This decomposition is liable to set in earlier in cold climates and slower in warm

and moist climates. The carrion, therefore, is liable to decompose earlier than slaughtered meat.

If the meat—whether carrion or slaughtered—is eaten before the decomposition sets in, it will be seen that the difference between the two varieties at this stage. The larger quantity of blood in carrion might even be to the taste of certain type of people.

You might possibly think that meat, when it starts decomposing, is universally repulsed by human beings as food. It is not only the depressed classes of our country who partake of decomposing meat, but this practice is not uncommon in other parts of the world. Oppress in Europe have been known to be fond of this practice, they go to the extent of even dismembering the dead carcasses of buried animals for food purposes. Decomposing fish is estimated to be an article of diet of more than three hundred millions of human beings in the world. It is not even a matter of poverty or ignorance. Certain persons of superior taste make a point of decomposing meat before eating, to render to their epicurean taste.

DEERED MEAT—but all this is in the case of healthy animals. This cannot hold good in the case of diseased animals. Many epidemics of meat poisoning have occurred in the West which have been proved to be due to eating of meat from diseased animals, and the diseases in animals which lead to poisoning are not the prominent diseases in cattle which kill them, such as Anthrax and Charbon, but diseases, pre-existing diseases which do not attack so much strongly in life. Hence the necessity of meat inspection in all civilized countries. In Indian villages where this practice of eating carcasses is more common, it will be seen how dangerous this practice is likely to be, as account of animals dying of diseases to which no importance is attached but which are particularly dangerous to human beings.

I do not believe in the economic reasons of eating dead carcasses. After all, in villages, animals do not die daily and the carcasses form a very insignificant part of the supply of food with occasional variety or luxury, if it can be so called. Besides, the lower labouring classes in villages are in no better position economically than the depressed classes, and yet they can do without eating carrion.

On account of the access of blood in carrion, carrion not only decomposes earlier but is also difficult to preserve. Decomposition is liable to set in earlier than even 24 hours in a hot climate like ours. So, although treated, carrion meat is not as wholesome as slaughtered meat as food.

POISONED MEAT—The meat of poisoned cattle is not poisonous to eat. This is another surprise. This charge of poisoning cattle has been brought against the Vedic times. I think it may be true, and may partly explain the hostility of the agricultural Aryas against the Dravids, who destroyed his agricultural wealth. You know how fond the Vedic population was of their cows and swerves and bulls and horses. Poison is used by the Red Indians of America, also the Ache-Talis near Brahmaputra, in hunting for food with poisoned arrows, but the

ness of this powerful animal is vain, or than without any detriment to health.

Probably the poison used in India is arsenic (Arsenic) for killing cattle, but the meat of the dead animal is not poisonous to eat. Experiments have been carried on animals such as dogs by forcing them on poisoned meat of the animals killed by vegetable poisons such as strychnine, aconitine, belladonna, veratrine and animal poisons such as arsenic and antimony, and meat in all these cases has proved to be harmless. The explanation is that, although the poison is strong enough to kill the animal, the poison is further expelled into a harmful product and the meat, therefore, remains harmless. In the case of a killed person and a creature very little is absorbed into the system of animals, and the meat, therefore, contains very little of the animal poison. Meat of poisoned animals, therefore, is harmless for eating purposes.

DISPOSAL OF THE CARCASS—As regards the skimming of dead or dying animals at carcasses a natural person I am told that Indian skimmers are quite good at the process and have not much to learn from outsiders.

As you mention in your article the skin determines the value of the carcass as dressed.

In America also the skimming is done by men on the factory system by groups of men one group skimming only the leg, the other skimming the body and so on. This follows the western custom of division of labour and makes for efficiency.

In our country, fat is separated as grease, waste is boiled powdered and used for manure. Higher bones are exported and come back as handles of umbrellas etc. smaller bones are powdered and used for manure. Organs, such as liver etc. also go for the production of manure.

Except the skin and fat of the carcass, every other product waste can be returned to earth as manure which restores it. The carcasses of small animals are straightforwardly boiled and become valuable as manure. If the carcasses without skin and fat are returned to soil, there is no loss economically, but inasmuch as agricultural country like ours, it seems such a burial of the carcass would be a valuable gain in replenishing the soil.

QUESTION OF REPUGNANCE—I now come to the most difficult of your questions as to why there is such repugnance against those who eat carrion. That there is such a feeling of repugnance, not only in India but all the world over, cannot be denied. Logically, if there is not much difference between the carcass of an healthy animal and slaughtered meat, such repugnance should not exist, and if the repugnance is to exist, it should then extend to all meat eaten. The answer to this question might have been difficult before the advent of the science of Analytical Psychology of Freud and Jung. In the light of this science an adequate explanation can be given. The explanation lies in the fundamental property of the human mind of Displacement and Transfer (Verdrängung and Verdrängung). Everything which is not killed but dead, discharging a dignifying emotion a feeling of right, decency

or repugnance in the human mind. This instinct of repugnance is an necessity for Race Preservation in other methods otherwise the human animal would have died of that long ago and have been extinct by now. If the dead carcass instead of used for food or alimentations, which is one of the two fundamental necessities of life, it can be imagined why so much loathing is attached to this practice. The feeling of repugnance gets displaced from threat to the person who does it. Immature Logic or Science does not seem to me to be capable of revealing this faculty or the placement of the human mind. It is a psychological fact, in the same way as the flowing of water or rotation of the Earth is a physical fact as such use of science for food or social custom is bound to create a feeling of loathing in human mind, and a feeling of repugnance for the human being who practices that. The displacement is from the act to the subject. The conclusion is plain. This practice must disappear. Our degraded science tradition must give it up. Universal human psychology is against it and therefore it must go.

Yours sincerely,
G. V. DHARMAPAL

TUKARAM AND UNTOUCHABILITY

A controversy has been going on whether the saints, especially of Maharashtra, have favoured untouchability. Sri P. H. Gode of Nashik has contended that they have not only not favoured it but written unequivocally against it and have laid it down in emphatic terms that a caste man to be judged and known as, not according to his birth, but according to his deeds and that devotion to God purifies all men irrespective of their caste.

I reproduce below a selection from the verses collected by Sri Gode from the celebrated saint Tukaram.

The translation is taken, unless otherwise stated, from the work of M. M. Prasad & Marathe, who have kindly permitted Sri Gode to quote from their work.

I hope that Sri Gode or some other student will send a similar collection from the writings of the other saints. The reader will remember the quotation reproduced in these columns from Manjari, who describes uncleanliness as Hellish.

M. E. GARDNER

The world is full of Tukars, such is the guiding rule of his worshippers; disengage the mind of God as an evil. Listen, O ye devotees of Tukar, as what you do, such always produces interest. Put from you all covetousness again. This is the secret of worshipping the lightest. Tukar says there are many faults in our body, but one evil fault goes or pleases.

We must overcome the low caste creature spirit, he wants to be a Brahmin. What amount can he give? He only has to be with the body. Do not look the effeminate, he is all united from within.

WHAT IT MEANS

I gave the other day an extract from the experience of a new teacher of Harijans. There is a fine and condensed translation of extracts from a recent letter of his:

"Within the few days that I have been teaching these children I see that I have to give them object lessons in everything. Cleanliness is the most difficult thing. For the past fortnight, therefore, I take the children regularly for bathing. I get them to wash their clothes with a lot of soap. Of the Hindu children I wash the clothes myself. I supply them with tooth sticks and get them to use them every day. I give them milk and attend to every other detail. The result is that cleanliness occupies a larger place in my mind just now than giving them a knowledge of the three R's. Their parents appreciate this personal attention that is being given to their children. Now they too, come to my nightly gatherings. I give them stories from the *Jaywaj*, *Jambhik* and *epics* from Telugu and I propose to add *Manu* as a *Book of the House of the Hindu*."

In the morning I give an attendance of absentees children. There is a double attendance in the evening, because I take pleasure in the work, but something that confounds me. Sometimes, darkness appears on the scene. Sometimes, there is a proper light between husband and wife, and sometimes, I have to be an unwilling witness to these scenes. Boys try to tempt others. One one of them went beyond limits in his promise and I had to take him by the hand and put him out. But I have faith in God and I am hoping that this will be my life-work. I know that it is more taxing and if I did not hold on to my faith in God, I should have a nervous fit of the appointment."

You have drawn my attention to wanting them from the habit of taking money of food from their employers that I shall be patient. When I have gained their confidence, I shall teach the subject to them.

I would love to learn how to train women and run the school. This is necessary if I am to deal with the habit of custom-eating. Many of them add to it the drink habit and it is the commonest thing for both men and women to indulge in tobacco. The more I come in touch with them, the more I am helped by the association amongst many of them. There is a streak coming from their bodies and their clothes, especially when they have worn saris. Add to this the bad smell coming from the dung heaps. In order to maintain the effect of these results, I generally get under the open sky."

This is followed by a heart-rending description of the dirty habits of two boys. Such experiences need not distract any teacher. Let me remember that this is a direct result of the criminal neglect of caste men and of compulsory segregation of the most useful members of society, and all that in the name of religion. If we are to reduce our death-rate and to bring under control the diseases that are rampant amongst us, we will have to have *Indira* like the

teacher, who would work amongst Harijans with soul and irreproachable faith. We must be fed towards these children as if they were our very own. What do parents do when they have their children suffering from terrible ailments—would you or still more dreadful diseases, filling their rooms with stench and dirt? They do not mind making their everything in order to see their children cured. We shall have to bestow the same love on these Harijan children. We shall have to have the same patience with them even as we have for our own. Whatever may be said to the contrary, I shall protest from the homepage that, unless we remove the scourge of untouchability from our hearts, Hinduism is doomed. The Hindus do not warrant the neglect of a single human being in the way in which we have neglected over 40 millions, and if we would respect of our race, I would like to have an army of voluntary workers, drawn from the so-called higher classes, offering to teach and take care of Harijan children.

M. K. GANDHI

A DONATION

A friend who wants to remain anonymous sends Rs 500/- to be used at my discretion for the Harijan cause. The money is being forwarded to the Central Board to be used subject to my approval.

M. K. GANDHI

OUR JAMSHEDPUR AGENT

MR. K. V. RAOBHADRAN

Ramesh Shetty

Has been appointed as our agent for Jamshedpur and is authorised to receive subscriptions for *Harjan*. Copies of the Journal will be sent to subscribers directly by post.

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MECHANISM OF MUSCLE STATE

In File 1

A novel French writer, which have been directing a new campaign for the modernization of the Eastern bloc, have arrived in Moscow. The Russian Democratic Union in the state is thought to have secured a level of success of the activities carried out in the city will be of interest, particularly in the light of the authorship of the other publications.

At the 1984 CPD/RD 24th Congress, a propaganda was developed with the assistance of Eastern allies and special CPD/RD staff. The propaganda, published in 1984, on economic growth, the CPD/RD, and the CPD/RD's foreign policy, was distributed in Bulgaria between national and foreign propaganda. It may be added that the CPD/RD has organized courses for the cadres of the ruling apparatus of the Soviet population, Bulgaria.

... the village partridge, house sparrow, and other common birds of the village. The village is a small settlement, and a line of trees runs through the village. The village is situated on the north-east of the lake. The village is a small settlement, and a line of trees runs through the village. The village is situated on the north-east of the lake. The village is a small settlement, and a line of trees runs through the village. The village is situated on the north-east of the lake.

[illegible][illegible]

GRANTS FOR DEVELOPMENT—A sum of £61,450 was placed at the disposal of the Registrar for grant purposes at the discretion of the Council. Out of this, £1,000 were sent as travelling expenses to the members of the Council.

Index of 25 co-operative societies, at a rate not exceeding Rs.2 per month, is considerable part of the wage paid by them. The balance was utilized in the supply of agricultural implements at half cost to some members of different societies for the 1.6-laborers, who form the most backward section of the rural population in the state. This good beginning has been made on systematic lines, which deserve to be studied and copied, if not improved upon, by the collection of other states.

NOT NEARLY BY AETHA

The following three verses from Madame Wallis's instructive address delivered the other day will bear reproduction in these pages, though they have here often quoted and published:—

⁴ I refer to these words of Yiddishness in the Foreword of the *Yiddishman*.

[illegible]

Truth, dear Mr. Garrison, good conduct, gentleman, morality and mercy, whose these are not, O King of the Republic, there is a Reckmann. If there is a Reckmann in a trade, and there is a Drog, the Reckmann is not a trader, but the Reckmann is a Reckmann.

And on the Pasha's side, the result

www.elsevier.com/locate/jmb

What is most notable for the results of complete endodontic treatment is that, of three materials tested in similar situations, it is by the use of the matrix (I.e. restorations) made with it.

But even if you would prefer *Hamlet* to *Wolf*, have you any...

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There are numerous other names from the *Shikoku* mandarin which do not take their counts for naming a person's name even corresponding words and character to establish his own by birth. Such names are either names of ancestors or names of places.

- (a) a parent loses money by failing to make an earlier investment,
 - (b) later-even marriage or late-filing, when ever viewed the restrictions on their money, does not affect a parent's work, at least if it is much as the finding to live up to one's word,
 - (c) high, while it gives a student credit the parents to do so, the finding will be a judgment of their children, if we not properly, the account's own life, if not, not fulfilled by work.
- M. K. GILBERT

[illegible]

Investigations continue. See p. 22

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Under the aegis of The Servants of Unreachable Spheres

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

FRIDAY—SATURDAY, APRIL 28, 1990

[illegible]

FILE IN FILE

Transcript available

The Thiruvithankore temple at Kottayam (Thiruvithankore) has been opened to *Non-resident* urban class I-a caste (all non-resident) entry into the temple.

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(Our Hymn school at Chatham, Kentucky, Feb. 1, 1886.)

One night school at Ewaldsburg, near Paderborn, with Karl J. Mathys.

One Morgan school named "Madelaine-Turner Hartman" (Baltimore, at Baltimore Avenue).

Other works related to this line of research are:

The *Agave* of *Don Silver Mining*, Hockinson (Pueblo) he harvested the Hualpa bags 36 strings for industrial testing, one for testing in Aguero, one for college education and one for testing for 10 V. tobacco.

A public library has been opened at Wallerawang, New South Wales, where the films are freely allowed.

The Midway Seaplanes Base Camp has purchased a grant of \$2.12 - for the year to a Breeding Stamp for Ducks.

[illegible]

On the 12th April, one of the workers, the Hindu Ganesha at Krugeri (near Bangalore) - a son of the Muvund's ceremony of his father as well as the business workers, Marathi and non-Hindu students, were all fed. A learned Hindu, business Acharya, presided at the ceremony and the guests, traders and Marathas, were aided by the mother of the worker in the presence and with the approval of the learned Acharya.

A class for the training of workers in Kargay villages was held at Trotskopol (Mazur). A number of talks dealing with collectibility, agriculture, trade unions, village economy, mass organization etc. were held by Drs. S. Karamanov, S. S. Shvachkin and A. L. Shchegoleva.

A Barton Sea Model has been found at Tilgate near Eastbourne.

The Remembrance Day was observed at the Rangitikei Armaments of the Museum at Napier.

The Madras Durbar, Ben Puri has arranged for the admission of a helpless widow into the Madras Bene Asylum and agreed to pay half the cost.

Under the auspices of the *Don Marquis Sans Sangre* Mangrove, a workshop for making basket and rattan work and wood for the *Marquis* has been opened up as a building next the *Arpa*. Several kinds of furniture are available. We are here.

MEMBER REPORT FOR MEMBER

PROGRESS—The story of the producers is to visit the various Hispanic quarters in their respective areas, to get to know the people and get inspired to begin to study their needs, to identify and identify problems to the Board. They have been entrusted to persuade parents to send children to school, to make a list of deserving boys and girls, so that necessary help may be given to them, to do propaganda regarding personal cleanliness and sanitation to arrange campfires, lectures and also, meetings to promote literacy, reading clubs and athletic competitions. At present, there are four members.

During the month two *Glomus* spores and also, on eight different occasions, on healthy, transplants and vegetation were held. Propaganda seedlings have been held in February, April, November/December and January. *Glomus* spores, *Glomus* spores and *Glomus* spores. Most significant specimens were obtained in two of these months.

[illegible]

HOME'S ATTENTION—A Women's League meeting was started in February with the object of encouraging the reading of newspapers and books and spreading good ideas among the women. That night, rapidly came a week, and Entertainment Course Institute lady is giving them "Women's Grouping." A meeting then has also been started, Miss Paine having kindly undertaken to give them. Hence, once a week. Every day in the afternoon, half a dozen women meet and conduct a class for themselves in a house which has been made available for the purpose by the parish. The Secretary, Miss Alice Williams, teaches the others. A small library has been opened for a book cupboard has been provided for the service of the house.

A Friends Association has been started at Whiston, Greater Merseyside, by the efforts of Brian Mulholland and his group.

† **Presentations:**
John Chubb, Jr.,
Hudson, New York

Notes

Remember 20th April

Those who would organise a proper concentrated programme for 20th instant, the day fixed as Harijan Day, would do well to take time by the forelock and make all preparations in a methodical manner. Every Committee is free to add to or subtract from the lines I have suggested.

I hope it is clearly understood that, when no other work is at all possible, there will be at least substantial collections made. I know that collectors often despise copper collections. Let me remind them of the English proverb:—"Take care of your pence, and the pounds will take care of themselves." And let me give a little from my own experience as an expert collector. Among the masses I remember having collected not pice, 1 a., quarter-anna pice, but pice, 10 Cakes, and when the collections were counted, the total was a respectable amount. We are a country of many millions and, therefore, in my opinion, the cooperation of the millions here, when put together, an infinitely greater value than the ropes of a few thousand millionaires men or a few lakhs from half a dozen millionaires. If the collectors will have faith in themselves, in their cause and in the masses, they will go from door to door and collect wherever copper is given. A pice given with a full heart will be to me a lakhs, that the giver wrote unambiguously to go and that he or she has contributed his or her mite towards the movement. If the Committees will make a faithful report of the results of their collections and show not only how much they have collected but also from how many people, it will give me a fair index of the strength of the movement. Realise in my, the work must be done quietly and as gently as possible, and when it is done without fear by door to door visits, there need be no opposition from any quarter. Where households are unwilling to give anything, there should be no argument with them, as it will drive towards them. The donations must be free-will offerings.

One thing I would suggest to the medical fraternity. I have just had a report from the anti-leprosy where doctors I am talking in three columns from this to this, showing the need Harijans have of medical assistance. In the case I have to mind, a physician, immediately a case of leprosy was reported to him, went free of charge to the Harijan quarters and not only gave relief in this particular case, but, much to the delight of the Harijans, examined the other cases and offered to go freely whenever his assistance was needed. It will be a striking demonstration if the medical men in every part of India met together and appointed visitors from among themselves to go to the Harijan quarters, speak to the inmates on the necessity of observing the laws of hygiene and sanitation, and offer medical relief wherever it was required. Naturally, this work to be done on an ambitious scale can only be done without expectation of any fee. No organisation can undertake the task of rewarding

the system that the medical men might render to Harijans, whereas, if the medical men took this burden upon themselves, there are so many now in India that by a judicious distribution of work no person will be left by any single physician.

The third thing that comes to me is for the women workers all over the country to combine in order to do away with the Indian practice of giving to Harijans the savings of food. I have a letter from a Harijan in Kanad who says in pitious terms that the women might at least abandon the custom of having this reform accomplished at once. He says that they think nothing of giving to Harijans food that is rotten and with the Indian assumption, food that is rotting, that is dirty beyond description, and this he, but they might be polluted, they throw from their balconies or from their verandahs into the laps of distant Harijans, and he adds in agony, the pity of it is that the Harijans would find it a deprivation if these savings were not given to them; it would certainly be a great thing if married women all over India themselves came together and made it a point of seeing their wives and washing them from the practice. I have every hope that in this matter of money and humanity even the Christians will co-operate; but whether they do or not, the day before the women who realise the abomination of the practice is to build themselves and quicken the conscience of their sisters who do not even perhaps know that they are offending humanity by making themselves responsible for the deprivation of those who are, after all, their own kith and kin. And in this connection, I would like the attention of workers to the remarks suggested I made the other day in answer to a Dabra Dal student. (See Harijan No. 2.)

M. K. G.

Garhwal

There are two items in the Dushkangri report for February which call for your comment.

We are told that the Dushkangri. Adnan has 'been doing well for Harijans.' I trust that the Adnan management there does not look down on dead cattle hide. Harijans have still to realise that new protection is lacking in an essential ingredient, so long as we have not given up the use of the hide of slaughtered cattle as completely as we have given up tea; for a purchase of such hide encourages new slaughter almost as much as a consumer of tea does.

Then, again, under the caption 'Anti-carrion propaganda', we are informed that even Harijans were prevailed upon to 'bury a dead cow', in order to save them from the use of carrion. Burying a dead cow is only next to killing a living cow. For, the world is ever hungry of leather and other things, and if we are not careful enough to meet its requirements in this line by the Indian exploitation of dead cattle, it will get what it wants by slaughtering living cattle.

V. D. D.

U U R U U N

RECEIVED: 15 APRIL 1998; IN FINAL FORM: 15 APRIL 1998.

INDIVIDUAL DUTY

The Medical branch of the Service of the Metropolitan Police (M.P. Provincial Board) had appointed a committee consisting of Sgt. E. M. Bagn, Detective Sergeant and Plymouth War to report upon the condition of the Hospital of that city and to recommend measures for its maintenance. The Committee has presented an elaborate report covering fifty-eight pages of typed matter including appendices. The Committee is to be congratulated on its production. One million in the report the number of the Hospital population. The city including the Government has a population of only 1,75,000.

I do not propose to deal with the whole of this important document. Those who would study it should secure a copy from the Allahabad Office.

The Mothers said the Dems are by far the most ill-informed and uneducated lot, not only by the average Hindu, but also by all the citizens represented by the communist newspapers.

This is what the Committee says about their work:

The very approach to depressed class quarters has a most depressing effect upon one's mind. Some of the quarters in which they live, particularly those on the West of the City, are literally wells for human habitation. The houses are dark, dirty and damp. They do not lack the place of human habitation. Their houses generally consist of one room of 8 square yards, in which a whole family of four to six has to live. There is no light and air in these houses, no window to open upon the street and no ventilation for the nose, mouth or bath. The house in front of these houses are extremely narrow, back, usually, without any drain or light. The whole atmosphere of these houses is foul, flies are hardly any arrangements for ventilation, and the night air comes there are disgusting and disgusting. Not much can be expected of human beings who have to live and move there even that have occasionally dirty public lavatories. We have found boys attached to these lavatories for the detestable and loathing preparation of the newspapers lying on the roadway. One is filled with shame and horror at the discovery that there are places in the twentieth-century in a city, which claims to be the capital of a big province and which has a developed public life, where large groups of men, women and children lead a paralysed existence in the midst of all the dirt and dirt. We can believe the importance of physical surroundings upon man's character? Little wonder, then, that the 'habitation' is now first in all cases of the class and the beautiful in life. The opening of windows into light upon them, to have little ventilation and less independence left. It is hard to evade with violence about the conditions in which the Negroes are expected to live, and we would even encourage a

"I think the information is right without any
more. It has changed the nature of our state-
ment, by making us say, Dr. Paul Tait, *Glass*
under the Ark, like it has been published."

and the *Woods* family. These two periods are the

¹⁰ According to Mampel estimates, 1187 men and 1192 women visit these latrines daily. There is no light in these latrines, with the result that men have to cover themselves in the evening in the open space outside. The opening of the latrine facing the latrine into the open between the latrine and their houses is thus unguarded and unprotected for their children. There is no wall round the latrine, with the result that the lower part of the person using them can be seen from the houses of the village. There are separate blocks for men and women in the latrines, but the wall dividing the blocks is low and a man who stands on the block can see the women on the other side. There is only one tap and that, too, near the latrine and quite close to a cesspit. The water supply is regular and wholly inadequate. The tap is used both for drinking the latrine and bathing and domestic purposes. The cesspits attached to the latrines often overflow with urine and are in a most unsanitary condition. Garbage has to go down into the cesspits haphazard for the purpose of cleaning them thoroughly. Both the land lying about the building and the toilet area are *barab* and get muddy in the rainy season. There is no platform for transferring night soil from the public and private latrines into the night soil carts. Garbage has to be moved the next rainy season at night in order to place the night soil into the carts. Most of the excrement in the latrines are in a damaged condition. Being also small, they get filled up soon and often overflow; then soil passes along with urine and water into the cesspits.

The number of neighbor cards is four only. We have now completed describing the contents of these tables representing human climate on the ground on account of the cards being too full. We claim that the facts stated above cannot be challenged.¹¹

In my estimation, everything else in the report pales into insignificance compared to this. That the other cities, if there was the same investigation as at Alhambra, are likely to show the same worst state of things as that the latter has gone on for years would be no excuse for continuing the conditions revealed by the report. When a snake is discovered in a house, one does not delay its removal because it is also discovered that it has been there for years. The plague spot at Alhambra is worse than the untreated snake in the ungaraged house. I hope that the members of the Committee and the Alhambra Branch of the Society will not rest the case with the Municipality of Alhambra, till the unsanitary conditions are actually altered and these most wretched members of society are decently housed on a decent spot. I know a case in which fifteen infected inhabitants of a plague spot were removed to what twenty-four hours of the outbreak of plague in their midst and housed in tents till permanent quarters were found elsewhere. This case demands no less sanitary measures. And if Alhambra leads the way, I have little doubt that the other cities will follow.

M. E. GARDNER

VII

Next night, too, he had the same kind of terrible dream. Some dreams are light and their flowery nature is known even during the dream. Some, however, are terrible in their nature. Jagadish Sastri's dream was of this latter kind. He was still wandering with his parish son.

"Chanda!," whispered the voice, "chanda!" among the beds, "chanda! chanda!" called the marriage wheel.

"Won't you take this poor boy as your own servant when you go to Delhi? He is educated. He has passed his B. A. He has suddenly become a parish boy by an unfortunate accident."

"No," replied Rao Bahadur Ramakrishnaiah, "such caste is not observed by us in Delhi, it is true. But how can I take him into the house? Bring me a widow boy, I can take him. I cannot take a parish boy." "Shall I make him a widow boy?" eagerly asked Jagadish Sastri. "Yes," said Rao Bahadur Sastri.

"Change, change," said Sastri to his dream-son. But it was a hopeless task.

"How can I become a widow boy?" the lad protested. "I am a chanda. Barber's blood and butcher's blood run in my veins, in my veins. You yourself said that it makes a chanda!"

"True, true, O wonderful God. May the Goddess be burnt," said Jagadish Sastri.

"Father, I shall become a railway porter boy. No one will trouble me there," said Ramakrishnaiah.

"Try, my dear boy," said the old man.

The first job was got. A well-dressed policeman gave him advice for a very light fee to be carried to the waiting room. The next one was the luggage of a Brahmin official and he wore a huge bed, a heavy trunk and a cloth bundle. The boy balanced them all on his head. As he was about to start off, some one called and shouted, "Jye, jye, he is a parish boy."

"What? asked the hounded official and his wife, "are you a parish, you fellow?"

"Yes," said the poor boy trembling.

"How dare you touch my husband, you rascal!" shouted the lady, and the boy down the things down and ran, and Sastri ran with him.

They wandered and wandered. Ramakrishnaiah was now transformed into a regular chola boy. The old man's legs were aching and his throat was parched with thirst, but there was no water anywhere.

"Ramakrishna, get me some water to drink. I am so thirsty," said the old man.

"Shall I go and get some?" replied the boy. "But they won't give me. I am a chola boy."

"Also, my son, true, they will not give you any water or food, for that would pollute the whole."

"Come, father, it won't do to die. Let us go to Cambridge. There they don't let people die."

"But how can we get there? It is so far away. We are not in the vehicle."

"Ah, there is a station here. I am going and catching our train."

They went down the steps in fear and trembling. There was no one else in the beautiful land. They drank both to their hearts content. Just as they started to return, an old Brahmin lady came up to the tank and shouted, "Ah, who is this parish boy who has polluted the well? What shall I do for water now?"

An angry crowd gathered round the boy.

"He is my son, he is my son, do not beat him, he is no parish," pleaded Jagadish Sastri.

"Prove it," they shouted.

"It is false," said Mrs. Jagadish Sastri, who now had come into the crowd somehow. "He is my child, I am a chanda! and so he is a chanda! God forgive him."

"Beat! Kill!" they all shouted. Father and son escaped from the crowd and ran for life.

They were in front of a great beautiful temple whose tower rose in the sky in majestic shades of grey and white, but yet seemed full of life.

"Father of all," cried Jagadish Sastri. "Thou art the Refuge of the fallen and the Protector of the destitute. A sin has fallen on me and my dear son. May a chanda come to your presence?"

"Come, I am Father and I am Mother, there is none to fall on but may come to me" said a Voice from within.

"At last!" cried Jagadish Sastri, and taking his boy by the hand rushed inside through the high and broad gate of the temple, and both fell prostrate in the Radiant Presence and were lost in fervent prayer. They stood up at last, when suddenly a dark-skinned man with angry red eyes rushed in from somewhere and yelled. A crowd tilted the hall and shouting "Chanda!", "Pollution!", "Kill!" "Beat," began to torment the boy.

"The Duty called me," protested the old man.

"Liar!" they retorted, and down came blows.

"Leave the old fellow, he is alright. Kill the boy," shouted the priest.

"Kill me, don't kill my son. Also, he will die," gaped the unfortunate father.

Jagadish Sastri sat up trembling to his feet. The white atmosphere had raged him to his back and white him up. "Show me your father," he said. The old man trembled and looked round and was terrified when he caught himself that it had all been but a dream and that Ramakrishnaiah was safe still in England.

EPILOGUE

Ramakrishnaiah is an Assistant Collector in Karnal. Ramakrishnaiah knows nothing about the strange threshold was shocked by the runaway wife. The marriage was celebrated something to plan. They wondered what had happened to the old man. People said that he went away to Kani in a fit of religious enthusiasm and that he became a sanyas there. Sanyas often believed that the old man got a fever there and died.

A HARIJAN SAKAM'S DIFFICULTY

A Harijan Saint writes:—

"You know that the auto-unconsciousness worker has to suffer at the hands of the orthodox priests. They refuse to officiate at religious ceremonies in the houses of such workers. The late saint in the Harijan No. 4 that the reformers should learn to duplicate with the original form. Will you not duplicate with the priest altogether? The latter says only for money. Many priests to my knowledge do not even pronounce the names accurately, still more leave their mantras. They look on the possibility of the path. What merit can such officiating carry with it? But, having to move amongst places of pilgrimage then elsewhere, I am myself a hindrance. The Upanayana ceremony was performed upon me when I was 14 years old. At the end of the ceremony, the priest said: 'I was a widow up to the time that I was without the sacred thread, but that, having put on the sacred thread I became a husband.' I had to repeat these formulae before my parents when I went to make obeisance to them. Since the idea given to me was that after having taken the sacred thread I had come to a higher status, how do you reconcile this with your claim that there is no high and low status in Hinduism?"

I want to tell you another thing. When I was at school, our class had a debate on auto-unconsciousness. An orthodox teacher presided on the occasion. I remember his having said something like this: "Our womenfolk become unconscious every month and are treated like my other auto-unconscious. Then, why should we not observe such auto-unconsciousness regarding those who are called auto-unconscious?"

I have considerably abridged what is a long letter from this correspondent. What he says about the ignorance of many priests and the view that they make of learning is unfortunately only too true. The remedy for it is a general enlightenment of the character of the people and the spread of the right stamp of education, including a workable knowledge of Sanskrit. I believe in the great power which Vivekananda used to ascribe to Sanskrit. We are unnecessarily frightened by the difficulty of learning Sanskrit. For a promising student it is no more difficult than any of the other languages. I do not mean that we can easily gain a knowledge of Sanskrit that would enable us to understand the intricacies of a silent text, but I do suggest that to gain a workable knowledge of Sanskrit, to obtain the correct pronunciation, so as to be able to know whether the priest is performing his task correctly or whether a priest is misbehaving us, is not a difficult task, certainly not one-tenth as difficult as it is to acquire an superficial knowledge of English. And then it must not be forgotten that such a knowledge of Sanskrit gives one a window-key to the knowledge of the majority of Indian languages, not excluding the Southern group.

And, I must not stray away from my subject. To this happy day at night, we have to do the best we can

with the tools at our disposal. And if we cannot get a trustworthy brahmin priest to officiate, the Shikshapad and the later smritis have supplied us with an irreconcilable solution. At every ceremony, whether it is in connection with marriage, birth or death or any other religious function, the uttering of the Sacred Name from the heart is enough to ensure the presence and benediction of God in the ceremony. The fact is that God is there all the time, only we do not realise it. The recitation of the Sacred Name, followed by the practice of an individual form of Karma, makes us form our ignorance and makes us unfriendly as an electric spark, and immediately makes the presence of God felt in our midst. I say this only for those who have faith. Those who have none should demand it from their minds themselves. For them, even the presence of the orthodox priest is a mere mechanical act, an approved obedience to custom. They derive no advantage, no merit from the act. An orthodox orthodox priest has a place on the Hindu family. He is fastidious at by his own fully. He may be safe if he sheds his harness, his asceticism, and, what is worse, his dishonesty. The present movement is naturally inclined to effect that reform. Seeing that the movement is one of rational purification, we shall never achieve it, unless there is a general sweeping up of all that is evil. Who can make the real beginning, if not he who calls himself a brahmin?"

As for the Upanayana ceremony, though I have discarded it myself, it has, there is no doubt, a deep meaning. The sacred thread is a sign of new birth, a regeneration. Before the adoption of the thread, there is but one birth, that is the physical. The adoption of the thread is a sign of the second birth, that is the spiritual. It is a sign of initiation of a new life of dedication to God. It is, therefore, a higher life in the sense of greater responsibility as related to oneself, but it gives one no greater status as related to his neighbour. Indeed, at the time of initiation, there ought to be a definite realisation that from that date one becomes a servant of the parent and the lowliest. And in my mind, the thought that all are welcome to the ceremony of initiation and dedication is a beautiful and comforting thought. Unfortunately, those rites which were intended to emphasise human duties have been turned for the sake of superstition and corruption.

As to the comparison of the auto-unconscious of the womanfolk with the auto-unconscious that we observe to-day in respect of nearly 40 million human beings, it is a violence done to truth. The temporary auto-unconscious of the womanfolk is due to a temporary condition of the body. The auto-unconscious of the untouchable millions is a half mask of suppressed humanity and is attached to birth, irrespective of a change in their condition. The one has in its reasonable basis a rational basis for it, the other is wholly irrational and based upon an ignorant and selfish interpretation of the Shastres.

Notes

Introduction

I mentioned, in a previous talk, that my writings were a vehicle to stimulate an overall change about inter-caste dining and inter-caste marriage and corresponding writings of some years ago.

I came from my article on Hindians' contribution to Young India of 4th October 1981. I give the contents below with his comments:—

"Though, therefore, Varanashasi is not affected by inter-dining and inter-marriage, Hindians do not explicitly discourage inter-dining and inter-marriage between Hindus. Hindians reached the highest level of self-restraint. It is undoubtedly a religion of restraints of the flesh, so that the spirit may be set free. . . . By restricting his choice of a wife to a particular group, he ensures the self-restraint. . . . Prohibition against inter-marriage and inter-dining is essential for a rapid evolution of the soul."

And then he quotes from my statement dated the 4th November last year which was circulated to the Press. I give the quotation again with his comments:—

"Restriction on inter-caste dining and inter-caste marriage is an part of Hindu religion. It is a social custom which kept into Hindians, when perhaps it was first laid down. To-day these two prohibitions are weakening Hindu unity, and emphasis on them must speed the entrance of man into the hinduism which we need to life's growth. . . . Dining and marriage restrictions, which Hindu society."

As I read them with a detached mind, I had an impression that the two statements, especially if they are read in their full context. In the statement of 1981, I write on Hindians and gave the briefest outline of it. On the 4th of November, I had to apply myself to the immovable caste and caste restrictions. The mode of life in the Ashram in 1981 was absolutely the same as it is now. Therefore my practice has undergone no change. I will believe that restriction imposed by oneself upon inter-dining and inter-marriage is an act of renunciation of the flesh. There is one word that perhaps I would change if I was writing the article of 1981 to-day. Instead of 'prohibition', I should repeat the expression used in the same article just a few lines before and say 'self-imposed restriction against inter-marriage and inter-dining is essential for a rapid evolution of the soul'.

In spite of my statement of 4th November last, I would say that inter-dining and inter-caste marriage are in no way essential for the promotion of the spirit, of brotherhood or for the removal of untouchability. At the same time, a self-imposed restriction would undoubtedly start the growth of any society, and to limit these restrictions to Parsi, Khatri or caste is undoubtedly prejudicial to the freedom of the spirit and would make Parsi a drag upon religion. But having said this, I would like to say in the different order of my writings said to

others who are interested in 1981 that I am not at all concerned with appearing to be consistent. In my words after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly so that my growth will stop at the dissolution of the flesh. What I am concerned with is my readiness to obey the will of Truth, my God, from moment to moment, and, therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sincerity, he would do well to think the later of the two as the more relevant.

M. K. G.

Caricature-saying

Sri Hiralal Shah has collected writings from different sources condemnatory of caricature-saying and showing how caricature-saying has repelled people.

His first text is from *Shikharachal*, Part II, verse 52:—

वेग्ये गये वरुणद्वयं गे ।

"The flesh of an animal that from a small source is debilitated, heavy and hable in cause of richness."

From Kautilya he sends me many elaborate rules from which I take the following:—

"The flesh of animals which have been killed outside the proper houses . . . and the flesh of animals which have suddenly died shall not be sold."

From the *Jain-Ashram* Sri Shah sends me several texts condemning law divisions among Hindus. The last division is stated as that of Chandra's, being "low caste eating coconut".

The other quotations are from *Jainas* *Yashwanth* *Shikharachal*. From these, I take the following:—

"From the religious order of Hindians, I demand in the name of Chandra, or Parsi. These people are considered as objects to be employed in the right action, and held in such debilitation that no other rule will touch them, and these Hindus who cannot overcome crimes are considered into this caste, which is considered to be a punishment worse than death."

Regarding the Parsis the author says:—

"Greatest poverty and uneducated many have entirely debased the human form, and given a degraded and cheap appearance to their village hump. The debased and degraded to the Parsis are, there exists throughout India a caste called Parsi, and more slight and degraded. If a Parsi by any method becomes a Hindu, he must perform a variety of ceremonies and go through many obstacles, before he can be classed from the humanity. . . . we do they are together, although the only difference is their appearance; however that the Parsis eat of all animal food, except beef, and abstain from that which has a shell, the Parsis eat only food upon land animals, but not food and animals of every kind."

M. K. G.

MORE DONATIONS

Shri Chakrapanikar Nila writes to me saying that he has received from Late Kamalapat a donation of Rs. 3,000/- and a donation of Rs. 2,000/- from Shri Kameshwar Prasad Singh both of Calcutta. These can be utilised for the David Scheme or general education work, the only condition being that the donations will be utilised for the Harijans of that Province.

A sum of Rs. 3,000/- has been received from Shri Sankar Prasad of Bangalore to be used at my discretion for education work amongst Harijans. This amount also is available for the David Scheme or for general education work amongst the Harijans, no matter in what part of India.

There is not, therefore, any dearth at least for the present, of scholarships for suitable Harijans and Shri Chakrapanikar has in bringing this being a special Educational Board for the examination and selection of Harijan candidates for scholarships, more especially of those coming under the David Scheme.

From Europe 25 have been received from the same friend whose letter I published in the Harijan a month ago. The letter bringing the news says:-

I am enclosing with my living letter, notes 25 that I have sent to send you at Easter for the Harijans. I am not making them directly to India as it is not worth while, and I would rather you disposed of them where you thought best. I sincerely love and can make a small sum, but you know I have never a wish my dearest parents and love for the holy cause that I have made up my own. You know that too. All my prayers and personal service try to help you, and I am so well but all the difficulties and disappointments you have to live through. Last Monday on receiving 'Harijan' of 19th March, I had the feeling so deeply that I was overwhelmed with emotion that I could not explain. I have read the news through and through and thank you for it. What you say of the, Bhaiji, Manji of your childhood is very beautiful. I know so well that feeling myself. It makes me through life.

M. E. GARDNER

UNTOUCHABILITY WORK IN THE GANDHIAASHRAM

Tiruchengode (S India)

The following is a summary of the Report of the Ashram from April 1931 to March 1932, in regard to untouchability work:-

CHILD WELFARE—Twelve and a half—mostly all and except one the other with soup—continued to be given to the Harijan children of the hamlets near and around. The regular feature of the Ashram for some years past has been extended to the villages where the Ashram is conducting schools.

MEDICAL RELIEF—The Ashram Hospital continues to function. Its services are freely availed of by a large number of Harijan patients. About 180 minor operations and a few major ones were performed.

The two attendants, working in the Hospital are both of them Harijans.

DRIVE—Together with the propaganda started on by the Ashram, the closure of public and private shops round the area from 1930 to the end of 1932 as a result of representations made by the Ashram in connection with the Indian District Co-operative Bank Rural Reconstruction Committee, completely weaned the local Harijans from drink. This year, however, Government have reopened these places of temptation. The workers do not scruple to bring the poison very near the homes of these people and try to restore the habit of drinking among these classes.

SCHOOLS—Besides the Ashram school in which Harijan boys are freely admitted, the Ashram runs five other day-schools and two night-schools all these being in Harijan hamlets round about the Ashram and attended of by them. Of these, the first day-school was recently started in October 1931 and Feb 1932. All are in charge of Harijan teachers. Each of these schools has an average attendance of 25 pupils, including girls.

SCHOLARSHIPS—Besides the above, 14 Harijan lads studying in various forms in the neighbouring High school at Tiruchengode are receiving monetary help from the Ashram. The amount dispensed for this in the period under report is Rs. 175-0-0.

GRANTS—The Ashram received the Harijan stipendium at Payroll and Paymaster, the amount dispensed to these institutions in the period under report is Rs. 1450-0-0.

HOUSING—To help Harijans who suffer for want of housing accommodation, the Ashram has just finished building a line of five that huts.

EMPLOYMENT—Leather has been purchased and worked and continuous shoe-making work is given to a few Harijans. This is a new line of work the Ashram has recently undertaken.

CLOTH DISTRIBUTION—In the winter of 1931, the Ashram distributed cloth, mainly among Harijans for nearly Rs. 1000/-.

GENERAL—What a little opposition has had to be met from the villages in the Ashram's work against untouchability. Vigorous attempts were made by the caste-Hindu villages during the period under report for a social boycott of the Ashram and its workers, including refusal of services of all kinds and supplies of milk and other articles. Patience and quiet resistance, helped by the prosecution of litigations, overcame these difficulties. Two Harijan members of the Ashram continue to live with their families in the Ashram.

The Ashram has started building a few school-houses wherever the local landlords have proved inadequate for the purpose in the Harijan villages taken up. A Harijan temple is being reared in a neighbouring village and our work against the wishes of the local London Mission people. The Ashram has also taken steps to install pumps in five wells, so as to ensure a clean drinking water supply for Harijans.

ACCOUNTS—The expenditure in the Ashram specifically for anti-untouchability work during the period under report is Rs. 3073-0-0.

G. KARUNAKRISHNAN

H A R I J A N

SATURDAY, APRIL 29, 1935

THE YERAVDA FACT

Though an agitation has been going on in Bengal for some time for securing a revision of the Yeravda Pact, I have not felt called upon to take part in the discussion, if only not to embarrass the Bengal friends. The Pact is safe so long as even one party interested in it opposes any change. At the same time, any opposition for the sake of it would be foolish, for it could be demonstrated that a particular change was necessary. I do not pretend to understand the local situation in Bengal. Therefore, I felt that it would be presumptuous on my part to take part in the Bengal controversy. MR K became absolutely necessary for me to do so and till all the material required for formulating a judgement upon it was before me. But I assumed the Harijan friends who referred to it for my opinion, that I would not do anything without consultation with them and that I had till now seen nothing to alter my view.

Generally I have always held the opinion that, when the principle of reservation is accepted, not supposed, the party in whose interest the reservation is accepted should determine the quantum. In the case of Harijans, I have felt further that they could not have too many seats reserved for them, especially if the criterion were not mere untouchability but backwardness. Indeed, if I could have any way, I would throw open the list of unsupportable voters to all backward classes under one generic name and permit every Hindu who chose to come under that list. That would at once sweep the atmosphere, and untouchability will be launched at least from potatoes. To this perhaps the zamindars, too, would have no objection. They have never, so far as I am aware, demanded to the representation of Harijans in the legislatures and they can have no objection to any one identifying himself as Harijan. But all this is merely by way of introduction to what I want to say.

Dr Ambedkar's sudden visit to me has rendered it necessary for me to discuss the Pact. At the previous invitation of his friends, he suggested that the panel system provided in the Yeravda Pact should be altered to a single election by the joint electorate providing that the Harijan candidate should secure a fixed minimum of Harijan votes. I was not prepared to give any opinion during the Doctor's visit. I had not applied my mind to the question at all. Moreover, I suggested that he should first secure the opinion of different schools of thought among Harijans and of caste-Hindus interested in the question and then ask me for my opinion. He said he would do that, but he made me promise that I should consider his proposal independently and give my opinion on it. The matter being too important for a private discussion, I propose to fulfil my promise by publicly stating my opinion.

The new proposal seems to me to be in no way to the advantage of Harijans. The only objection to the panel system I have heard is that it is costly. This presupposes that there would be a contest almost in every case for coming into the panel. It would have been so if the panel was confined to only two, instead of four, candidates. Selection of four candidates for contesting each seat would make it unnecessary in most cases to have the primary election. Except where Harijan parties are many and are sharply divided, there cannot be more than four candidates for one seat. Indeed, for some time to come it will be difficult even to have candidates enough to fill all the reserved seats and, in the majority of cases, there will be no contest whatsoever. It would be up to Harijan associations not to have bitter rivalries at the very threshold of their political career and it will be the duty of caste-Hindus not to foster divisions in the Harijan ranks. I am hoping that the interests of Harijans and other Hindus will never clash. But should they do so, the panel system amply provides for the selection in the first instance of the right kind of the Harijan candidate—right, I mean, from the purely Harijan point of view. And yet so long as there is no bitter strife among Harijans themselves, there never need be any primary election, or, for that matter, even a joint final election.

But the alternative seems to be fraught with grave danger. As the very fact shows will be general, unsuspicious political parties will put their own Harijan candidates and create divisions among the Harijan ranks with the greatest ease and demoralize the candidates and the Harijan electorates. So far as I can see and so long as the system of reservation prevails, the panel system is the best adapted for securing the election only of those candidates who in the Harijan opinion are best fitted to serve their special interests. Whereas I can see nothing but seeds of strife and bitterness in the alternative proposed.

Though I have written demurely, I am open to reason. The argument of justice makes no appeal to me. I hope I have shown that, if anything, the panel system is calculated to avoid all needless appeals. I was amazed, however, to see an interview in the Press in which Dr Ambedkar is reported to have said his proposal made no alteration, whatever in the substance of the Pact I venture to differ from this view. Whereas the panel system gives an opportunity to the caste-Hindus to have some say in the election of Harijan candidates, Dr Ambedkar's alternative may well deprive the caste-Hindus of any say whatsoever in the election of Harijan candidates and thus create an artificial bar between caste-Hindus and Harijan Hindus. It was just to prevent that equality that I put before all the forces that I could command, and looking back upon the past, I do not regret having done so. I put my difficulty very mildly before Dr Ambedkar at the Sunday interview. As I think over the difficulty, it appears to me to be irreconcilable, and it is this—The candidates who get the minimum of Harijan votes provided under the alternative need never have a single vote from the caste voters, for any Harijan candidate getting just the number of Harijan votes required under the

proposal will defeat him should even though he may otherwise tap the whole of the list of candidates, Haridas and non-Haridas. If he gets just one vote less than the minimum required from the Haridas, Fate would amount to an utter negation of the Toravda Pact.

It is open to Dr. Ambedkar, as it is to the Toravda friends and any other person, to say that the Toravda Pact was arrived at under the coercion of the fact. I have no room of shame about it. If they accepted the Pact in order to save my life, surely, they had their consideration, and it comes with ill-grace from them now to repudiate a completed bargain. The use they now make of their mistake, if such it was, is worse to repeat it and not aware from the pain of duty for fear of marring the life of a prince, however dear that life may be. I had staked my life and to accuse anybody to do what to them appeared to be wrong. I had staked it for achieving a purpose which I thought was altogether noble. The way to approach the question, therefore, is not to bring in the fact of the controversy but to add blood to show to the public that the Pact is inherently bad, either on moral or public grounds. It will be time enough to severely examine the question of respecting the Pact when such a case is satisfactorily made out in the first instance.

M. K. GANDHI

ALL ONE IN HIM

By C. Sripadasachari

1

Alexander was a great Vaishnava Acharya, second in the line of teachers preceding the great Ramanujacharya. He was one of the most prominent Bhakti-st scholars and Vaishnavs of his period. Being as wise and earnest as he was learned, he was greatly respected throughout the land, by all persons, low and high, including the great King Raja Chola, whose history places him in the tenth century and who, records say, planted the Chola flag on Orissa in the north and across the water in Ceylon to the south. Alexander had a band of disciples to whom he taught the Vaishnavite doctrine at Srirangam. One of these was an out-caste or untouchable known by the name Manmatar. He was a sage, one of the Tamil Haridas Masters.

The story of how Manmatar became a disciple is mixed up with a miracle. Alexander and his disciples were going about visiting holy places and spreading the Vaishnavite creed of complete surrender to God. One hot day they were passing along the banks in a village in the north, when they saw a malodorous man wipe the filth from his plough, leaving them to gaze on the ridge. He bent and took three handfuls of the mire at his feet and smeared and swallowed it for a meal, and flushing off with a drink of water at the channel near by, rested on the ground with a face full of joy and thankfulness. Alexander was amazed at this. He sent one of his disciples to make enquiries and finding that the man was a pott by caste, but a good devotee of

Vishnu. His faith made the mud into food. "Though here, as a low caste, he is one that has realized the Supreme Being," said Alexander, and they all went up to the man and held long conversation. "He is equal to Me," they all declared. Hence they gave him the name Manmatar, Manmatar is the name of one of the Vaishnava Acharyas who is deemed the greatest among them, otherwise known as Ramanujacharya, whose Theosophical Teaching is all the Vaishnavite temples of the South. "Man" means in Tamil 'equal to'. Alexander invited this strange pious man to follow him and philosophy to join his band of disciples.

"Alas!" said the man, "how can a charitable man like you, holy man?"

"There was no distinction of caste or birth among those who have seen the light of true knowledge," replied Alexander, and from that day Manmatar became one of the band of his disciples.

They were at Srirangam pursuing their devotions and studies in a meeting. Manmatar used to stay outside the temple at a respectful distance, listening to the teacher often, however, Alexander would sit apart with Manmatar, and give him special lessons, for he found him an apter pupil than others.

The Vaishnavite land, gave bigger and bigger and the work was found too small. A good holy guru then a plot of land and money to erect a bigger hall. When the structure was completed, an auspicious day was fixed for consecration of the place. It was a handsome building and the disciples were greatly delighted. Alexander had gone out on some business and Manmatar went to the disciples. "Tomorrow the hall will be consecrated and I may no longer enter it. Let me go to-day and look round. My heart desires to enjoy the privilege before it is too late." The disciples readily yielded and took him round, and he was full of joy.

When Alexander returned, they related what had happened and how Manmatar was taken round, as he could not enter the building after consecration.

Alexander heard the story in silence and at the end of it said:-

"Brothers, now that the hall has been consecrated by the touch of this pure soul, we need not wait for the ceremony of consecration. Tomorrow is the more auspicious a day than the present hour, when our Manmatar has purified the interior of the hall. Let us, therefore, begin our devotions and studies in the new hall to-day."

So straightforward they began to use the hall, dispensing with ceremony of inauguration. The entry of their out-caste brother unto Alexander a preliminary ceremony by itself.

This is not a short story from my imagination, but taken from the authentic book of Vaishnavite traditions known as *Sara Parashara Prabandha* and accepted by the Vaishnavites of South India as an authentic record of the lives and sayings of their teachers.

[To be continued]

MODEL TEMPLE

It was surprising that not only was no model temple entry by Hargrave there made, but that the temple entries. The modern Hindu temple is a hotbed of superstition, as we have of the other 'Houses of God'. I published the other day a letter from an American friend, greatly pleased with me not to have anything to do with the temple entry movement. A friend who is a devoted follower of Balua has carried on a long correspondence with me trying to do with me in the same way what the American friend did in his case. There is undoubtedly a great deal of substance in what they have said, but I have not been able to subscribe to their conviction that the remedy for the situation is the destruction of temples.

But by far the largest number of persons believe in the reform and destruction of temples. I mentioned only the other day an extensive scheme set on foot for a model temple in Baghat. Several correspondents have taken much trouble for advocating temple entry for Hargrave without emphasizing the necessity of temple reform. There is no doubt that temple reform is necessary. But here, again, there is need for caution. Some of them think that it is possible to replace all the existing temples with new ones. I do not share that view. All temples will never be alike. They will always vary, as they have done in the past, with the varying human needs. What a reformer should be concerned with is a radical change more in the inward spirit than in the outward form. If the first is changed, the second will take care of itself. If the first remains unchanged, the second, no matter how radically changed, will be like a whitened sepulchre. A man whose home ever beautiful is a park and wide streets and a large plot of cultivated ground may be a real Temple of God.

Therefore the first desideratum in the present. My ideal priest must be a man of God. He must be a true servant of the people. He should have the qualifications of a guide, friend and philosopher to those among whom he is ministering. He must be a whole-hearted with the best possible ends and personal life. He should be devoted to the Nation. His whole concern will be to look after the welfare of his people. I have not drawn a harmful picture. It is almost true to life. It is based on the realizations of my childhood. The point I am seeking was looked up to by the priest and the people. They looked toward him for advice and guidance in the time of their need.

If the scriptural says with a priest as hard as that somewhere, he would be partly right. But I would ask the reformer to wait for building the temple of his ideal till he finds his priest.

Meanwhile let him concentrate on himself. The reformer he will have in the priest of his imagination. Let him expect them from the promise of existing temples. In other words, by his guide and correct conduct, let him induce his immediate surroundings with the best of the Hindu and let him have faith that his thought overcharged with his own correct conduct, will achieve powerfully than the mightiest dynamo. Let him not

be impatient to see the result on a day. I thought you, take years of conduct to evolve the requisite power. What are years or generations in the life of a great person?

Now, perhaps the reader will follow my view of a model temple. I can present here with no architectural plan and specification. There is not time for it. But that does not bother me and it need not bother the reformer. He can choose the site for his future temple. It must be as extensive as he can get it. It need not be in the heart of a village or a city. It should be easily accessible to the Harijans and the other poor and yet it need not be in undesirable surroundings. If possible, it should be higher than its surroundings. In any case, I would aim at making the plinth of the actual temple as high as possible. And on the site I should suggest my plan for daily worship. Round this will come into being a school, a dispensary, a library, secular and religious. The school may serve also as a meeting or debating hall. I should have a dormitory or guest house connected with the temple, each one of them will be a separate institution and yet subordinate to the temple and may be built simultaneously or one after another as circumstances and funds may permit. The buildings may or may not be substantial. Mahatma is voluntary, as it will come to, with mud and straw a beginning may be made at once. But the temple is not yet built. The foundation was laid when the site was chosen, the plot for the temple was selected and the first prayer was offered. For the *diagonal* says "wherever people meet and where life comes from their hearts, there God dwells, there is His temple." The building the deity, the consecration, is the province of the priest. When he is found, he will set about his task, but the temple began its existence from the time of the first prayer. And if it was the prayer of true men and women, its continuous progress was assured.

So much for the temple of the future. The reader who cares to study the Baghat scheme will find that the outward form of my model temple materially corresponds to that in the scheme. Indeed there is nothing new in my idea or the Baghat scheme. The village temples of now had almost all the elements suggested by me.

But we must also deal with the existing temples. They are become real Houses of God to-day, if the worshippers will meet on the grounds conforming to the ideal presented by me.

M. K. GANDHI

HUMAN MANUFACTURE

THE action regarding Depressed Classes in the Budget Census Report, Part I, is an *Illustrating document*, from which at the moment I reproduce only paragraphs 2 and 3 below, and I hope to occupy the readers' attention over this portion of the report for a week or two longer.

MEANING OF THE TERM - DEPRESSED CLASSES-The expression 'depressed classes' is of comparatively recent origin and is in many respects

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HARIJAN

EDITOR: R. V. SASTRI

Under the auspices of The Servants of Untouchables Society

Vol. I]

POONA—SATURDAY, MAY 4, 1933

[No. 13

FAST FOR PURIFICATION

A temple has been raging within me for some days. I have been struggling against it. On the eve of the "Harijan day" the voice became insistent, and said "Why don't you do it?" I resisted it. But the resistance was vain, and the resistance was made to go on an unconditional and unrevocable fast for twenty-one days, commencing from Monday even the 4th May and ending on Monday noon the 25th May.

As I look back upon the miserable past, water are the causes too sacred to mention that must have precipitated the fast. But they are all connected with the great Harijan cause. The fast is against nobody in particular and against everybody who wants to participate in the joy of it, without for the time being having to fast himself or herself. But it is particularly against myself. It is a heart-prayer for the purification of self and associates, for greater vigilance and watchfulness that nobody who appreciates the step about to be taken as to join me. Any such fast will be a torture of themselves and of me.

Let this fast however, be a preparation for many such fasts to be taken, by pure and more deserving persons than myself. During all these months since September last, I have been studying the correspondence and literature and holding prolonged discussions with men and women, learned and ignorant, Harijans and non-Harijans. The will is far greater than ever. I had thought it to be it will not be seduced by money, criminal organisation and even political power for Harijans, though all these three are necessary. But to be effective, they must follow or at least accompany inward wealth, inward organisation, and inward power, in other words, self-purification. This can only come by fasting and prayer. We may not approach the God of Truth in the accompaniment of strength, but in the weakness of the weak and the helpless.

But the mere fast of the body is nothing without the will behind it. It must be a genuine confession of the inner fast, an irrepressible longing to express truth and nothing but truth. Therefore, those only are privileged to fast for the cause of truth who have waited for it and who have been in their own eyes for opponents, who are free from a taint passion and who have abjured earthly possessions and ambitions. No one, therefore, may undertake, without previous preparation and discipline, the fast I have undertaken.

Let there be no misunderstanding about the impending fast. I have no desire to die. I want to live for the cause, though I hope I am equally prepared to die for it. But I need for me and my fellow-workers greater purity, greater application and deter-

mination, I want more workers of unassailable purity. Shocking cases of hypocrisy have come under my notice. I would like my fast to be an urgent appeal to such people to leave the cause alone.

I know that many of my unattached friends and others think that the movement is a deep political move. Now I wish this fast would convince them that it is purely religious.

If God has more service to take from this body, He will hold it together despite deprivation of earthly food. He will send me spiritual food. But He works through earthly agents, and everyone who believes in the imperative necessity of removing untouchability will send me the food I need, by working to the best of his or her ability for the due and complete fulfilment of the pledge given to Harijans in the name of casteless India.

Let all-workers not get agitated over the coming fast. They should feel strengthened by it. They must not leave their post of duty, and those who have temporarily retired for much-needed rest or for being cured of ailments are as much at the post as healthy workers serving in their respective quarters. No one should come to me unless I be for necessary consultation on matters connected with the movement.

It is, I hope, needless for me to pray to defend this fast they will not let me be persecuted, shunned or vexed the approaching fast in any way. Whenever I ask them to believe me that the fast has been to me literally as described above. I, therefore, ask friends in India and all the world over to pray for me and with me that I may abide pure through the ordeal and that, whether I live or die, the cause for which the fast is to be undertaken may prosper.

And may I ask my unattached friends to pray that, whatever be the result of the fast for me, the golden Ed that helps Truth may be restored?

M. K. GANDHI

THE 8TH OF MAY

After four hours' exhausting discussion I am relieved to say that Gandhiji refuses to shun or even postpone his fast. Nothing now remains to be done except to pray for the preservation of his life through the ordeal he has undertaken. We hope that all, without distinction of race, religion or community, will unite in a national spiritual effort and send forth on the eighth instant prayers in the thousands from every city, town and village, from every home, office and factory, that the most precious life among the thirty-five crores of people in this country may be saved and that God may be pleased to give the people of this land peace and happiness and freedom from evil.

Poona
4th May, 1933

G. RAJAGOPALACHARI

THE MANUFACTURE

I am sorry I shall not be able to analyse, as fully as I had intended to, the able monograph on 'Depressed classes' in the Bengal and Orissa Census Report by Mr. A. R. Porter of the Indian Civil Service, from which I reproduced two sections last week. It is sufficient to indicate points out the defects of the scheme suggested on different occasions by different Census Commissioners and others. Says Mr. Porter: "They reject themselves naturally to religious or social disabilities and in not a single instance in these any objection put forward which seems *fact* ought to attract the attention of the administration." For they 'are entirely masters of social and religious considerations' and, therefore, 'they would be entirely irrelevant to any consideration by Government of the problem of the Depressed Classes.' He then goes on to the consideration of some of the criteria. Towards their occupation the first place. The whole of the section is interesting. It ends with the significant conclusion: "Disabilities regarding the right to worship or enter into temples are largely conventional or not concrete from change, and in any case do not properly constitute a title to special consideration in the body politic, so long as they are confined purely to the social and religious life of the Community."

I must skip over the section regarding the services of Hindustani and Barbers. Even there the author says that the practice of service is no action sufficient-and-adequate to warrant change.

Then comes the section regarding pollution by touch. Says the author: "There is a similar conservatism and flexibility about the idea of untouchability and pollution." The extent to which members of the higher caste feel themselves polluted differs in respect of the same group from place to place. The same thing is applicable to food and drink taboos.

It should be borne in mind that Mr. Porter has considered the question purely with a view to maintaining the various questions as to who should be included among the 'Depressed classes.' He, therefore, says—

"As a social question, therefore, the problem of the depressed classes is primarily one for Hindu society to settle for itself. As an administrative problem demanding the vigilance of Government, social and religious disabilities are unimportant as a list of the classes to be included, whilst the extent to which the depressed classes are denied participation in the advantages and conveniences mentioned by the administration is so much as to be negligible. For the administration, in fact, the problem of the depressed classes in Bengal practically does not exist, save in so far as special measures are necessary to improve their economic condition and standard of education. The problem which it occupies is largely due to the questions raised in comparatively recent years as regards separate representation in the legislature for members of these classes. For Bengal at least, therefore, the attempt to treat any social stigma or any class disability as a class question by which to distinguish the depressed classes is

bound to fail, and some other distinction must be sought. It is necessary to retain the old disabilities since the Census-Commissioner has explained the proposed Census—

"Classes distinct with whom attacks predominate on the part of the high-caste Hindus."

He added:

"It is not intended that the term should have any reference to occupation as such, but to those classes which by reason of their traditional position in Hindu society are denied access to temples for burials, or have no one representing with or any one allowed to do so, or who have no right to represent socially or have no other social disabilities."

The question of preparing a list of the depressed classes for each province was discussed at a meeting of the Superintendents of Census Operations in January 1911. As a result of this discussion the Census Commissioner announced—

"For the purpose of the census in India I propose to restrict to within the term depressed classes, or untouchable communities, whether of the Hindu or of the non-Hindu types of untouchability."

It was decided also that Muslims and Christians should be excluded and that generally speaking the hill and forest tribes who had not become Hindu but whose religion was returned as 'Hindu' would also be excluded."

He then goes on to show why the expression of 'depressed classes' should include not only the untouchables belonging to the various social and religious lists examined by him, but all those of whom "in the terms of the Ministry's Interpretation of Income, taxes to the Governor of the Province it would still be true that from their lack of educational and material advantages they rely specially upon the protection of Government and cannot as yet fully rely for their welfare upon their political action."

Section 17 contains a most interesting comparison between the lists of depressed classes in 1911 and 1911. In the British districts only of Bengal, 1,481,712 persons who were included in the list of 1911 have been included from that of 1911 and the number belongs to eight castes, the largest being Rajbanshi. Scarcely there are some groups who have been for the first time included in the list of 1911. So the group's alone of the 'depressed classes', with which for the moment we are concerned, there are 45 castes in the Census Report of 1911 as against only 19 in 1911. The comparison covers other reports also, but I have confined myself to the census reports only. A careful perusal of the whole of the report dealing with depressed classes is necessary for the diligent student. He will be amply repaid for his trouble.

But what I have given is, I hope, sufficient to show that the untouchables are a *born* manufacture and that, too, by some compromisers, who have nothing to do with religious untouchability, and in accordance with instructions, which were removed from their experience and which varied from time to time, as that an untouchable of yesterday comes to be an untouchable of today and he who was not an untouchable yesterday through these Census operations finds himself to be an untouchable of to-day. I condensed this information in honest earnestness and

ask them whether they are satisfied with the state of things or whether they are satisfied with the varying definitions of untouchability or with the fact that the untouchability is everywhere with a particular definition varies from place to place even regarding the same points. Can all this be expected by the States? It is possible to multiply this suggestive and almost question, but I forbear.

The one thing that should force itself upon the attention of every thoughtful reader is that the State or the Law should have nothing to do with un-touchability and that, therefore, the Abolition of Un-touchability had a presumptive necessity. A custom that is repugnant to the moral sense of mankind, that varies from place to place, from time to time, both in its incidence and in its application to individuals, cannot and ought not to have the sanction of the law of a smaller state representing those who at the one end believe in un-touchability, no matter how repugnant, and, at the other, who regard it as a violation of religion. Withdrawal of State recognition of such a custom is to say interference with the personal belief of any single individual, or the moral practice. It will still be open to a person to regard his fellow as an un-touchable at religious and social functions without any interference from law. That should mean the most collection of people, and the reference would be crossing the limits of justice if he ask for more.

Another thing that clearly comes out of Mr. Porter's monograph is that the disabilities for inclusion in the lower depressed classes should not include un-touchability. They should be disabilities of a civil, political, economic and non-religious character, of which the State can and should take notice and for which it is not only possible but it is also the duty of the State to find a remedy. That would purge the depressed classes list of un-touchability and yet enable the State to deal with its incidence that are common to people other than un-touchables.

If the Census commission ignored un-touchability, as they should, the wind will be taken out of the nationalists' sail. Happily for them and for mankind, nature has devised its inflexible march whereby an un-touchable can be detected from the rest of his fellows. So far as I can see from my study of various Census reports and of the general law of the country, there is absolutely no legal difficulty in achieving this and so able yet both by the author in the monograph under discussion. It should be remembered, too, that the definition of depressed classes contemplated in the Yuvaraj Prat has not yet been achieved.

M. K. GANDHI

ALL ONE IN HIM

(By C. S. Srinivasulu)

PART II

In course of time, Manantra became Alexander's favorite disciple, yet he could not be induced to associate the monkship with the rest. He would ever prefer to sit alone at a distance and listen to the

teachings from outside. Alexander was now old and suffered greatly from a painful epidemic. The progress increased day by day until the suffering became very great. "Alas!" said the disciples, who could not bear to see their master's pain, "Is there no remedy for this ailment?"

"None," said Alexander smilingly, "Death is calling me like a friend and none of you may grieve, but I may have relief from this pain and the peace, if one of you will take this ailment from me."

There was deep silence in the company. No one dared to speak. Then a clear voice was heard from a distance. It was Manantra speaking. "Master, the gift is for me," he said.

"Faithful son, come near," said the teacher, but Manantra who stood outside hesitated.

"There is no distinction of birth for the faithful. Come in and serve me, my son," Manantra came to the dying master and they were locked in affectionate embrace.

"Behold the true Vasudhaiva," said the dying master. "Aa! for a boon, my son."

Manantra: "I want the peace that you offered just now."

Alexander: "It is not peace, my son, it is a selfish ambition."

Manantra: "May be so, it is the most precious gift I can have from my master."

Alexander looked at his other disciples, who stood round dumb-founded, as if to impress the lesson of faith and love upon them.

The epidemic disappeared and Alexander died peacefully after a few days. Manantra developed the transferred progress and suffered hardly. In a few days he was unable to move about and was confined to his bed in a grove near by. When he became bed-ridden, there was no one to help him. The fellow-disciples loved him greatly, but could not summon the courage to touch him. There was, however, one among them who had been miserable ever since the eventful day when their master had called for someone of his disciples to take up his physical travail. This was Paramantra, who was a Brahmin but without pride of birth, learned but full of humility. When Alexander had spoken in pain of body, Paramantra's soul reacted to respond, but weakness and fear held him longer and he was forestalled by the brave Harashra. When he saw Manantra bed-ridden and in need of help, Paramantra thought the time had arrived upon him. He went up to the bed in secret and offered to nurse the disciple.

"How can this be? let me do, do not pollute your holy body," cried the horrified manantra.

Paramantra: "I must do penance for my previous failure. Do give me the chance."

So Paramantra stayed and succeeded. From that day forward, he secretly went and tended the sick man and served him with food carried from his own home. His fellow-Vasudhavas did not know this.

(To be continued)

HARIJAN

SATURDAY, MAY 6, 1938

HIS WILL BE DONE

General Spinks is reported to have made a pathetic appeal to me to desist from the impending fast. Keshwar Mahaw Singh is said to have backed it. I have not yet received the telegram.* But there seems to be no doubt about the authenticity of the report.

Dr Ambedkar binds me with a tie of love capable of standing the severest trials. When I seemed to be forsaken by the 'Slaves Twice', through whom I came to know the great and good Mahatma Mohandas Karamchand Gandhi and then Dr Ambedkar, the latter never wavered in his faith in my supreme regard for Mahatmas of India as if they were my blood brothers, as in fact they are, born of the same Mother-Land. He is 'an old friend, fellow worker and ardent man' make a pathetic appeal to me to vary my view.

Chakravarti Rajagopalachari, the keeper of my conscience, sends me a long telegram attacking the very basis of the fast.

Add to these the frequent personal appeal, strengthened by a copious flow of tears, of Devadas, my youngest son, and valued counsellor.

If these typical appeals have left me unmoved, the reader should have no difficulty in perceiving that there must be a force which has overpowered me and prevents me from replying to these and such other appeals.

Underlying them is undoubtedly a distrust in my claim that this fast is prompted by God. I do not suggest that they do not believe in my word. But they believe me to be under self-delusion—a prey to my own heated imagination made better by the reflection produced by the overpowering walls of a prison. I cannot deny the possibility of such a thing. But it can make no appeal to me whilst I believe to the contrary. I am a habitual pleasure-taker with little more than known to have warped my judgment or induced in me a habit of brooding. All my engagements have been periods of intense activity leaving me no time for brooding. I have undoubtedly brooded over the wrongs of Harijans. But such brooding has always resulted in detachment on my part. The notion that I was contemplating on the day preceding that fateful night was certainly not my fact.

My claim to hear the voice of God is no new claim. Unfortunately there is no way that I know of proving the claim except through results. God will not be God if He allowed Himself to be an object of proof by His creatures. But He does give His willing slave the power to pass through the forest of scepticism. I have been a willing slave to One most amazing Master for more than half a

century. He has kept me from becoming an outside as years have rolled by. He has never forsaken me even in my darkest hour. He has saved me often against myself and left me not a vestige of independence. The greater the surrender to Him, the greater has been my joy.

I, therefore, feel confident that in the end those kindred of friends will recognise the correctness of the action I am about to take. And thus whether I die or live God's ways are inevitable. And who knows that He may not want my death during the fast to be more fruitful of beneficial results than my life? Surely it is highly depressing to think that a man's ability to serve dies with the dissolution of the body which for the moment he is inhabiting. Who doubts that the spirits of Karamchand and Depressed, Viswamand and Ramchari are to-day working in our midst? It may be that they are more potent to-day than when they were in our midst in the flesh. It is not true that 'the good that men do is not buried with them.' We have the will that men do with their mortal remains. We treasure the memory of the good they do, and distance only magnifies it.

And why should exaggerated importance be given to the services of one single person, however good or able he may be? The cause of Harijans is God's cause. He will throw up men and women as they may be required to do His will.

I, therefore, invite General Spinks and all other friends to believe with me that I am not acting under delusionism and weakness, then to send up their prayer to the Almighty that He may give me the strength to pass safely through the ordeal. I feel sure that, if I am wanted on this earth yet for a while for any service whatsoever, He will spare me notwithstanding the force of ardent friends.

M. K. GANDHI

* Since the above was in type, the cable from Mr. Keshwar Mahaw Singh has been received. The post version reads some words. Here is the text.

The following telegram has been sent to me by General Spinks in his previous capacity for information only.—

"May I appeal to you most earnestly to desist from intended fast? Your work for removal of untouchability has already achieved a measure of success which creates highest expectations. With persons you may get many complete overhauls of the greatest nations of our time. Moreover, India stands on the threshold of a new period which makes your work possible in future more successful than ever before. Endangering your life might lead to a decided setback and an irreparable setback at the most critical moment. I appeal for all Hindustani unity and for the great cause you have championed systematically."

In forwarding this telegram I wish to say my own belief and I feel sure on behalf of the Indian community in South Africa, to endorse the sentiments expressed by General Spinks.

VINAYAK KRISHN,
Agent of
Government of India

ADVERTISEMENT AND A WARNING

Dear Margaret

I am writing this to you because I have not succeeded in publishing in the paper the statement concerning my past life which I owe the world I would serve for Truth. I want those who are aware of the nature and character of my life have lived up to only yesterday to know that I am sincerely striving to leave a new life and I want the general public to know that as an exponent to social justice I have been a great hypocrite. Please do what you can to make it known that I have not only lived an impure life in the past but that I have been actively working in my worldly dealings and called under false appearances.

After squandering the capital of a small inherited money I recklessly and needlessly incurred debts. I was not even concerned about the payment of those debts until the expirations of the new life I thought I had adopted began to dawn on me about six months ago. Even then, when, in order to discharge the obligations honorably I had decided to earn by my own effort the amount I owed, I continued to incur new debts. Now did I succeed in purifying my life even when I seemed to be leading a pure life.

I thought at one time that I would discharge the obligations by writing and lecturing in America. But I saw that that would mean a contribution to another form of an unworkable life. I, therefore, came to the conclusion that, if I was to be true to the new life, I must entirely break with the impure past and begin anew to enjoy at least the moral obligation, by carrying the most despised of the economy, which I have thrown in my lot. As you know, I have, therefore, been trying for sometime to live among and serve Harijans to the best of my ability. I would gladly have looked for my creditors as a common laborer if I could have thereby given them any satisfaction. But that could not be. I can only say to them that, if a single rupee comes in in an honorable manner, it shall go to them. But the only honorable way open to me is to do what persons I can for the past through the efficient services of Harijans.

22-2-43

Everest place,
KELA RAJPUT

Though I had read about the coming of this lady to India and her acceptance of Hinduism and renouncing to go to the Ashram as determined, she had never corresponded with me till after the September last. When the possibility of the need to do work on the 1st of January last was announced, she wrote to me a long letter telling me that she would join me in the fact. I wrote to her, strongly discharging her from the course and advising her to see me, if she was so concerned. I asked her in one of my letters to let me know something about her past. She wrote a long letter in reply. Meanwhile she had started Harijan work in Bangalore with some young men to help her. She wrote to me about it. This interested me more in her, and I wrote back in praise of her work. Thus our correspondence grew.

Subsequent to this correspondence just received from Mysore warned me that the letters were being exploited and that Nagla Devi was a more advanced of doubtful character. Thereupon I wrote to her an urgent letter telling her of the report and asking her to come at once to Poona. I felt that the Harijan work would change by her association, if the report was true. She came promptly in answer to my letter. Her behavior was strange as she came in. I straightaway told her what I had heard about her character. She repudiated all the charges. I thought there was an end to the matter and began to consider more about her work. But as the conversations grew, my suspicion was aroused and I frankly told her about it. That led to most painful revelations one after another. Her life was one of hardness, cruelty and extravagance. The brothers did not even sleep together. She was brought up in a Brahmin family, where the very name Jains was taken. (Nagla Devi is only 34 was married at Omerat at the age of 15 and has a son who is with her.) She seemed now to realize the amazing contradictions of her life. I put it to her that she was doing an irreparable damage to the faith of her adoption, regarding the Harijan cause and corrupting the minds of the people who had gathered round her. I believe that's the new force of what I urged. She decided at once to break with the past, run the risk of being persecuted by her creditors and to live among Harijans for their service and bring up her boy for the same work. She went back to Bangalore. She wrote a brief letter of confession for the press, which the latter would not publish. She returned to Harijan quarters in Bangalore and coming under the spell of a vicious man, [?] again, she then went to a Harijan village near Channarayana. She was beguiled by the person who took her there. She very nearly collapsed. During this period she was keeping up regular correspondence with me. She now said it was impossible to serve Harijans or to hold herself together without proper guidance. I felt that it was my clear duty to withdraw the logical extent of the advice I had given and that if she was to live the life of virtue to the fullest, she must go to the Ashram, where she had dreamt of going long ago. I would not possibly see any friend or other institution to run the risk of taking a bright young spiritual girl with a black past hardly yet out of sight. With the consent of the manager of the Ashram, therefore, I have said her there, though not without hesitation. For it is without hesitation that I am sending her letter with the public. It is difficult to believe that all her terrible past is dead for ever. But sudden changes have happened to men's lives before. Let us hope that Nagla Devi's will prove to be not more such case. What is impossible for men is possible for God.

Needless to say that she goes to the Ashram without the slightest intention of taking past directly or indirectly in the Civil Disobedience movement.

One word to the young men who fall under Nagla Devi's spell. She has given me the naked details of her past life. Youth will be a martyr all the world over. Hence the utter necessity of preoccupied and deliberate brotherhoods during the study period,

to be found in his distress? How do you know how very much he was changed when at the time of the Hindu-Muslim fest of 1914 a young reporter wrote "helpless instead of selfish? Helplessness there it, and it was just when he found that he could not physically share the life of a commoner with them he decided to share himself with them. 'A religious movement,' he said in the years the other day, 'does not depend for its success upon the financial resources of its sponsors. Such depends wholly upon the spiritual resources, and fasting is the most known method of adding to those resources. Not every fast brings about the desired result. I have given some of the conditions in my argument, and it is claimed by those who have conducted religious movements that the traditional, national and other things follow from the spiritual capital but should never be independent of it.'

Q.—But surely God could not have given him the 'raw and dura' for the fast. He must have been working of it for some time?

A.—I am not surprised that you say so. A loving 'read and the very same thing is clear explanation. For the life of me, I do not understand that God of yours. You know what he said to her 'It is to make you understand Him that I have undertaken this fast.' I would ask the world to believe honestly what he has said to several friends. 'I told you that I wanted speed for long. I don't have an objection to living for fasting, but I had no liking for this.' continued to listen to several of his confidants but at last the will came in a way it could not be resisted and when the decision was made, the other details were quickly filled in. 'I may, perhaps, add that the fast would have been taken on the noon of the 10th, but for his obesity, which is part of his nature. How can I go on a fast without getting sufficient notice to the Government when prisoners I am?' said he to himself and decided to put it back a week.

Q.—But Mahatma, as known to have a habit of fasting about. Surely, Sardar Vallabhbhai and you must have had some talking.

A.—Not very much more than vigorous readers of the Harpur could have had, certainly not more than those who are the members of unbecomingly striking the hand in various shapes and forms. You have read about the latter Harpur trouble in South India? Well, who after the event, I now remember how a report of the war in which the Harpur had been treated by the latter had stirred him. I can see him working in agony at home. 'These troubles are good reminders of the events which precipitated the Hindu-Muslim fest of 1914.' That was certain reflection, but I felt he had decided to show up the agency. There were other indications when I could name but need not only eight days before he took the decision, he wrote to a friend in Europe, narrating the story of how Prophet Mahomed found his surmises when fasting. 'I remember,' he said, 'having read somewhere a reply of Prophet Mahomed in answer to a question by one of his disciples. The followers were surprised not to take notice that 14 hours fast. The latter once asked him, 'Why do you not let us take

longer fasts?' He said: 'You pull a long face now when you take this little fast, are impatient to break it and wish for it to end as soon as it is taken, whereas, although I go without food for days, I rejoice in the fast, for my God gives me richer food to which you are strangers. I do not feel the deprivation at all whilst I am fasting.' I thought that there was a great truth behind these words. Is there not a sufficient shadow in that of the fasting event? But I may tell you that all through those months of approaching dissensions and correspondence with Pandit and Mahatma the storm was raging within himself as to whether or not he would be forced to decide with God, who seemed to indicate this measure simply.

Kavara, he said during one of our talks during that week of privilege and grace, 'was not after all so great a monster as this monster of unbecomingly. He carried away his, but did not move his little finger to check his obesity. Some of us today would not suffer these half-naked sub-humans to hide their shame' and all in the name of Religion. We have heard of negro slavery, but even that pale into insignificance before this religious head, nourished and fostered by religion. That religion strikes in my world.'

There is nothing as 'bad in all the world,' he writes in a letter to one of his dearest associates. 'and yet I cannot leave religion, and, therefore, Hinduism. My life would be a burden to most. Hinduism failed me. I love Christianity, Islam and many other faiths through Hinduism. This is a way and nothing remains for me but that I cannot tolerate it with unbecomingly, the high-and-low belief. Fortunately, Hinduism contains a concept remedy for the evil, I have applied the remedy.'

'The Harpur movement is too big for intellectual effort,' he cries out in an agony of bitterness.

How am I to demonstrate to the great religious and unbecomingly-general that this movement is not a political stunt? How am I to strike intellectually with the Shastras? How am I to impose confidence in Dr Ambedkar? How can I helplessly look on whilst your Harpur are being made death-vents in the political game? How am I to fight the religious conditions in our own midst? I am amazed that I should not have had the courage to apply the remedy before. It was pointed to in moments of total as an infallible remedy by our minds and souls. It was taught me by my mother whose whole life was one course of fasting. Shri Karamchandra met before the Indian Ocean, fasting in helplessness because the Ocean would give no way to enable him to cross the coast of Kavara. And yet we forget that we have a religion, religion, greater Kavara to fight today. And what are the feeble means we are employing? Big expectations. What are they worth without workers who have dedicated themselves to the cause with a conviction that untruth and inequality will damage a holy man? We are having schools and wells on for the Harpur. A Chetana Khan would, perhaps, have gone about a week with schools and wells, would have swept away playgrounds like the Allahabad and Calcutta Jails and even tried the ancient Hindu to create their

HARIJAN

EDITOR: K. V. SASTRI

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Vol. I

POONA—SATURDAY, MAY 12, 1935

[No. 14]

To The Reader

It is a pity that even though I am supposed to be a free man, the Harijans will continue to be what they are, and I am not. It will still be solely devoted to the Harijan cause and will scrupulously maintain its object. It is a matter of regret to me that for three weeks I shall not be able to write anything for the *Harijan*. But if my countrymen, I hope to write for the *Harijan* with better qualifications. I hope further that the Harijan cause will make rapid progress, that reformers and socialists will continue to support the Harijans, that reformers will work the rest of the programme without wanting the sympathies of the socialists and that the Harijans themselves will by vigorous prosecution of internal reforms in which I have drawn attention to others in these columns, make it easier for reformers and socialists to recognise that Harijans are truly 'Harijans' and that they are capable of standing in the same way as the same manner and to the same degree as others.

R. K. Gandhi

WEEK TO WEEK

Temples opened

The two Hindu Temples were all opened to the Harijans on the 26th April the second 'Harijan Day'.

The two Hindu Temples in Dargah (Bihar).

The two Hindu Temples in Dargah (Bihar) belonging to the Harijans of the place, were thrown open to the Harijans.

Temples in village Wardha (C.P.).

Temples in village Wardha (C.P.).

Educational Facilities

A Reading room and Library for Harijans is being started near Chikankar (Mad) and a sum. of Rs. 10/- for annual expenses and Rs. 10/- per year for running expenses have been maintained.

Two scholarships of Rs. 10/- each p.m. have been sanctioned by the U. S. Hyderabad (Mad) as an incentive for Harijan children, joining primary schools.

A primary school for Harijan children was opened in the premises of the National School, Dargah (Bihar).

A primary school mainly for Harijan children, has been started at Dargah (Bihar).

The Playboys and Library of the Karmakar Shri Harijan, Gaur Pratibha, have been opened to the Harijans.

Two night schools have been opened for Harijans—one in Karmakar (Andhra) and the other in Anandpur (Andhra).

Two day schools have been established—one in Mangar (Andhra) and the other at Pargar (Andhra).

The Chikankar District Board has passed a resolution to exempt Harijan students in all the High and Secondary schools under its control from paying school-fees and games, laboratory and library fees.

A Harijan boy who had passed the middle school was placed in an industrial school where he is studying carpet, khaddar and blanket weaving.

A night school for Harijans was started in a big city in Mangalore (Tamil) on the 26th of April, the second 'Harijan Day'.

One day and one night school have been opened in Tappakudi (Tamil).

The Tanjore Dist Board has resolved to make education in all Harijan students in schools under the Board free.

All the primary schools under the control of the Port Dist Board have been opened to Harijans.

One day school has been started for Harijans in village Patalakudi in Sakshigudi (Tamil) by a woman lady, Sakshigudi Harijan Dist. She is herself working in the school without any remuneration.

Two Harijan boys residing in the Gopabandhu Harijan School and residing in the Sakshigudi M. S. School (Tamil) are being paid a stipend of Rs. 4/- each per month.

Three scholarships amounting to Rs. 10/- p.m. have been given in Sakshigudi District.

Five Harijan students of Sakshigudi District were paid their fees for education in the examination for reservation.

Three bags of corn worth Rs. 15/- p.m. are being given to the Chikankar Harijan Boarding in Sakshigudi.

(Continued on page 6.)

WILL ONE IS HIS

By C. Rajagopalachari

Perumambal, the Perumambal as usual went to Maran and immediately found his disciple Ramanuja fell head first in the mud. This was the great Ramanuja whom a host recognised as the greatest exponent of Vaishnavism in South India. When Perumambal brought water and washed Maran's feet and wiped him dry Ramanuja was looking so dejected. As Perumambal's disciples closed up the door, Ramanuja walked in and said: "Now Ramanuja was the incarnation of pity. When he saw Maran was a poor old man, Ramanuja's aspect of heart found rest in a fervent prayer, which immediately had its effect. Maran's widow disappeared."

"His mother's heart leaped in joy at the miracle, but Maran was not."

"I must have done something wrong," he said, otherwise why should the masters gift disappear from me? I must fast and pray, so he refused to eat the food that had been brought by Perumambal.

I caught up these proceedings, Ramanuja, who was now a beggar, was greatly disturbed. "Why did I do this to myself? To pray here and to seek to interfere with the pleasure of the Lord? The Lord will do what He likes."

"Perumambal, Maran's wife's name was there again, was the Vaishnavite tradition so simple—and Maran's was dead?"

Perumambal came out of the hut in afternoon, but Maran was the figure of Ramanuja's daughter. He was a woman in green and all happened for her love. Ramanuja was generous.

PART III

Maran was dying. All his fellow-disciples had seen him in his last hour.

Forgive my weakness and error, said the dying man as he lay stretched on his last master's tomb. "My teacher is greater than God," teaches the Vaishnavite creed. When he breathed his last, everyone left except Perumambal. There was no more sympathy than this man, said Perumambal to himself. "I must do the last office to his earthly frame."

A thought would not even cross the friend's eye and as the rain set in a blood-soaked, and returned to his residence in Srirangam without even a parting word.

The brethren were scandalized, but Ramanuja did not mind. They agreed to accompany Perumambal just as he was. "Alexander never did this. Alexander had kept him outside the wall. This is passing beyond the limit." So they agreed, and returned to punish Perumambal. Ramanuja stood strongly for Perumambal, but without a will.

"Maran was Alexander's son by the affliction of our lady Mary. I will do the rites and ceremonies for a teacher." Did not Rama do it for Jeyara? Am I poor man? Sri Rama is a Maran's house-

born than a life I did not. Perumambal performs the rites for Vidura, born of a widow mother? Am I better than Yudhishthira?"

Then Perumambal argued that Orthodox said: "These are extreme analogies." Perumambal, however, was firm and insisted on performing the ten days' rites also in due form.

The brahmins and all the other high caste people of Srirangam gathered together and resolved to accompany the great teacher of Sri Ramanujacharya. They solemnly placed a bundle of flowers in front of Perumambal's house, as a sign that the dwelling was closed against social intercourse.

It was the great annual festival at Srirangam, Devotion from far and near had thronged. The huge car, resplendently decorated, was being dragged along the broad streets. Urat was the festival. In the house was sadness in Perumambal's home. He had a daughter who loved him greatly. Taluk was her name. Now the girl would not reconcile herself to the loss of the people of Srirangam towards her father. When the car came along those streets, Taluk went up and stood across and said to the holy men:

"Drag it over my body, or answer me. Did Sri Krishna play and eat with the cow-boys without discrimination of birth? Did He feed when you are taking out in the car, cows with my Chappana, the goddess? Why should my father alone be discriminated?"

"Take her away," cried the angry brahmins. "Let the car go on, never mind if a woman lies."

But the car would not be pulled. The daughter's will was heard in Heaven—except the recorded tradition. The vast company of good men and women of all castes, high and low, had their hands on the ropes, but had no heart to pull.

Then one of the priests cried that the Spirit was upon him. His eyes opened in stages as he directed them at the chief of the outside that brought about Perumambal's emancipation.

"Go into the house and bring Perumambal on your shoulders. We have wrought him," said the man possessed of the Spirit. They could not resist the command. Kandakal Anna, the leader of the orthodox group, brought Perumambal on his shoulders and lifted him on to the car, and he was taken out in triumphant procession along with Sri Ramanuja.

All this is recorded in the authentic Gita Ramayana. The orthodox would say, "These Marans are not all Maran's," so they said even during Maran's time, "these are not all Jeyara's, nor Thirupavai's."

The good tradition is confirmed, but orthodox also repeats itself.

H A R I J A N

SATURDAY, MAY 12, 1939

STORIES FROM THE SACRED FIRE

II

(Another interview with Mahatma Jinnah.)

IMAGINATIVE AND FLIMMIGNATURE

You left me last week, with a thought which seems me under that the two paragraphs were set in the context of a supercilious movement of contempt which would dwell on it at greater length. I was, however, in fact, I said do no more than (Mr. Jinnah) standing and in a compact little group (Mr. Jinnah) . . . Fortunately for me, God or Truth has not let me do, as it appears to me, much later than (Mr. Jinnah) . . . But as I cannot be the judge of (Mr. Jinnah) I have submitted to the peremptory injunction in my opinion, however, I should have (Mr. Jinnah) I feel like this at the time of the imagination (Mr. Jinnah) a little moment after the reading of the (Mr. Jinnah) that that was not to be said it came (Mr. Jinnah) a peremptory paper (Mr. Jinnah) I (Mr. Jinnah) in fact, it is also a peremptory paper and it had (Mr. Jinnah) a peremptory was (Mr. Jinnah) You should (Mr. Jinnah) that all this is argument after the fact. When (Mr. Jinnah) that I had received a peremptory call, I had (Mr. Jinnah) standing in front of me. The call deeply (Mr. Jinnah) and overpowered me. 'Is it not rather an (Mr. Jinnah) of grief?' you ask. The answer is quite (Mr. Jinnah) and near. Most emphatically it is not an (Mr. Jinnah) of grief. Because it is undoubtedly in, for (Mr. Jinnah) as I said then, inexpressible as you call (Mr. Jinnah) as it is, included in the peremptory part of (Mr. Jinnah) it was inevitable because of the absence (Mr. Jinnah) a peremptory that. Have not the shocking (Mr. Jinnah) of injury you have referred to in your (Mr. Jinnah) led to the fact? This is your last (Mr. Jinnah) I tell you it is absolutely incorrect and I can say (Mr. Jinnah) with the greatest assurance, because I can give (Mr. Jinnah) the dates on which the shocking incidents (Mr. Jinnah) to my notes and at that time I felt there (Mr. Jinnah) was no warrant for me to look on victims of these (Mr. Jinnah) cases. There were definite reasons why (Mr. Jinnah) as a person I should not take up the fact for (Mr. Jinnah) cases, as there done before now. But (Mr. Jinnah) a great movement like the Marjani movement, it (Mr. Jinnah) beyond the power of a single human being (Mr. Jinnah) to cope with individual cases by facing in each case. There is, therefore, no doubt in my mind that, whilst (Mr. Jinnah) cases must have subconsciously prepared the (Mr. Jinnah) ground for the fact, I am unable to lay my finger (Mr. Jinnah) as any one of those single incidents as having been (Mr. Jinnah) wholly or principally responsible for this attitude. It (Mr. Jinnah) as profoundly as the insensitive but overdone, and (Mr. Jinnah) subconsciously, because it is overdone, by way of (Mr. Jinnah) of self and conscience." I may now mention (Mr. Jinnah) that this message was dictated with unusual rapidity, (Mr. Jinnah) at the end of a most tedious day of difficult interviews (Mr. Jinnah) from 12 hours to 12 p. m.

CONFESSIONS OF A HINDU

Q.—You had an interview with Mr. Jinnah. I should like to know if you consider that the other side of the story is not being told.

A.—One of the problems would be to tell more than the fact of the interview. Of course, one who stood before him (Mr. Jinnah) . . . The next (Mr. Jinnah) was to summarize it, which would have to (Mr. Jinnah) be sheer presentation of the facts.

Q.—Newspaper reports have, on both sides, been (Mr. Jinnah) and I wish you gave an unbiased account.

A.—To tell you the fact of the interview and (Mr. Jinnah) to be repeated has not been, I think, I could not do so. It was impossible for me to (Mr. Jinnah) between allegiance to his own views and loyalty (Mr. Jinnah) to the reader. Among those who are for having (Mr. Jinnah) be the best of the few whom no one would bring in (Mr. Jinnah) category of 'men of little faith'. The result was (Mr. Jinnah) charged away and his loyalty is exposed. It was (Mr. Jinnah), a threat to many of us that when on the (Mr. Jinnah) threshold of a conversation during a time should be (Mr. Jinnah) to the one who found it impossible to speak to himself (Mr. Jinnah) to the step. In the ultimate analysis, I think it was (Mr. Jinnah) overflowing love that prompted the (Mr. Jinnah) and (Mr. Jinnah) more overflowing devotion that triumphed in (Mr. Jinnah) about a reconciliation. I cannot confidently say that (Mr. Jinnah) has done as resolved or that he is fully (Mr. Jinnah) with the matter's faith. At the back, was (Mr. Jinnah) perhaps, still lurking the fear that the (Mr. Jinnah) (Mr. Jinnah) in the manner of divine despair. Questioning me (Mr. Jinnah) the slightest doubt that at the back of Jinnah's (Mr. Jinnah) was to share his joy in divine despair. And I (Mr. Jinnah) afraid I share the feeling. I have been witness to (Mr. Jinnah) triangle of Jinnah's intellect, but the (Mr. Jinnah), in this great crisis, I found it terrible. For instance, (Mr. Jinnah) he went the length of arguing that this (Mr. Jinnah) of the fact was an objectionable type of violence and (Mr. Jinnah) that the fact that he who inspired the fact will (Mr. Jinnah) certainly see it through washed of a stain of (Mr. Jinnah) infidelity. 'At the end of the fact,' said (Mr. Jinnah) to G. B. Sawarkar, 'I will see you heartily supporting (Mr. Jinnah) me. You ought not to mislead me to undermine my (Mr. Jinnah) faith.' I had not the courage to speak a word whilst (Mr. Jinnah) the dialogue was going on, but in all honesty I may (Mr. Jinnah) make my reveal (found the gift of a thought to (Mr. Jinnah) power over. There are moments, says the son A. R., (Mr. Jinnah) when "we feel a Titanic energy built within us, (Mr. Jinnah) ready to use violence. If we have not power, we (Mr. Jinnah) are nothing and must remain outside of the heavens. (Mr. Jinnah) We must be perfect as the Father is perfect. The (Mr. Jinnah) kingdom is taken by violence. Power flows away for (Mr. Jinnah) all but those who never relax the will but maintain it (Mr. Jinnah) hour by hour. And he who has made his will a (Mr. Jinnah) willing share to His will may well go forth as his (Mr. Jinnah) pilgrimage begins.

"Now, I will send you, Love, I make you strong. (Mr. Jinnah) With my might the beautiful and new. (Mr. Jinnah) We shall go forth as but a thin thread (Mr. Jinnah) To stain His Paradise."

A SAUBED INCIDENT

It will not be out of place here to mention an (Mr. Jinnah) incident which shows how wrong the best among

FURTHER

77. *Wounding* has been given a lot of attention in a series of recent discussions. It is for even the best amongst us that other warriors find their night. But at some point, we must ask how quickly each wound can be healed. It is not a simple or obvious desire to find a way to heal the wound.

Since the "bottom" has brought them to each other's attention, it was possible - but it is doubtful that was intended - that it is the worth of the work that is generally seen.

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apart, and he said, "I am not going to die. Come along, we shall win this contest. On the noon of Monday 5th of May, you come with an orange and I shall break my fast with the juice and then we shall talk about your scholarship. Are you satisfied?"

"Yes, I am satisfied," said the girl. "You have to take your oath from me," said Gandhiji. "I don't want to see the seeds of discord between you."

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here, I am not going to die. Come along, we shall win this contest. On the noon of Monday 5th of May, you come with an orange and I shall break my fast with the juice and then we shall talk about your scholarship. Are you satisfied?"

OUR GREATEST GIFT

Q—[I wish you would say something about how the fast began.

A—Like the last fast, this, too, was commenced in mid—the time in the mango-yard was proper, in which several Ashram members and quite a number of friends participated. Without any prearranged programme, most of the communities were represented. The Patel and Christian and the Mussalman mingled their tears with those of the Harijan. Most touching was the sight of a Mussalman who covered Gandhiji's feet with turban kanga, and all American journalists could not help turning into tears as he shook hands with Gandhiji.

I have already told you of the joy with which he was looking forward to the fast. Perhaps I may share with you part of a letter he wrote to Mahadevi about a week before the commencement. "I want you to feel with me the fast is a gift greater than God has ever made to me. That I approach it so late and trembling is a sign of my weak faith. But this time there is in me a joy that I have not known before. I want you to share this joy with me." I think it would be gratification to add any thing to this May this joy be his for evermore.

MYSTORE REPORT FOR MARCH

I. HARIJAN CONFERENCE—(a) There was a conference at Yadadri, near Mysore, attended by an hundred Harijans from 17 neighbouring villages. Lectures on clean living and sanitation with caste-Hindus were delivered. Resolutions were passed regarding the Government of the Highways the Maharaja of Mysore to throw open all places temples and schools to the Harijans. Pledge was signed by the village elders to abstain from eating and drinking. In the evening *Shirdi* and other plays were performed.

(b) The Conference at Channarayana was attended by 120 Harijans from 15 villages. A strong appeal was made to them and other classes to abstain from drink and other evil habits.

II. PROPAGANDA—11 places in the State were visited by the League workers during the month. With the help of coloured water-drink posters supplied by the Bangalore Temperance Federation and health charts by the Mysore State Red Cross Society, lectures were delivered in the Harijan quarters, Harijan schools and in some rural schools. After the lectures, *Shirdi* songs were sung. The League has published 5,000 copies of *Shirdi* (Shirdi), in

selected their selections from vast Paradindas (Paradise) school masters were particularly taught some lessons in the village. The village school is a little old for quarter of an acre each.

At the last week of the month and attended 10 more (100) village, both caste-Hindus and Harijans, (100) propaganda was carried on against untouchability and drink, and booklets were sold.

10. Harijan worker was invited to important guests in the Madras and Varanasi, and carried on propaganda against untouchability and drink during marriages on drink and meat. As a result marriages in 4 villages were performed with simple and clean ceremony.

11. ANTI-HYPOCHRISY LEAGUE.—15th March being the last date for sending in the resolutions and bills to the State Legislature Council and Representative Assembly, the League appointed a sub-committee. Two meetings of the working committee were held and a bill was finally drafted on the lines of Mr C. S. Rangaswami's Resolution of 1935. The bill was signed by the prominent members of the Legislature Council and introduced to the Government by Yagobai Ramachandran Rao of Bangalore. Shri and Khadi Centre near Bangalore, has been deputed by the League to administer public opinion throughout the State in favour of the Bill.

12. EDUCATIONAL WORK.—The League has not stopped doing anything towards the education of Harijans. The Government of the Highness, the District Board and the Municipalities are carrying on a big educational propaganda by organisation of free hostels for boys and girls and also schools, scholar-ships, technical institutions, though there is still a very great demand from the Harijans for more facilities. The late Justice Saigal, a Harijan organisation, is conducting a free hostel in Bangalore for students studying in middle schools. The Civic and Social Progress Association is conducting three night schools for elderly students. The Kengeri Garfield Ashram is giving free boarding and education to 15 Harijan students along with caste-Hindu students. The Mallawaram Shree Sri Ashram has 215 Harijan students, including 60 girls, (out of a total of 400 students in their 3 day and 3 night schools). The Highness the Yerranalla of Mysore visited the temple schools and Harijan quarters in 1935 and the workers of the temple are living in the temple. He has personally with a committee of 10-12, with which the temple is co-constructing a class room, a new school and primary house and a children's park. In short, the Bangalore City Municipality has been approached to grant a site adjacent to the present premises of the temple.

R. S. CHAKRAVARTY,

Joint Secretary,

The Harijan Centre and Unemployment League,
Bangalore.

RECENT EVENTS

(1) 15th March 1936.

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May 30 1933

Vol. 1]

PUNJA—SATURDAY MAY 30, 1933

[No. 13

Sweet Mercy

Raidas, the sweeper, was tanner by caste
whose touch was shunned by the Wayfarers
and the crowded streets were lonely for him.
Master Ramchandra was walking to the temple
after his morning bath,
when Raidas bowed himself down before him from a distance.
"Who are you, my friend" asked the great Brahmin
and the answer came,
"I am more dust dry and barren,
trodden down by the deepening days and nights.
Thou, my Master, art a cloud on the far away sky.
If sweet mercy be showered from thee
upon the lowly earth,
the dumb dust will cry out in ecstasy of devotion."
Master took him to his breast
pouring on him his lavish love
which made a storm of songs
to burst across the heart
of Raidas, the sweeper.

May 10, 1933

RAMCHANDRANATH TAGORE

A Programme for All

We are in the most anxious period of Gandhi's ordeal.

The fast puts a trial on the flesh that increases in severity with each succeeding hour. Gandhi is surrounded by friends, devotees and doctors, but without food, of what avail will it be to reduce the severity of the penance?

The nation's prayers must go forth with increased fervour during this dangerous period. God Almighty alone can steer us through this great trial.

Each time

- (1) We get up from bed.
- (2) We sit for a great,
- (3) We go to sleep after labour.

we should send forth a silent, fervent prayer for Gandhi. Shall we do wrong things during the time that Gandhi is undergoing this penance? Shall we be cruel to fellow human beings or speak falsehood or drink intoxicating liquor? Let us not waste time in foolish merry-making. Let us devote all the time we spare from labour and rest to devout prayer. Let prayer melt into sleep, and sleep wake up with prayer. During the period of Gandhi's suffering at least, let us do some kind acts to the poor Harijans, whatever may be within our power. Thus will send joy to Gandhi's soul, and support him.

C. RAJAGOPALACHARI

Notes

The Good Spirit Of Service

A worker for Harijans makes a protest against the use of the word 'uplift' in connection with service to Harijans.

'All persons to whom fellow men should come drawn from the lowest, that there is no thought of inferiority or superiority, of lower or higher. Did the lowest class of the earth ever sit to speak at such terms? Here we who say that the Lord Buddha, the Christ, the Krishna Mahomed and others came to 'lift us up,' to 'raise us.' But do they not always say 'My brethren,' 'You are one with me and I am one with my Father who is in heaven.' What a narrow India has fallen under when this spiritual country can be so debased as to call a member of her children 'outsiders' and no longer 'brethren.'

Readers will doubtless recognise the stirring words of Swami Vivekananda on this subject:

'Do not stand on a high chair and take the seat and say and say "here, my poor man" but bend down and say, "Lord, allow me to help, so that I may be saved by helping you." It is not the manner that is alone that the guru gives grace to the Lord that you are allowed to exercise your power of benevolence and mercy and thus become pure and perfect. All the work you do is imperative—the guru can benefit and has not fallen into a ditch for you and so, to help him out by lending his hands or something of the sort. He allows you to work, he allows you to service in the great guru-mans, not to help them with his help yourself. Do you think that even an ant will do for want of your help? Most great philosophy! Do you think that you can help the least thing in the universe? You cannot! When you give a bit of food to a dog, you worship the dog as a god. This should be your idea. Be much in it. We are allowed to worship. Stand in that reverent attitude to the whole universe and then will come greater attachment.

For the man who wishes to serve God through his fellow beings, therefore, the feeling that he is a 'benefactor' is the greatest pitfall. All service should be done as a spirit of humility and dedication and felt to be a great privilege.

Death, Not Words

Mrs. Hilda Wood, Adyar (Madras), writes:

'For some time now I have been working in a little village of Ranjapur in the Madras Presidency, and I have come to love, respect and honour these village folk. By their help we have raised a fine communal centre in the village—every night for two months the path of the village burned out after their day's work was over and in the light of lanterns we built with our own hands a fine brick adobe house, a temple and a well. It is true that some few expert workmen had to be called in, but the majority of the work was done by us.

And now let us describe this 'Guru Square'. In the middle of one side stands the temple. In front of the temple there are pillars on which one of our words has written with the consent of all the villagers the principle of the work in that temple.

All my worship there, for all are equal, and there may be no taking of stands. For even the animals are also our persons' brothers. In another side stands the school house, which is used at night as a night school for all the young children of the village, and during the day there is a 'village' class. The main room, if not long, is open on one side along which are verandahs. At each end are small rooms in which the women school goes, boys, etc. are kept. On the third side of the 'Guru Square' is the well, a fine flat diameter well, built by the villagers and built by them. On one side of it is a small tank which is filled up a hand pump and from the tank is a pipe with four taps. And it is here that the labour of the village goes on during these hot days and stands under the tap. What a miracle to say these people are dirty, are lazy and do not like water! Let any who say such words come to see this village any time and I will show you the proof that these taps and this well are put in 'The end of the world.' 'Guru Square' was built in the universal need. Even the expert masons gave their services at half pay, though they had to come from another village.

And so in the 'Guru Square' we look after the whole side of human nature: the body, the mind and the spirit, and the villagers are justly proud of their achievement, a work of their own hands. And I consider that piece of work to be a spiritual achievement to them what is spiritual, fraternal, and a little necessary help can do in uplift the low humanity of the sons of our Motherland.

Small donations towards meeting the cost of the materials used in the erection of the 'Guru Square' would be gratefully received by, and should be sent to Mrs. Hilda Wood, Adyar, Madras.

For Kinship Forager

An American lady has forwarded to us a gold ring set with a small diamond and writes:—

'I have read that in India there are families (of Harijans) who for what would seem to me a rather small sum of money are able to change one to tenfold in that debt for many years, indeed, sometimes all their life, owing to the large money that must be paid for the loan, and that, owing to this large sum, one never to those who had to be sold, while yet Harjans in the field, are much less seen than could be reached if the landholder would accept the loan of interest and then sell. It makes me sad to think a Jew is restrained. As sympathy would be a debt with man without works, as it is necessary, it can be seen, in its something about it, and I can do so here. However, the richest may live in it the spirit of the three virtues. First, it is a beautiful ring, so there should be love. Second, it is a beautiful thing and, therefore, a symbol of an equal brotherhood and thirdly all good comes from God and the above, the blessing will not stop it. And so I am happy to see the sale of it may help enough money to pay of one of the smallest debts. That if, perhaps, it has some freedom and when able, the man whose debt has been paid will do as much for some other man in difficulty and then one poor at once come one else, give a big tree will grow from my little seed.'

'Sympathy without works' is to doubt a 'dead sentiment', but all the money in the world and all the most perfect apprehensions ever brought into being will avail little in bringing happiness to the poor and the oppressed, if at the heart of it all there is not that kindly thought, that entering into the sorrows of those that alone can do the spiritual work of all great causes and give the necessary reinforcements to them. The understanding heart and the willing hand eye together transform the lives of the poor and the lonely.

TABLENO. 10 REPORT FOR MARCH

RELIGIOUS MATTERS—25 meetings were held in the various districts in connection with the temple-entry question. 25 meetings were held in rural areas for the dissemination of religious knowledge among Barbans. This included 3 New-Kato, Kadi-chewas, and women from the Hindu Scriptures.

EDUCATION.—To the 12 schools opened in February the following schools have been added in March on

1 day and 1 night school in Chertanay, 2 miles from Dardochah. The teacher is paid Rs. 30/- p.m. and has plots for shade in the Harigan village. The school houses and the earnings for the teacher were put up by the Marathi Government.

1 day and 1 night school in Treadwell, Franklin
county, Vermont district.

I played school in *Therese's* classroom. Much as

Important HIV/AIDS lessons are being shared in the Malawi school opened in February in Kadoma, saving 4 more every week, distributing condoms to the children and doing house-to-house surveys.

A batch of Harbin students from Trukhlovyk were sent to the training camp conducted by the Japanese of India, Bolivia, Myanmar.

Efforts were made by our district committee concerned to get Russian children admitted into the following schools:

In 4 schools in Tazewell, in 1 school in Travellersville, where 3 children were admitted; in 1 school in Dunlap, where 12 Hutterite children were admitted; in 1 school in Murrain, near Trillicksoppy; and in a parochial school in Walnut Lake, North Anson district.

15 Labour schools, closed for lack of funds, were reopened by the Government Public Board.

CO-OPERATIVE — A co-operative Society is being organised by the North Ayr & U S for the benefit of carpenters at Widdow's Quay. A large expenditure is being made on the programme started for giving employment in Hartlepool. The Tyneside District U S has secured the following donations from local bodies —

May 1998 - Issue 100: The Golden Anniversary

He also chairs the Transworld Day Board.

Re 54 - study from the Tulsa Board of
Chiropractic & Podiatry

FINITION—Barbaric words in English.

Site	No. of thorax cases
Townsville	7
Melbourne	5
Townsville	19
Townsville-Rainforest	6
Endeavour	5
North Coast	17
South Coast	1
Queensland	23
Island	8
Total	97

A sanitation voluntary org. has been formed at Dindigul for regular sanitary visits to Margam villages. A similar effort has been initiated in

Finally, where a group of 8 clerics are being visited every week for intensive spiritual work. As a result of inquiries to clerics, parish committees in Trondheim, Thorness, Kesteven and Uffington have forwarded to the local police spiritual representations for relief from transference of water-works.

4. 2002年1月1日起, 凡在我国境内销售货物的单位和个人, 均应按销售额的一定比例缴纳增值税。

FIGURE 1 *Excess mortality* was done in the following manner

Gender	No. of villages
Traditionally	6
Modern	2
Unusually	10
Unseen/Unseen	10

[These 18 villages have been under strict and total lockdown since.]

Medford	2
North Amherst	12
Kearney-Durham	17
South Amherst	5
Salisbury	5

Age Group	Male (%)	Female (%)
18-24	~15	~15
25-34	~25	~25
35-44	~35	~35
45-54	~45	~45
55-64	~55	~55
65-74	~65	~65
75-84	~75	~75
85+	~85	~85

AFILS-1 Will In Tensar Technology was issued in Warsaw

IN PROPOSED OFFICES—The Tamaracville residents visited 11 villages of Florida, among them under the the Augusta of Malabar, from unacceptability. The most acute problem is that of drinking water. The Tamaracville Committee is taking steps to remedy unsatisfactory of local the water.

The Karnataka District Commission toured the Government rural area to investigate the Nalor-Bahadur incidents and made a report to the Central Office, Delhi. Efforts are being made to bring about peace between Muslims and Hindus.

JOINT MEETINGS—Burgess and state House adopted together in common message to review amendments to the Executive Council's spring meeting.

On 19-3-22, 120 Harkness and 90 cattle-Harkness patients of a disease in the municipal slaughterhouse. From 21-3-22, during the Harkness cattle festival at Harkness Harkness were served clean drinking water, which was accepted by people of cattle-Harkness.

CYDNE—A 1990s-era studio has been started in Trichinopoly and M. Sargam has a few words.

GENERAL.—District authorities interfered with our propaganda on two occasions during Mohammedi's visit to Kumbakonam, and in Karakkudi on 3-5-1933. At the former place, an order under Section 144 prohibited all our propaganda during the Mohammedi Festival at the latter place, the police dispersed the meeting and arrested one of our workers. During Mohammedi's visit to Karakkudi, we arranged two anti-Communism stalls, which exhibited propaganda pictures, and sold literature on the implications of the present movement.

The following results and examples were determined:

		No. of copies
1	Letter on trade entry (Tward)	25,000
2	Letter on need for legislation	25,000
3	Memorandum on Russian situation	25,000
4	Michalski's statement on U.S. investment	5,000
5	Joint Congressional Study on Russia	500

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H A R I J A N

SATURDAY, MAY 26, 1933

THE VAIKUNATH ACHARYAS
AND
UNTUCHABILITY

Hindus of the Ramana sect to "wholly opposed to the practice of untouchability." The writings and the beliefs of the Acharyas of this sect at Alibetun are replete with proofs of this statement.

Vipranarasu, better known by the name given to him on account of his devotion, "Vandarsilipodi Alasu" ("the dust of the feet of the servants of the Lord") was one of the leading Acharyas of the Vaikunath sect. He was a bhakshu by birth. His compositions are sung by all devout Vaikunathites and form part of the sacred books of the followers of Ramana in the South.

The following is a literal rendering of one of his stanzas —

"Ours, who are blessed in many respects and blessed in shortcomings, put us upon the floor of the devotion of the Lord by both being to the same-clothed men, generate before them and give and take."

The early commentators further elucidate the mean of this implication. The form of adoration among the followers of the Vaikunath sect should be complete even when it is made to a devotee of 'low' birth, i.e., falling flat on the ground. Thus the way, says the commentator, to get rid of pride of birth that may prevail in spite of knowledge.

"Give" and "take" are phrases which Tamil usage always associated with inter-marriage. But the commentator interprets 'giving' and 'taking' to the giving and taking of knowledge, food and water-knowledge for the mind and food and water for the body. Even by their restricted interpretation, the early commentators included inter-marriage and reserved the law against communion in food and water among those who accepted the Vaikunath doctrine, whatever may be their birth-caste.

This is different from the restrictions and prohibitions prevailing among the orthodox followers of this very sect in the present day. We should note that the phrase "low-birth" used in Vipranarasu's literature is not merely low-birth, but includes, by common Tamil usage, the out-castes. There was no untouchability among the old Vaikunathites of the South, commonly known as followers of Ramana, except to the extent that a pariahs in spite of superior education. What has held us, in spite of the statements, bold and deliberate, of the early Acharyas to abolish it in entirety, should not be defended as supported as part of religion. But, rather, the loyal followers of this great sect should continue to deliver their assault on it with more or less the strength and overness it. To give up the fight as impossible is to be untrue to the faith of the Acharyas and a lapse into the conventional creed.

C. RAMANOVASAMI

SECOND "HARIJAN DAY"

1 MURBET

Preparations for the celebration of the Day began here actually on the 19th of April, when it was decided in a joint meeting of the members of the Church as well as the town Adhikashar Committee that a public procession be taken out on the 23rd of April and that at its termination in the Aoud Mallon a public meeting be held, in which the whole programme for the 26th of April was to be explained in the public at length. This was done with great success.

From the first onwards, daily, an enthusiastic band of workers visited various sections of the city and announced and explained the programme for the Day, and suitable arrangements were formed to facilitate the door-to-door collection on the morning of the 25th of April, from 7 o'clock to 8. On the 25th and 26th mornings, from 3-30 to 7-30 A. M., public places paraded almost all the important lanes of the city, and besides explaining the purpose and setting down the programme for the 26th of April, were widely circulated.

The result was that on the 26th morning at 3 a. m. individual prayers were offered in thousands of houses, many individuals closed their family latrines and rendered special help to their family latrines. The Superintendent of the Boarding House, D. V. High School, Murbet, along with his post-graduate teacher and some enthusiastic boarding students, cleaned the latrine of the Boarding House. In the same way, I cleaned the latrine in my own house with the help of some of my inmates. Some lady workers belonging to respectable families washed the Harijan children of poor homes, clothed them, rubbed oil on them, combed their hair and cut their nails, whilst an unoppressed gathering of spectators. The ladies insisted on the cleanliness of the children, too to keep their houses, clothes, their own selves and their children clean. They also asked them to send their children to the various schools open for them for education and to give up drink and mother-casting. They also noted down their various grievances against the Municipality and the public in general and promised to take necessary steps to have them attended to.

In the afternoon, from 3 p. m. to about 5 p. m., children of about 12, teaching professors, lawyers, teachers, municipal councilmen and college students, visited the Liberty House Harijan centre, where thousands collected to see the unique scene of the site of the day cleaning the dirty streets and sewer with their own hands. Here, too, the individuals of the poorer were selected to keep their persons and surroundings clean and to give up drink and other vices. Their wants and grievances were noted down.

After this a public procession started at about 5 p. m. in the evening from the Aoud Mallon, in which ladies and Harijans participated in large numbers. When, after parading the important houses of the city, the procession came back to the Aoud Mallon, a very grand public meeting was held under the presiden-

ship of India House Friend Vakil, Municipal Commissioner. Several moving speeches were delivered and the public in general, and the ladies and young men in particular, were educated to be up and doing for purging the society of the evil of untouchability.

The door to door collections carried on in various localities have yielded a sum of about Rs. 100/-, besides some clothes, grain and pots. The collection has been a great success and has inspired the workers and the public in general to carry on the campaign against the disease of untouchability with redoubled vigour.

RAM LACHMAN RAI, B. A.,
Joint Secretary, AntiUntouch Committee,
Muzrai.

I. DUMRAJ

In all 16 public meetings were held in the City and suburbs, when resolutions were passed urging the Legislative Assembly to pass Mr. C. S. Bangs' four Bills at the first opportunity that they might get at the next session.

A sewing class for Harijan women was opened at Sun Mill Road in "C" Ward.

A picnic party was held in "C" Ward of Harijan boys and girls.

A Health Exhibition of nearly 150 Harijan children was arranged in "C" Ward, and prizes were distributed to those healthier and clean. Soap and towels were also given as incentives prizes to the children.

A Shikhar temple was thrown open to Harijans in Dharavi.

Almost all the Ward and Suburban Committees went on military rounds.

Seven New Year went in five batches to different places in Dumraj on military rounds with suitable prizes. Lambies were freely distributed. They also collected funds, sold Harijan literature and visited ashramites to Narayan.

Two mass prayers were held—one in "A" Ward and the other in Dharavi.

Two Physical culture shows were held—one in Valpakhal and the other in "F" Ward at Kamgar Madhya. Silver medals were presented to the winners at Valpakhal.

Simon Bar was played along the streets of "A" Ward by the Narayan Bar Band.

Clothes were freely distributed to nearly 30 Harijan boys and girls in "D" Ward.

Narayan Kirtans were performed at eight different places which were largely attended by both Harijans and caste-Hindus.

Two lecture lectures were given—one at Maled and the other in "C" Ward.

Two processions took place—one in "A" Ward and the other in "D" Ward—parading the streets of the respective Wards, collecting funds and selling Harijan literature.

The procession from "F" Ward visited the Ganesh or Temple in Mandvi.

Two Night schools were opened—one at the Labour camp in Kalyan and the other in Dharavi.

Books were distributed to about 1000 boys and girls in the City and suburbs.

A Sports party was held at Santa Cruz of both Harijans and caste-Hindus.

A Social gathering of Maled Free Night School was held when prizes were distributed. Prof. Narayan Rao Vyas entertained the gathering with music.

Leaflets of Mahatma's message for the year-end, printed in Gujarati and Marathi, were freely distributed all over the City and suburbs two days previous to the "Harijan Day".

Harikrishna L. Shastri,
Hon. Secretary,
Mumbai Provincial Board, S. U. S.

[From all over India, we have received reports of the observance of the second "Harijan Day" on the 19th of April. Hundreds of pages under the publication of all of them, and even an appreciable number of them, out of the question. The two reports published above may, however, be taken to be typical of the majority of reports received. The details furnished in many of them are most convincing evidence of the success of the widespread drive that is being conducted all over the country against untouchability and the magnificent response which Hindu Society is making to the present appeal call] on the occasion.

It is a matter for congratulation also that many reports furnish ample testimony to the fact that the spiritual nature of the cause is attracting the attention it should, if quick and permanent headway is to be made by the movement. A large number of members of work have explained in their reports the necessity of feeling that forms the subject of the present untouchability on the part of the caste-Hindus.

An indispensable and unostentatious worker in Madras writes—

"The day's activities proved the reality and lasting power of a purely religious appeal. ... Though during the few hours that our programme lasted only 20 houses were visited, the workers had wonderfully accomplished by the intensity that the work, if carried out on religious and non-party lines, evokes the sympathy of us and all. The collection was but for the time being, but the harvest of sympathy reaped was felt to be more valuable. The workers had it their duty to organize similar programmes at least once a month and maintain all available sympathy for the holy work."

The president of the Madras Anti-untouchability League reports that all kinds of work, including the cleaning of latrines, were taken up very ardently in a spirit of service and devotion—

"It may be noted here that on the previous "Harijan Day" also we had arranged for a similar visiting of houses, but the necessary co-operation from the Harijans was not forthcoming and it had to be given up. The success on this occasion was due to the fact that the leaders of our various amongst them have worked in their positions in our families and they have begun to appreciate our efforts."

But the movement, born of generations of religious treatment, is not stopped so easily. In a meeting in Madras on the "Harijan Day," a Harijan voiced the distress of his people and said—

"We do have love in our minds, but we would lay aside all prejudice and welcome the true co-operation of all. Nevertheless, we would be content, for time does would flow in who are our true friends and helpers."

May God give us all strength to carry on the good work vigorously, so that in the fullness of time it may be at least said of us "they did their best."

• **BUILD MULTIPROJECTS!**

The note on 'depressed classes' in the Census Report for 1920 for the Polar and Census combines again. Smart and suggestive items of information. Mr. Lewis, L. O. S., the Census Commissioner, presents 22 cases as falling within the category of the depressed classes and refers to the difficulty in defining the 'depressed classes' thus:

¹ In some cases, ex. files, forms, or documents related.

Although many local knowledge and political practices have never perhaps clearly defined the relevant (distinctions) of the category which should be included in the category was extended with much difficulty. The objective adopted was to confine the term to those entities which by reason of their traditional position in society (and more particularly in Hindu society), suffered from certain social disabilities — as the criterion that they are not permitted to penetrate beyond the compound of the village through they may not draw water from the common well they are not allowed to sit with other children in the village school. Judged by this standard, the distinction between the depressed classes and what are commonly known as the untouchable castes may appear to be a little too strict. But as far as Bihar and Orissa is concerned the term undoubtedly, though possibly cannot be taken as the standard, gives rise to still greater difficulties and complications when an attempt is made to distinguish the castes which in social practice are comprehended in that category in the present conditions, are very different from those which, it is believed, obtain in traditional India where the line of cleavage between the caste Hindus and untouchable castes is much more distinctly marked. There are certain cases which on account of their traditional complexion are technically castes and which in other parts of India are possible subject to real social disabilities for that reason, but in Bihar and Orissa, although rare and their significance Hindu may well wish to avoid personal contact with them, they do not really labour under any special handicap. Two examples of this in the province cannot be described as depressed. Educationally, they are above the average for all communities taken together. In point of material prosperity they are on a scale far better off than the great labouring masses. It may be said in an abstract assembly they would be deemed to be in the interests of a Hindu caste, but this does not afford sufficient ground for including them in the list of depressed classes. Much the same remarks apply to the Bhumis and Khatris. A Chamar, on the other hand is genuinely depressed. Not only is he that is always ill-treated and persecuted, but the stigma, clinging to his caste operates to deprive him every day of his life in a greater or less degree of what may be regarded as the ordinary rights of a citizen. But here, again, conditions vary from district to district, and even from village to village within the district. In a village which contains a number of untouchable Brahmins or conservative Rajputs, the disabilities to which a Chamar or a Dunt is subject are likely to be more severe than elsewhere, while there are undoubtedly places where there are no villages and no untouchable and no depressed class at all, or where there are only a few of these classes.

on the daily life of the village, without let or hindrance. They were in such places the "voluntary teachers" in small towns, and a Spaniard who asked me about the social ladder on his own account (as he did), let me say, from one who ought to be puzzled, as it is by himself of an utterly distorted model, that in a position of uncomfortable conscience I would always and everywhere find the two hourly social ascent & fall.

To the question, which of these states is low mean numbers of any particular state would themselves electric is numbered among the depressed states, a correct answer cannot be returned. The one thing the members of the question would admit is understood. A Dandelion photographed on his way home from a meeting of his state held at which it has been a study proposed on his mind that he is a field or *Myrica* that must live up to it would doubtless equitably with some any suggestion that seemed to reflect his personal status. But were it a question of returning a special educational facilities or of the occurrence of a special state of Governmental apparatus not only the average Dandelion but an even wildling in a state of other states which do not begin in the second but at all would state, he would say:

Then follows an interesting paragraph about the gradual 'Whitewashing' of the prairie tribes, as a result of which, they lose their identity, independence and strongly pronounced race characteristics and become more and more identified with the degraded classes.

"Take again the slaveholders, or peasant-owners. Keeping these of them who have been converted to Christianity, the standard of education among these slaves is extremely low, and at many cases lower than what is found in cities treated as degraded. But this need not be different feeling. In the place that they are (or originally were) reduced slaves on any and were thus subjected by disease and exhausted food treated by a Muslim might be another to a work, health, but in this would be food treated by an European or a Muslim. A hotel formerly was collection of its religiously complex, for it was expected to stay. He is made, not pushed, and extremely poor. In some cases, the slaveholders are concentrated in large numbers, where, in fact, they still do that they are "at one" and then the Hindu and completely also except themselves as foreigners, they do not as a rule suffer from any discrimination. But even in Germany they are being pushed to "Hinduland," and the further the process is, the more are they in danger of becoming absorbed with the degraded class. With some better the price," has already gone to the fact that the slaves are not independent, and for the reason

Source	Class	It has been thought	perhaps
...

Keywords: child sexual abuse; disclosure; social support; coping strategies

There are two main types of *Staphylococcus aureus* infections: skin infections and systemic infections. Skin infections are the most common and include abscesses, boils, and impetigo. Systemic infections are less common but can be more serious, including sepsis and endocarditis.

1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

Though they are, without doubt, non-Spanish and have made the most gains in the Chola. Negroes, always with who have been more successful in maintaining their identity. The total strength of these right wingers is about one million persons but only 25-30% of this number are organized, as is shown in their old drive

religious—*shen, jen, taiwan*—if there are any Buddhas, and a large proportion of them have probably adopted much the same outlook on life, and are expected to reach the same disadvantageous, as the depressed Chinese state.

The most interesting part of the tale, however, is within 8, constituting a comparison between the 1911 list of the depressed classes and the list compiled in connection with the Census of 1911. The latter comprised altogether 17 castes and the total number of persons included was about 124 millions, while the 1911 list contained 21 castes and numbers only about 114 millions. It should be noted also that only 14 castes are common to both the lists.

With the exception of the *Huang* and *Hsien* who were included in 1911 on the sole ground that they were not served by good fishermen as family priests, all these particular castes were definitely classed as uncleanable. Of the 17 castes which have been listed in the present census, but do not figure on the 1911 list, all except 2 (*Huang*, *Hsien*, and *Tan*) numbered less than 1 per cent. of the total population and were consequently included from the scope of the present enquiry.

Twelve these castes and tribes included in the former list have been omitted from the present one. Of these, eight were omitted because they are aboriginal tribes which were regarded as being on a different footing from the depressed Chinese caste. Four other castes, namely, *Shan*, *Hsien*, *Hsiao*, and *Tan*, were classed in 1911 as being polluted, in touch or within a certain distance. There is reason for holding that now-a-days, *shien-shien* and *tan-shien* caste, by considered to be degraded. The other two or four very much on the border line. Report received from the district where they are chiefly found indicated that, although they are backward and poor and are held in low estimation, the same stigma did not attach to them as in the other castes which have not included in the present list. In regard to the other eleven castes which figured in the list of 1911, the only caste which adopted an attitude of snobism concerning them was that they were not served by good fishermen as family priests, though a few (*Wu*, *Tan*, and *Li*) were also said to be denied access to the interior of their temples. The *Shan* caste were included because of their habit of buying slave food. On present papers, it is doubtful whether any of these eleven castes should be treated as depressed classes.

A dispassionate consideration of the details set forth above will place it beyond doubt that the question as to who are to be included in the uncleanable or depressed classes is decided chiefly by the direction of caste emanations. Not a even this done on a uniform basis. The methods for compiling such lists vary from time to time and from province to province. It follows that the numbers as well as the make, making up the total of the depressed classes (and uncleanables) are undergoing constant and considerable changes and that the position of any given caste may have very little in common with what it was, say, a generation or two earlier. To make

any definite pronouncement, therefore, about uncleanables in general, based on the quality and the quantity of uncleanability obtaining at a particular time or period, is only to invite ridicule. All attempts, accordingly, to lay down or discuss uniform, immutable laws about uncleanables and their status in society, which, by the way, is undergoing a rapid transformation all the time, can only be considered the result of despair, while nothing can be further from truth and reason than to claim a divine right and dispensation for uncleanability and thereby endeavor to attach a religious sanction to that list on the few sanctimonies of Buddhists.

OUR SHAME

(From *Huang Hsiao-tan* No. 1)

There have been no fresh cases of pox in two Harbin towns. All the five recovered in one town. Now comes the turn of offering Pigs to gods. A good many animals—buffalo calves, goats, and more—were there I tried to tell them gently that it was better not to kill them. If they had promised time as offering, let them keep them, procure, offer them, and then send them to a pagoda. They told their pig that the lives of their children were spared, let them spare, sacrifice, the lives of these animals. I could not prove. When even soldiers are sacrificing goats by burning daily as birthday gifts could be little reason my words to persuade these people. I felt that I might cheat them. For up a more Chinese would not permit or suggest, that they heard me speak, understand my meaning, and my pain, but they had their custom, and the next was also a consideration. They avoided the topic to avoid the snare. One day they said word that they were all going to Chinai, as I have people and had more. I've another who was specially attached to this town, out of habit, called at the work. They were getting ready for the sacrifice. They were ashamed and the workers too. This was what they meant by Chinai sacrifice. So all that quantity of meat was distributed amongst the customers. How can the mothers do without giving the children some share of this? Those who were considered had their share. A girl of about three years got shares. By treatment and care she recovered. But the infection spread. A girl who had just heard to speak a few words was very much attached to us. We would say "Chinai," repeat it again and again. She could not pronounce "Nanchai" but crying she said "Chinai." That was she in pain. I've parents did not know that she was still. They went to their work. The little thing passed away. Now misery will be necessary to her relationship for the mother and for good.

SUNNY DAN GUPTA

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1934
May 27

EDITOR: R. V. SASTRI

Under the auspices of The Servants of Untouchables Society

Vol. 11

POONA—SATURDAY, MAY 27, 1933

(No. 16)

Love's Gold

Raidas, the sweeper, sat still, lost in the solitude of his soul,
and some songs born of his silent vision
found their way to the Rani's heart,
the Rani Thali of Chitore,

Tears flowed from her eyes, her thoughts wandered away from her daily duties
till she met Raidas who guided her to God's presence.

The old Brahman priest of the King's house rebuked her
for her desecration of sacred law
by offering homage as a disciple

to an outcaste.

" Brahmin," the Rani answered,

" While you were busy tying your panna-strings of custom
ever tighter

love's gold dropped unnoted to the earth,
and my Master in his divine humility has picked it up from the dust.
Revel in your pride of the unmeaning knots without number,
harden your miserly heart,

but I, a beggar woman, am glad to receive love's wealth
the gift of the lowly dust from my Master, the sweeper.

May 1933, 1934

RAJESHRANATH TAGORE

The Meaning of the Fast

" We are with you in these grave days when your life is once again at stake.
We send forth our fervent prayers that the hardness of heart of those of your people
who obstruct the great work of national repentance to the untouchables gives way;
that they should tremble to assume before history the execrable responsibility of
having caused your death. They will, in the memory of all men of the future, always
carry the mark on their forehead.

But permit me to attach to your sacrifice a larger meaning yet than that for
the cause of the untouchables. In these tragic times, when the whole world is given
over to the most atrocious violence—on the eve of the world wars which in their
amplitude and cruelty will overshadow all those of the past—when the whole of
humanity is divided between the oppressors and the oppressed—and when the latter,
ground down by their sufferings and injustice, as if made drunk by the violence which
makes martyrs of them set before them no help except in violence—your immolation
before the Goddess of Justice, who is all love and without violence, requires a un-
rivalled and sacred value—like the Cross.

If the Cross has not—also—saved the world, it has shown to the world the
way to save itself: it has illumined with its light the night of millions of unfor-
tunates."

Romain Rolland to Mahatma Gandhi

Notes

Evidence Of God

The objective of the present presence of Goodfellow has elicited a great deal of argument and speculative curiosity. The reaction of each individual to it depends, of course, on his attitude and susceptibility. But that the fact conveys a message for every one of us, though the appeal may be different in each case, cannot be gainsaid. A valued friend and co-worker wrote to Goodfellow how the news of the fact affected him:

"I am hardly awake this morning, but I am sure that I am nearer to you here than I would be even at your side. Last evening I was by the side of a little starving child. Her face was emaciated, and as I looked at the protruding bones and the wasted face, and the poor wasted body, I thought 'How can we believe in a God that allows such things to be?'. And I looked round at the wasted faces of the peasants, symbols of their life-long struggle with every sorrow, and I could see no evidence for His existence anywhere. And then I came to the Aikawa and found the arms of the fact, and at once I saw evidence of God who inspires such things. And I felt, too, that I would be very near you if I was wherever there is suffering."

In the breaking of the final earthly bonds of your body, Earth will share out to us. My heart to her shall be made new. Each suffering as I have had has all become joy through you.

In the sacred bonds of Truth we shall be united for all eternity.

How We Can Help

An unnamed friend in Harjap, who recently sent us a donation of \$18 as announced in these columns, is very deeply moved at the vindictive statement that Goodfellow feels impelled to offer on behalf of us all from time to time and, with new understanding, tells us how best we can help him. His words are:

"It is under the stress of a deep emotion, that I am writing these lines. I have just received the Harjap of April 18, and read Bepoj's article containing O. F. Anderson's letter and the episode of the National Fast of French."

As an answer I can only say that I feel to the depths of me that it is you, in each one of us, as well, who have made the Holy Cause our own, to be able to help our Bepoj in his great, sacred struggle, even perhaps to help him to such an extent as to render it needless for him to have to undertake arduous work as he is passing through now. Thus the same prospect of any further outbreak of such a nature, even in the busy domain, can only be an agency for those who love him.

Let each one of us now help the best we can. It is not only an outward aid that we need in this, not only in spiritual Truth and Progress. But each one of us can give the best we have in us and from the depths of our hearts. We can do this each day and each hour, offering our daily tasks to this work. We can gradually begin developing ourselves for his sake, offering knowledge, Truth and Progress to help him, and when this has become to us a sacred nature, we

must look at our entire life in this light and try through self-sacrifice and Transference to annihilate from the depths of us all that is not for his Service.

Let us join in what Progress and Progress all the world over is doing. The Sacred Cause is total Transference of self to other worlds, let us, each of us separately, take up our cross-shaped Cross, receive into our very deepest ourselves and sacred wisdom and love, and offer it all to him in the full-sacred self, to help our Bepoj in his last and sacred Truth. We owe this to him, who has shown us through his own being example the true meaning of Love.

The Cause is a supernatural and spiritual weapon that they cannot resist, and we can all join in this Cause, no matter what our Cross may be.

I myself am of the Eastern Church, but it is Bepoj's soul-force and sacred example of sublime self-sacrifice, Truth and Love that have given back to me for ever, and with a great and eternal glory, the Christ of my childhood.

I feel now that I am so saturated with the Thought of him, and as to Bepoj, it is my life itself that I owe him and the best that is in me. I can only thank him for this through dedicating my life to that for his Service.

But each one must help in the service that is given—more now, when long, we cannot all give the same—but we can all give the best and the purest of our hearts. So let us then be up and doing, with not losing a moment, and give to God each act of our life.

The Remark Of Sincere Work

Reference was made in our last number to the distress and confusion with which the activities of workers are loaded upon by Harjap in several places and to the slow and gradual change that has begun to come over such attitude to a point of steady, unflinching and selfless work. Here is unadmitted testimony, from a Harjap graduate, of the earnest and selfless service that is being given by the American branch of the Service of Unconquerable Humanity. His words to us are:

"Being a Harjap, I understand your desire about the recovery and maintenance of the various facilities and progress recently started for the removal of untouchability. Now my heart is filled with gratitude and great respect and reverence for those who have been working these last months and working day and night for the uplift of the Harjaps in America. At the instant I thought that untouchability could be solved only in the Southern parts, where the difficulties are not so great. But I find myself mistaken."

In my humble opinion, cooperation between the Harjaps in the East and in Europe may be their progress. When the Service of Unconquerable Humanity has done towards the elevated advancement of the Harjaps of America is simply amazing. The steps and efforts the Society has taken for uplifting Harjap himself and making racism disappear the pure and appreciation of all Harjaps. The Harjaps of North America can never forget the golden and

HARIJAN

SATURDAY, MAY 23, 1948

SPARKS FROM THE SACRED FIRE

III

THE WIDEST AWAKE

I remember after two weeks the thread of the story of the fast. I began whilst yet a "pensive" at Yerwda. The fortnight has not been without its anxiety, but anxiety relieved by a great measure of hope. I saw Gendling again on the eleventh day of the fast, having kissed his feet farewell on the fifth. I saw him also on the twelfth day—and then at his bidding I left for Saharnati. Three things struck me at once. His voice had the strength and distinctness that it lacked even on the sixth and last day of the September fast. His manner seemed to be freer than anybody else's, certainly freer than those of us whose minds the unexpected blow of the fast had considerably unlimbered. Thirdly, his vision was absolutely unclouded, perhaps he had already found new vistas of wonderful beauty opening out to him.

And why not? He was leaving the prison and not that he had long lost and had now regained, having done the thing needful. He was now daily having the sleep of the just. The Devil slaps him not, and having found him rather unwary, he had wielded this thunderbolt at him. Himself the widest awake man in the country, he had put on the side of sleep confounded the Devil's plans and stood to action sleeping Indians and awaked hearts. To me another revelation, he was secure in the belief that he had applied the blow at the right moment and that it was having the effect.

TO SAHARNATI

With unerring instinct he said, "Now don't you think of staying here by my side. If I had my own way, I would be darting away in some tank farthest from public houses and unharmed by all the cockling of which I am the victim now. I don't want you to add to the number of victims." I am paraphrasing his language in order to bring out the meaning concealed in his simple words. But the conclusion must be given in his own words: "Your place is not here, but in the Ashram." Thank God, I had anticipated his wish and told Ganga Vallabhdas on the eve of my release that I would like so much to step away to Saharnati without even seeing Bapu. He had dissuaded me and had asked me to wait at least to see what Bapu's wish was.

Why was my place in the Ashram and not by his side? From my own point of view, because I knew that I would take away from, and not add to, the party around him which was his momentary doom. From his point of view, because I was wanted at the Ashram, which was thinking hard how best to meet the vision with which Bhaddhan and, therefore, necessarily the Ashram, had found itself face to face. You do not cut even vegetation with an unsharpened knife and

a surgeon who would handle an unsharpened knife for an operation would be declared unfit for his job, at not obviously prevented. The Ashram was to be the locus for the making Bhaddhan of the most momentous cancer that any society or religion had ever suffered from. How could that knife be used unless it was sharpened, unless it was bright and sharp and clean? I must run post haste to the Ashram to assist in the sharpening process and report if the knife was too rusty to be used, or ready for action, or at least fit to be used after being sharpened. My heart sank within myself as I prepared to take leave of him. Utterly broken with sadness I said, "Let not our unsharpenedness, Bapu, add to the weight of your cross. I know that you can no more cross to think of the Ashram, which is the body your work enables us, than you can cross to think of this physical body of yours. But pray do not think of the Ashram as your whole body. Your whole body—the real Ashram—is not on the Saharnati river, but in the whole of India. It is not he that calls you 'Bapu, Bapu' at every step that is an Ashram, but he who does your will. And I know that the country is not bereft of pure souls who deserve the name of a Satyagrahi or Ashrami on the banks of the Saharnati. We may be so many stones—I am sure I am one, flung as into the river but away from the Devil's banks, are people we know and may not know who will keep the lustre undimmed. The Ashram is called so but a link, at best, of your body. If that link offends you, do not hesitate to cut it off, but pray give not yourself to grief because of us."

THE CHALLENGE

Unwilling is the flow of the torrent of love that is rushing to the 'Parashakti,' gushing in violence and force and intensity every day from the dark waters running from far and near. The water of love sent by the Fast from Bhaddhan's pen is strength by the Ganges water incessantly being poured out by Pandit Mohitram. As though to turn both into the water of life has now descended the water from the off Villenore—not the Vindy water which, too, by the bye, comes from the Bapu Ramdas Holland's place but which has been given an unshared advertisement. The State of Villenore has written a letter which for richness of love and warmth of feeling and freshness of vision is a document that will be treasured by a student people. It is being reproduced elsewhere in this issue. The last part of the letter need not detain us. It is the result of the righteous indignation of the Bapu which has moved forth at what the distance from the scene has made him believe to be the only guilty party in the wrong. Let us gently convey to the Bapu the message that the community will be no more responsible for the unsharpened knife than those who are trained and directed to Gendling. Perhaps, Gendling's statement on the fast was not before the Bapu when he wrote that historic letter. The fact is a challenge to God, who dwells in the hearts of millions of Hindus, but it is more a challenge to those who have appropriated Gendling's will but not done his bidding. It is a blessing, interrogative to the Ashram, as I have explained in the foregoing paragraph.

A NEW ERA.

But the most pertinent part of the letter is the Sage's vision of the future—the part which hangs in us fresh faith and fresh hope. "As this tragic moment for us, when the entire world has abandoned itself to strenuous violence on the eve of the (coming) world war which promises to swamp in cruelty and slaughter all those which have preceded them—when the entire humanity is divided into the oppressors and the oppressed and when the latter numbered by their suffering and rejection, as if exterminated by the violence which makes martyrs of them, see no escape except in volunteer-poor submission before the Godless of Justice, who is all here and no violence, requires a universal and sacred value. In the crisis I read in these words a faith that I cannot to enter in his talks with Gandhi on December 1932. The destruction of non-violence, when it is a finished thing, and if it is achieved only through non-violence, of which the way of self-determination, whatever shape it takes, in the violence economy, will certainly have contributed to humanity, the value and magnitude of which we cannot gauge to-day.

But before long, we expect that to see what the first portents of Gandhi talks of the present that we in these divisions one and as a foreman of many such by men and women pure and apparently better equipped than he! We these good souls may be in not given to us to discover. The time and the situation will discover that to us. Our next article to us show a greater and a nobler instance of self-determination than Gandhi himself. Mahatma who led down his life in Utopia at the side of Hindu-Muslim unity. We know that on the occasion of a future Hindu-Muslim conflict pure souls to whom the great fact has given their highest of the may not be found ready to translate themselves. The unique beauty of non-violence is that it is a weapon which can be used equally by men and women, by the weak and the strong, by the young and the old. Not violence, which is exclusively a weapon of the strong in body. Take the poor Hindu women who are victims of the Hindu religious pride and superstition. A time is coming when many a sister will rush forth to the help of the unfortunate women, who may not ever feel shame because they are untouchable. The sister who rushes to their rescue will quietly sit down in plain robes, without water, and let the doors in those parts be wiped up. Take the case of the Hindus in Western Rajasthan, where they wanted get a drop of water to slake their thirst, and when they can get it, they were walk miles to share with the Hindu and Hindu the water of the common trench, made their even for the Hindu by their Hindu hands and Hindu. A time is coming when some poor girl, without money or wage in his hand, and with the name of God on his lips, will sit down and prostrate in the world about her hand will have a drop of water, and the Hindu in those parts will slake their thirst out of a pure and refreshing well. Non-violence may be easily controlled in the word and religious and political doings, but even violence. Well may the people of our time realize

"There was it in that door to be after

Not to be going was very late on."

MARGARET PERL

IS SATYAGRAHA CHRISTIAN?

(By S. K. George)

THE publication (in our 1932 number) of an extract from a letter of Mr. C. F. Andrews and Gandhi's comments on it have evidently raised a good deal of interest in the general question of the Christian attitude towards Satyagraha. We have had a number of letters on the subject, and the following article by Mr. S. K. George on the implications of Gandhi's acts and their challenge to Christianity will, we are sure, be read with interest and provoke earnest thoughts on what the writer calls 'essentially a Christian creed and a Christian method'. The article originally appeared in the *Christian* and is reprinted here.

[Editor]

A distinction has been sought to be drawn between the character of Christ's death and the idea of Mahatma Gandhi to lay down his life for the cause of the untouchables. It has been pointed out that Christ gave his life and did not take it, while the Mahatma's attempt amounts to suicide. I do not think the distinction is real. For Jesus self-giving is such upon close study to have been an act of deliberate choice. The element of suicide and what appeared in his final decision points to that conclusion. Modern students of His life have laid stress upon the willingness to show that Jesus deliberately planned the hour and manner of His death. Indeed, one of the most brilliant of them, Mr. Middleton Murry, even ventures the suggestion that the betrayal itself was a part of Jesus' deliberate design and that Jesus was merely using the Jews as agents or accomplices. So that as it may, it is clear from the narrative that Jesus chose self-death with determination, knowing that through it He was fulfilling God's purpose for Himself. This accords with the emphasis laid by the Fourth Evangelist upon the voluntariness of Christ's death. "I lay down my life of myself," says the Johnine Jesus, "no man taketh it from me." If a deliberate self-giving of oneself in obedience to a divine compulsion is to be equated with suicide, then Christ's death also comes under that category. But the great lesson we learn from Christ's teaching as well as the death and from the example from countless martyrs, who counted not their lives as their own to be doing it but proved themselves out as offerings to the altar of Truth or Justice or Freedom, is that a man has the supreme right not only to risk his life but to give it away in a cause that he believes to be right and to demand such sacrifice from him. Surely, the Mahatma's pure offering of love is not to be condemned on that ground.

If the thought of self-sacrifice consisting of suffering and death is to be brought against the Mahatma's latest act, it would with equal force be levelled against his whole method of Satyagraha. For, suffering unto death in obedience to an inner conviction is, as Gandhi himself says, only the final form, the Crown of Satyagraha. The element of deliberate choice, of going out to free change in order to bring moral pressure on the object of it, is present in all manifestations of Satyagraha, from the photograph of a foreign cloth shop up to the starving of oneself to death. But

is not that the very elements of goodness in it, those which it adds to the practice of Christianity and the other virtues which have reached the concept of evil by love? Satyagraha seems to reduce to a system thereof of grappling with evil, the violence of aggression love attacking evil in its stronghold and disengaging it not into the open for a life and death struggle. The Cross of Christ is the supreme, perfect, historic example of such assault and victory of love over evil. But, alas, Christianity has made of it a creed, a doctrine, a belief on which is to secure a heaven of comfort and security. It was necessary to bring it back from the realm of deed and dogma and set it up again as a working principle of life still mighty to overcome entrenched evil and applicable to the problems of every-day life. That is what has been achieved by one who does not profess himself a Christian but in whom the central Christian principle of the Cross has again incarnated itself. The Christian preaching of forgiveness through the blood of Christ, though it calls forth here and there an emotional response as a moral code and in individual cases does produce real transformation of character, has not yet relieved the stronghold of sin and vice on civilisation. Think, for example, of the growth of the habit of intemperance in innumerable even among the Christian populations of our growing cities and towns. And what has been the attitude of the clergy? Even where they have felt the burden of it, they have believed as if helpless in the presence of it. And they have been going on as if there is nothing beyond the preaching of the word and securing a lost one here and there. But is there not the way of the Cross to be tried—the way of coping with evil in a death clasp and wrestling life and luck in an attempt to root it out from society in general? Is not Gandhi's Satyagraha showing us the way to do that? Then, for instance the question of intemperance. Is there nothing to be done for it beyond preaching sermons against it in Churches, if at all such sermons are preached there, and praying for individuals among the victims? Cannot there be a Christian Satyagraha against this evil? Cannot there be a Christian plotting of body shops, undertaken with all Christian love and forgiveness? What law that permits the Church's inaction from acting as example of perfect non-violent Satyagraha? Surely it is not the fear of broken bones or the risk of violence on the part of his Christian Satyagraha. Is this not in many other instances of growing moral corruption among us, Christian forms of Satyagraha can be developed. The Cross of Christ will then come back to us as a working principle of conquering love overcoming evil everywhere.

Of course Satyagraha is open to gross abuse. I might be tempted to for evil and unjust causes. But is not every other good principle and method liable to similar abuse? And surely the remedy is not to discard it altogether. The best safeguard is its security of acceptance. Not in the increasing number of pure offerings of it, whereby its essential principle will be grasped by the people at large and falsifications of it will cease to create individual or public opinion. For, Satyagraha is the answer to

not a method of coercion but of persuasion. Its appeal is to the conscience of the evil doer and its strength lies in the justice of the cause it espouses. Where its cause is not just and its methods are not pure, it might not, and will not, when the nation is widely protected, move the conscience of the people. For its fundamental principle that truth is dearer than life itself will be turned against false supporters of it and people will refuse to be coerced into giving up the rights and of any sentimental regard for the life of the false Satyagrahi. As for true Satyagrahis, it is a practical application of the teaching of Christ, that he that loathes his life shall find it, that one sows one's seed and reaps life in the pursuit of the eternal values, even though the way to it may be a cross.

Another element of safety in the practice of Satyagraha is the demand of the inner guiding voice of God. Satyagraha is only to be undertaken at the call of God. He it is "who alone canst order the unruly wills and affections of sinful men," and who alone can, therefore, make the suffering of the innocent change the heart of the individual. If self-chosen, unmerited suffering on behalf of the sinners be Christian, is not the inspiration and the guidance to it primarily so? And are not the Fundamental people, claiming to live under the direct control and guidance of the spirit of God? If we accept the cross as a working principle for the everyday work of redemption, can we at least not rely on the spirit of God to guard us from false claims and to make our offering touch the hearts of the people for whom it is made? Surely, Satyagraha can be, and ought to be, used as a Christian weapon in the fight for truth and justice in society, and in the individual, to which the Christian is committed by his profession. Christians ought, therefore, to be profoundly shocked to the Mahatma for his demonstration of the potency and practicability of the method of the cross and to ponder over the significance of his latest offering of love which has compelled the attention of the world. "Greater love hath no man than this that a man lay down his life for his friends."

U P REPORT FOR ARIH, AND THE FIRST HALF OF MAY

TEMPLES AND BELLSTHROWN OPEN TO HARIJANS—All temples in the Feds States, Dist. Agre

The biggest temple in Kanak, Dist. Jalna, of Mahant Charabhai Das.

A famous well of Nandighar in Mithan.

Some wells in Bhandra, in Jalnadistrict District. One well in Bas-Bharil town.

EDUCATION—The new schools were opened during the period under report. It is, however, reported that the 7 schools in Mithan and the 3 schools in Bhandra already opened have shown marked improvement.

A scholarship of Rs. 100 in a lamp was given to Mr. Dharmaji Jalna, a student of the Civil Engineering College, Lucknow, by the United Provinces

Board of the Servants of Untouchable Society, in order to enable him to complete his course.

Five scholarships have been announced for Harijans by the Parsi-Club branch of the Untouchable Society.

Two scholarships have been announced by individual persons in the same district.

EDUCATION—Reports received show that caste-taste schools were taken in villages where Harijans reside in the districts of Madras, Agre and Allahabad. The Harijans are being taught to clean their houses and clothes. The arts of silk and sarson-weaving have been explained to them. In Allahabad, the Society is devoting its energies to the improvement of sanitary lighting and water supply arrangements of the Harijan locality known as *Akh-ma-in-tha*. The same Society wishes persons to take in hand the improvement of *Alam-tarwar*, a locality inhabited by sweepers.

HOUSING—The Allahabad branch has appointed a sub-committee to prepare a scheme for the improvement of the married sweepers' quarters.

SURVEY OF HARIJAN LOCALITIES—The Calcutta branch has prepared a form for this purpose and volunteers have begun to go round in Harijan quarters for collecting information.

NEW BRANCHES AND SUB-COMMITTEES FORMED—In Singsar, Ban-Narail and Lakhimpur-Esher, new branches have been established during the period under report. Arrangements are being made by the local branches to extend the work in villages in the districts of Saharaspur, Allahabad and Benares.

CONFERENCE—Two Anti-caste/scholarship conferences were organised in the month of April. One was held at Farukhabad under the auspices of the Servants of Untouchable Society and was presided over by the Raja, Maharaja of Talikababadi. The conference was warmly received, inasmuch as it was attended by over 200 persons, both from rural and urban areas. The other conference was held at Meerutabad, Benares, in favour of temple-entry and the removal of untouchability from Hindu temples, was presided at both the conference.

COLLECTION OF FUNDS—The response of the public in this matter was poor, and many of our branches have positively no funds. They were, therefore, pressing the Board in effect some grant for the work which has been done in some cases. The activities of many such branches, handicapped as they were for want of funds, were confined only to propaganda work, where some work has been carried on for many years under the auspices of the Servants of the People Society, it, however, in a far better position in respect of work and funds.

The President visited Calcutta during the last fortnight for the collection of funds for the U. P. Board of the Servants of Untouchable Society and met with a fair amount of success. Including the donations promised through Mr. Bala, about Rs. 2,000/- has been procured by Calcutta on the 1st. The British Indian Association, Lucknow has agreed to contribute Rs. 1,000/- to the Society, for which our

Members are due to the Association and to its President, Raja Sir Ram Pal Singh.

At Ban-Narail the President addressed a big public meeting on the 15th May, and in consultation with influential friends, who had invited him for the purpose, arranged for the establishment of a local branch of the Servants of Untouchable Society and for collection of funds for the district. The attitude of the Telegraph of the district is sympathetic.

GENERAL—The special feature of the period was the observance of the first Harijan Day on the 15th April and the General Prayer Day on the 8th May. The first Harijan Day was observed in every district and town of the U. P., in accordance with the instructions issued to them, and we have received reports to this effect nearly from all our branches. At Allahabad, Lucknow, Mathra, Farukhabad, Dehra Duen and Agre, high caste Hindus swept public streets and explained to the public that no profession should be regarded as low. At Mathra, where a drama was staged to increase brotherliness and following-up using all sections of Hindus including Harijans, our workers met with opposition from caste-holders. Two Harijan societies were created by college students at Farukhabad. Public libraries were also opened by a few high caste Hindus in Allahabad, Mathra, Meerut and Agre. In the afternoon collections were made and in the evening meetings were held at which people were informed to drive out untouchability. Sports and games were also among the items included in the programme gone through in all the districts. The U. P. Board sent about 20,000 copies of leaflets against untouchability to all the districts for distribution among the public.

On the 24th May meetings were held by all our branches, as also in other districts of the U. P. where the Society has no branches. Prayers were offered at these meetings for the long life of Mahatma Gandhi and for the successful termination of his term of office.

The U. P. Board of the Servants of Untouchable Society took advantage of the Anti-Caste Fair at Haridwar to carry on propaganda for the removal of untouchability. As the Main authorities completely banned a Harijan programme in the Haridwar week, lectures were delivered and magic lantern shows were held. Several thousand leaflets were also distributed. Mr. K. S. Mehl was in charge of the arrangements.

It would not be out of place to mention here that 'Ganges River' Society at Delhi and Meerut are also working in conformity with our instructions, though they are not affiliated to the U. P. Board of the Servants of Untouchable Society. Some of our branches have proved disappointing and are practically dormant. It is, however, hoped that they will soon become active.

CHANDRABEN CHUDRA
For Secretary,
U. P. B. S. U. P.



HARIJAN

EDITOR - R. T. BARTER

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POONA—SATURDAY, JUNE 3, 1933

[No. 17]

WELCOMING TO HARIJAN

Temples Opened

The famous Anantwara temple of Harijans (Calcutta), belonging to Shri Ram Tulsi Das, was opened to the Harijans on the 10th of May.

The temple at Behadurpur Jala (Haridwar) was opened to Harijans on the 10th May.

The temple of Shri Kashi Lal Das and Shri Vaidya (Kashmir) (Rampur) were thrown open to Harijans.

The temple of Maridhar at Vidwan (Rampur) Four temples at French Chandernagore.

The famous Badwar temple at Almor.

The famous Badwar temple at Almor.

The famous Badwar temple at Almor.

The temple of Swapantha Laga Badwar in the village of Masi (Hoshi) has been opened to the Harijans.

Two temples at Pachala Tadpara (Gwalior) have been thrown open to Harijans.

One Rama mandir in Allahabad (Allahabad) Harijans were allowed to offer puja in the temple of Kishore (Allahabad).

The temple of Shri Vaidya Lal Das of Puri (U. P.) was opened by the owner to Harijans on 11th May.

The Kali temple at Badwanthia has been thrown open to Harijans by the decision of the Executive Committee of the Kali Das, in spite of strong opposition from the orthodox group of mandras.

The Kishore Das temple and the Shri Mata temple at Kanoli.

Educational facilities

A contribution of Rs 500 was given by the Andhra Board, S. U. to the free boarding school for Harijans maintained by the Harijanwans of Tallapellam.

Two night schools for Harijans were opened in Tanjore on the 15th April.

One night school for Harijans at Marangudi.

One day and one night school at Vengaluru. It may be noted that this school is in the area of the Harijanwans, but the other Harijans of the village give every cooperation and have promised to help the school.

One school for Harijans at Anantwara (Devalath).

One school for Harijans at Thanguram.

One school for Harijans at Vellore.

Under the auspices of the Harijanwans, Lahore, a night school for Harijans was opened on the 15th May in the evening quarters of the Mayo Hospital, Lahore.

A Reading Library for the use of Harijans was opened on 14th May at Chongore (Lahore), in front of the Chongore Gun Factory (Colombia).

A school for Harijans under the patronage of Pt. Datt Lal Das, a teacher, has been started in the Harijanwans at Almor.

The school at Tadapalligudem and the Library there have been thrown open to Harijans through the efforts of the local Harijanwans, through workers, and 15 Harijan students have been admitted into the Middle school.

A grant of Rs 10 - p m has been sanctioned for a Harijan night school at Thanguram (Allahabad).

A day school for Harijans has been opened at Almor (Lahore) and the local Harijanwans are making a monthly grant of Rs 5/- to the school.

A night school has been started at Patur (Lahore) and is receiving a grant of Rs 5 - p m.

Two night schools for Harijans have been opened at Under (Lahore).

The Dargahpur town municipality sanctioned Rs 500 for a grant to the Harijanwans free hotel to be started shortly by the Harijanwans of Dargahpur (Mysore).

Arrangements are complete for a Harijan hotel, providing free boarding and lodging to 35 Harijan students at Harijanwans. The house for the main has been supplied rent-free. The Greater Municipality has sanctioned Rs 100/- for the building and an annual grant of Rs 500/- for the hotel.

One night school for Harijans has been started at Harijanwans and a grant of Rs. 50/- has been made for the same.

A Hindi school for Harijans has been started in Lahore.

Two Harijan students, appearing for the Vidya Vidwan examination, were paid half their examination fees by the Greater District Council, S. U. S.

The authorities of the Taylor High School, Narayan (Wan Gokarn), have decided to give free education to all Harijan students in their school.

(Continued on page 2)

ANNUALLY REPORT

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DUST AND NOISE IN THE TEXTILE INDUSTRY IN INDIA

The half-yearly report of the work in Andkhovich is, as observed in our last number, a record of steady work, carried out by a band of enthusiasts and energetic workers with determination, courage and speed. The preliminary organization, the necessary propaganda and the actual details of work done during the period under report can naturally be given only in the barest outline. For each item more facts and figures give an adequate idea of the changes of outlook brought about in the people, the hardships the rebels set about and the heavy momentum already given to the cause in Andkhovich. For even as a brief report is impossible, a statement on the volume of work done in the short space of six months and in such a difficult field is不可推卸, and the Andkhovich Board is to be congratulated on the achievement. Important portions of the report are extracted below. SUGATA

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REPORT OF THE FOREIGN MINISTRY
AND AMERICAN CONSULS IN 1921 - *Continued*

amounts listed indicate benefit of public relations campaign, of Russian College, etc. and are published in the respective press. The newspaper *Novy Izvesty* (New News) has been shown, since then, that only activity in the Russian cause. Pamphlets and leaflets about 100,000, including equal rights in Europe, are widely distributed, and are supported by United States Press, H. L. Co. and International meetings, resulting about 10,000 were distributed 10,000 well posted were distributed throughout the district. 10,000 copies of several pamphlets for publicity were printed and distributed at various places of assembly.

DECONTAMINATION AND FOOD SAFETY
JSC FORMER and West Germany have conducted and are to carry out field studies on the behavior of heavy metals in the environment of the Chernobyl and Pechelanga nuclear power plants, respectively. The studies will include the behavior of heavy metals in the soil, in the water, in the food chain, and in the human body. The studies will also include the behavior of heavy metals in the environment of the Chernobyl and Pechelanga nuclear power plants, respectively. The studies will include the behavior of heavy metals in the soil, in the water, in the food chain, and in the human body.

2007-2008

E. H. BICKELMUND MATTER®—

All Brachycephalus and Leptodeira were opened to the dissection. All Elanus birds were mostly collected by Hansen and Gers-Holzer. Two specimens were kept for Hansen.

1.91. 10/10/2015 12:00:00

(4) **SCHOOL ATTENDANCE**—The Provincial Board and the District Commission ordered all school-age boys, above the age of 100, to attend school. The Government has also ordered the Provincial Board to order the District Commission to order the school-age boys to attend school.

1940 F. C. MONTGOMERY, JR., SCHOOL PRINCIPAL, AND OTHERS—A group of 1213 (not 1214) accepted Methodist membership in their government service last June, saying that they had given their "heart to God" with "one full heart." When the church leaders also announced that last month.

investigative journal offered their publications to Williams on half-price.

The Indian University has already accepted your donation and will send you more information.

ADMISSION INTO SCHOOLS —Diana Smith, Tulsa Board and Mayor's Office, was expected for the admission of Mexican and emigration of the women. Many schools with some schools. Many schools and local bodies have a school. Inevitably.

PAINT BEGGING —When New Hope School's new building is ready, an adult education class among the students from the school will assist in the Begging Day.

[illegible]

Mr. Representative Frankfort offered as supply items of change for our magazine the papers of Mr. John J. Johnston, county clerk, and Mr. Johnston and a very valuable manuscript on the American Literature and literature for the 1840-1850 papers and manuscript which included letters from the 1840-1850 period. Mr. Johnston's correspondence with the magazine is very interesting for the history of the magazine.

THESE *Phrynosoma* are considered weak thermal regulators in that the "thermo" involved in this are changes in posture or coloration rather than heat generated. The question of whether the "thermo" is other than heat is not, even at this stage, so contentious as it may seem.

MUNICIPALITIES AND MARKET COORDINATION
There are 34 Municipalities in the Andean Corridor.
Information was received from only 14 of them.

[11] There are 57 schools under three 14 school districts, including those for boys and girls. 79 of the schools are unimproved, mostly for students and teachers are educated via the schools. They are not affiliated with any district. 112 in Tondo and 8 in Marikina.

(4) The total number of people studying in the above schools is 38 744, of whom 20 470 are in Mathematics.

[11] The total number of teachers employed in the above schools is 1115 of whom 94 are Harappi. Harappi teachers are employed in 56 schools, of which 46 are Government schools. Non-Harappi teachers are employed in 55 schools maintained by Government.

10 persons employed. Halfway or domestic servants. These Halfway are employed in the Hospital at Kottai. The Kottai of Chelappu employed one Halfway as servant to his wife. Halfways are employed as persons other in various stations.

HELPING ANOTHER.—In Dallas, Kansas and Santa Monica, money has been advanced to Marjorie for starting vegetable and poultry shows. In East Oysterbay, some of Ex. 100 was donated for building pens for Marjorie. Marjorie wrote her in different districts.

SAFETY—Security checks were taken off on six planes. Bombs were found and killed were killed on six planes. In Great and American Airlines, being investigated, were, mostly.

in 1994.

H A R I J A N

SATURDAY, JUNE 3, 1933

SPARKS FROM THE SACRED FIRE

IV

ਅੰਨ੍ਹੇਵੇਂ ਸੁੱਚੇ ਅੰਨ੍ਹੇਵੇਂ ਸੁੱਚੇ

ਸੁੱਚੇ ਅੰਨ੍ਹੇ ॥੬੬॥ ਪ੍ਰਭੂ ਸਾਹਿਬ :

Monsieur

"And your sorrow shall be turned into joy and
Your joy no man taketh from you."

St. John

APPROACHING THE FULFILMENT

I was not privileged to be in 'Parashakti' during the greater part of the fast and could not, therefore, share in the flesh the terrible suffering of the ordeal. In truth, however, though I was away from the spot, my interest was no less than of those who were near the Sacred Fire.

During the second week of the fast, Devdas, who was watching the gradual melting away of the flesh on Gurdip's face, suggested to him a shave thinking that it might make the face look less haggard. "Let it be," answered Gurdip, "I am trying to forget the body entirely. I am only thinking of those *Naam* now. Let the shave come in the third week, or even on the last day." During the same week, when Shriya Vallabhdhul went him a message not to worry about the Ashram or for the welfare of their anything else, he said "I am worrying about nothing, but I cannot help thinking of the Ashram, which is my body, even as I cannot entirely cease to think of this physical body of mine, if only for the fulfillment of its daily functions." And yet as I returned from the Ashram to Poona on the 15th, I walked in fear and trembling for his messages. The messages came as soon as he heard that I had returned. But I found that the fear was quite unjustified. The very fact that I had been in the Ashram and that all of us there had made an earnest endeavour to understand the fast seemed to him to be enough. He asked one or two questions about the ailing members and then did not think of me until the morning of the 19th. Before beginning his weekly silence at 11-30 a.m., he summoned me. I could not see an indefinable joy on his face. He seemed almost ready of himself to be interested in the physical body. Until to-day he had attributed it to God, but he now seemed to feel that God was whispering into his ears to think a little of the "brother man." (In the 8th Poona's expressive phrase for the body I, who had been faithful to his Kaper and promised to give a little more service yet. "Hajir karo the phans for tomorrow," he said, "De Anand will, perhaps, read something from the Koran, we might have a Christian hymn and then our song of the true Valmiki." I felt my heart bounding with joy, as I found him interesting himself in these little details. "We have kept it all up," I said. "We shall begin the program at 11-30 a.m. and forth, everything

by 12 o'clock when you will break your fast." "No. The program must begin until 12 o'clock, for the fast was actually taken at that hour and I cannot break it until after that hour," he said in a voice which was getting sterner. Shriyat Kasturba finally got on. "But that will delay the breaking of the fast. In fact, she had been sitting up since morning when actually he had had his last sip of fruit juice and as that was at 11-30 on the 15th of May, she was wondering if the program could not be finished by that hour. "No," said Gurdip, "nothing until after the prayers which should begin at 12, when the vow was taken." It does not matter, De," I said to Shriyat Kasturba, "it will be a fast of an hour and twenty-one days. It shall be an *Ekam* when." Shriyat Kasturba smiled, and he readily agreed. I disappeared in order not to make him talk more, but I was summoned again at 2 o'clock in the evening to decipher a few paper instructions he had given for the 15th. 'Makhsud' had suggested 'Jagadgur' for tomorrow. No, I found the verse in our book-book containing the words 'Jagadgur' but the verse should be kept rather by the Poona's secretary or by Makhsud." He had then made up his mind that God had been successful and that He had decided to give him back the trust for further use.

THE MIRACLE

The 15th of May proved to the world that the age of miracles is not gone. Simply because the Miracle-Worker has been there with us in the past, now and always, if we would but believe in Him. It is in His name and in the fullest belief of His working that the fast was taken, and it is He who gave Gurdip the confidence that he would have the strength to go through it. It was not lightly that he said to the Harjans Bay that he should come with an orange on the noon of the 15th to help him break the fast. The words of a man of God are never uttered lightly, never in vain, his jokes have serious meaning hidden in them, his casual remark has the import and purpose of deliberation. That is the meaning of self-surrender to God, and he who has achieved it might well say with the abandon of a zero-fran man, "God will keep me, because I want to live yet to serve Him." It is because of that unswerving faith, which is the direct result of self-surrender, that he wrote on the 7th to a friend in Europe, "I shall be more than half through by the time that reaches you, if such is His will. If He has willed otherwise, it is also equally well. This body will then come or not—what the spirit." It is because of that faith that he told Dr. William Bay the other day, "Haste I win, haste also I win." Dr. William Bay, who with Dr. Anand had seen him through the bulk of the fast, said, "We are now at the last end and we must be extra careful. That provided the wonderful spirit of faith in Gurdip and he said, "Haste I win, haste also I win." The joke was uttered with the abandon of a man of God who had surrendered his all and staked his all, knowing that nothing was his. When both heads and tails had been surrendered when the surrender itself was victory, surely there was cause enough either to 'win' as well as 'lose' to 'lose'.

as well as life. Centuries ago Kabir had sung with the same self-sunder: "I have asked my all in this life-and-death gamble with the Lord. If I lose, I belong to the Lord; if I win, the Lord belongs to me."

THE DAY

On the Day arrived for which hundreds and thousands had prayed for. The women were as silent as on the 4th Day. Men and women of all faiths were represented there by those who were present on the occasion in response to the invitation of the door-keeper Krishna Sarwan Naidu, who for once in her life had forsaken her extraordinary generosity and become allegedly in the interest of the patient, for whom she had kept this night vigil. On any other occasion of rejoicing, she might have invited the whole city of Poona, but not that day. I had been expecting the Harijan boy who had entered into that contract with Gandhiji on the 4th of May to appear personally on the scene of the 5th. I had entrusted the door-keeper to bid him out and allow him in. Unfortunately, I did not know his address; otherwise I should have fetched him myself. He did not turn up and the design made was supplied not by him but by the kind hostess, Lady Thackeray, who perhaps felt the Indian woman that day, as Dr. Ambedkar the president man. The Harijan boy was not there but the door-keeper had flung the doors open to all Harjans and the first and only garland offered to Gandhiji before the break of the fast was that of a Harijan girl, who then sat in the midst of her sisters of rank and station. In the room and with Dr. Ambedkar Thakur and Dr. Jammal Bhai sat the Harjans among whom there were some who had come from far off Ahmedabad. With the name of Ram on our lips we began the function which was inaugurated by Dr. Ambedkar with bath from the Kaveri on the spiritual meaning of fasting, during which the suppliant after grace had to feed himself on good and fast from all evil. Brothers from the Chitraw, Bera, Satgaia sang Gandhiji's favourite: "When I survey the Wondrous Cross." Prof. Wadia sang the Psalm prayer which, as he said, could be the universal prayer, and Kaka Sahab sang the verse in which the devotee offers his prayers to the embodiment of all good of all freedom from passion and hatred, of all love and compassion, whatever be the name by which men call Him. Then came the Fast song wherein he invokes the Almighty to come with a torrent of mercy when the springs of life dry up and with restored music when all the systems are ailing. The Fast could not be there, as at the break of the September Fast, to sing it and so I sang it in his name. Last came the hymn of 'the true Vashwara' which is almost an life-breath to Gandhiji and is sung on all solemn occasions when we are called upon to face our — and are with equanimity.

But the breaking of the fast. Not yet. Not until he had thanked the Giver of all good. For the good does often take concrete forms and must be thanked for in a concrete way. He summoned me to his side and whispered into my ears a message which I took down and read out to those assembled. It was uttered with the sincerity which betrays the depth of selfless and

the profound affection out of which it was uttered. I must reproduce it in full.

"Within a minute or two I am going to break the fast. In His name and with faith in Him was it taken, in His name I thank Him. My faith is not less today, but more.

You will not expect me to make a speech on this occasion. It is an occasion for taking the name and singing the glory of God. But I may not forget the doctors and other friends who have poured their efforts on me during these days of privilege and grace. I cannot help referring to their service because it is part of God's mercy. I have nothing but thanks to give them. God alone can give them a fitting reward.

I am glad that Harjans have with us to-day. I do not know exactly what work God expects from me now. But whatever it may be, I know that He will give me the strength for it."

And need I name those whose services and prayers have helped during the hour of our sore trial? Dr. Ambedkar and Mahan Roy, who for days held aside their busy practice and treated these distinguished patients to the care of other doctors, the naturopath and fasting-expert, Dr. Dhanoo Mehta, who placed himself and his whole establishment at the service of Gandhiji for all the twenty-four hours of the days of the fast and after, the eminent Bombay doctors and the Poona doctors, who sat in the 'Parasit' at a moment's notice, the young men who worked days long and who went to be examined the constant friends who here and abroad offered daily prayers, those who fasted and prayed in silence. All these helped and sustained him through the ordeal. I am sure that the distinguished progress and services of these young men outweighed the size and shortcomings of those of us who had failed here and helped in the victory of the spirit over the flesh. Kind telegrams have been pouring in from all parts of the world. Hugs of letters and telegrams came during the fast. Let me not expect even an acknowledgment of them. I will assure them, they were all received gratefully. They are there on our files, carefully and chronologically arranged by Mr. Mathuram Triwari, whose iron discipline helped him to carry out to the letter the doctors' instructions about correspondence. Little bits of interest have, however, been carried on Gandhiji's own and I cannot help mentioning just one of them out of a grateful heart for the kind thought that prompted the gift. A Marathi friend from Bombay, who gave his name but deliberately does not give his address, sent on the 5th a pile of handwritten letters and newspaper clippings for Bhaiji Kachru, with a sweet little letter: "I send you these humble gifts with a prayer that you may wear these tokens of *anubhava* (good luck) for ever." Bhaiji Kachru was then in gratification and even Gandhiji was deeply touched when he was told of it. It is these unknown well-wishers who have helped in the victory.

"THE NEXT TASK"

It is not the victory, however, that occupies him who waged the war against the flesh. As the verse from the *Manu-samhita* quoted at the top says: "Anubhava

Wells (continued)

(continued from page 1)

One night school at Adide (East Khasi)

One night school at Turi (East Garo)

Two night schools at Barmaipur (Sonam)

Two night schools at Talsalagudem (West Garo)

One night school at Almaru (East Garo)

One day school was established at Kataru (Bulur) and it may be mentioned that a local Damanu troupe gave it a benefit performance, which yielded Rs. 180- for the school.

A school for Harijans has been opened at Gailberga (Hydabud, Deccan) and is now being run by Sgt. Nait, a Jangar of Gailberga.

Arrangements have been made by the Dist. Committee, S. U. S., East Garo, to give free boarding, lodging and school or college fees for one year to ten poor Harijan girls in Coimbatore.

Wells

A well for Harijans was dug in a hamlet near Uppala (East Garo) and a survey of the conditions of water-supply has been made by the Government workers. It has been resolved to dig wells in places where the survey shows the existence of acute difficulty for water.

All the wells at Bhatapur Jem (Haridwar) were thrown open to the Harijans.

Four new wells for Harijans were constructed at Talsalagudem (Andhra) and one old well has been thrown open to them.

Five wells in Alier (Nellore) have been opened to Harijans and a bathing tank, hitherto exclusively used by caste-Hindus, was thrown open to the Harijans also on the 16th May.

Two wells have been dug in Totah for Harijans.

Two wells and one tank have been thrown open to Harijans in Nellore.

A well is being constructed for Harijans in Adide (East Khasi) from subscriptions collected locally. One well in Nepal.

One well in Karmachura.

Three wells have been thrown open for the use of Harijans in Masalpuram (Madhya P.).

Five wells were opened to Harijans at Douda on the 16th May.

Through the efforts of Messrs. K. Lakshmanya Choudhary, K. Madhusudana Rao, V. V. Rao, P. Nayyappa A. Anayya and others, 4 wells in Pancha and Lark villages and all the wells (nearly 30) in Edupuguda, 4 in Gundlupeta and all the wells in Karmachura, have been thrown open to Harijans.

All the wells situated in the fields in village Parua (U. P.) have been declared to be available for the use of the Harijans also.

Two private wells in Gollapalle (East Garo) have been made available for the use of Harijans also.

Medical Aid

Arrangements have been made to give free medical relief to Harijans at Rajahmundry and in the villages and neighbourhood of Uppala.

General

The Municipality board of the S. U. S. gave a donation of Rs. 50- to the Harijans whose houses were destroyed by fire recently.

As a result of inquiries made by workers in Uppala (East Garo), it was found that the Harijans of a hamlet had no houses and no place which could be used as such. A piece of waste land adjacent to the hamlet was taken on lease for one year at a rental of Rs. 8-. Each family contributed quarter of an acre making up a total of Rs. 1-. The balance of Rs. 4- was paid by the Dist. Committee, S. U. S.

The Virangana (Ahmedabad) Municipality has sanctioned Rs. 100- for providing their sweaters and sweaters special working suits of clothes.

Necessary help was given to Harijans to construct roads in their pits in Chikkar.

One grass-cutter and one sickle-maker was opened to Harijans at Douda on the 16th May.

The District Dist. Committee, S. U. S., decided, as an experiment, that a Harijan, who had freed himself from the evils of drink and narcotics, would be supplied with a bullock to enable him to earn his living by milking milk etc. and that the cost of the bullock was to be returned from him in easy instalments.

One gentleman in Nellore has offered to bear the expenses of one paid preacher for propaganda work in the taluk.

One gentleman in Nellore has undertaken to pay the expenses of a preacher in the taluk.

A Co-operative Society—the Delhi Harijans Industrial Co-operative Thrift and Credit Society Ltd.—has been registered by the Delhi S. U. S., to loan funds to its members, to purchase raw materials and implements or the credit for supply to Harijans and the purchase and sale of the finished goods of Harijans and to provide educational assistance to its members.

As a practical expression of their sympathy and love for Harijans, respectable caste-Hindus of Kara-ul served the corpse of a sick woman in the neighbourhood of Gouda Subbar. The Harijans of the town were deeply touched by this act of voluntary service.

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Under the auspices of The Society of Unteachables Society

Vol. I)

POOCH—SATURDAY, JUNE 10, 1933

[No. 18

WEEK TO WEEK

Temples Opened

Nityakampan opened for Hartians in Parvathabed (U. P.)

On the evening of the 19th May, puja was distributed in the Kail temple, Ponnala, when Hartians were allowed free access.

A Hartian temple in Nagpur was thrown open to all Hindus, including Hartians.

The temple of Sanku Puri, Kanyakubj, Banar, was opened to Hartians on 19th May.

The Vaidyanath temple at Lucknow has been opened to Hartians.

Hartians were allowed darshan and puja in Sri Raghunath's temple, the most important temple in Banar.

Hartians were allowed to enter into the two main Kail temples in Jaipur (Deogarh) on the 19th May.

Hartians were allowed to enter into the Sri Hanu temple of Chaudhary Raghunath Narayan Singh at Agra and took the darshan of the Sri Hanu temple.

Educational facilities

A class for both order women reading and writing has been started in Haridwar (C. P.) by Mrs. Taran Mohan, B. A. She has supplied slates and books free and is assisted in her work by Mrs. Umash Chakrabarti, Smta. Goshala, Smta. Jag and others.

Mr. Mahesh Varadachari, President, Arya Samaj, has promised to pay Rs. 10/- for books and Rs. 4/- per month to a Hartian student of the Haridwar class.

A free school for Hartians was opened at Mohi, Madhya Pradesh.

A new school for Hartians was opened in the station Mohi (Parvathabed, U. P.)

At the request of the Hartian branch Sabha, Shikarpur (Punjab), the Kanya Pathshala there under the management of the Shri Ganga Singh Sabha has agreed to admit Hartian girls free. The Sabha has also promised to give them books, slates, papers and journals to the Hartian Reading House to be opened in the premises of the night school already started.

The Greater Municipal Council opened a free hostel for Hartian students. Further temporary use, two small portions were constructed which will be converted into permanent buildings as early as possible.

A primary school for Hartians has been started at village Kuthana (Bihar) under the name of the Samadhi Pathshala.

As part of the Gandhi Jayanti celebration on the 19th May, five boys' and two girls' schools for Hartians were opened at Chawpura.

A school, the Hartian Donaghat Pathshala, was opened on the 19th May at Chawpura.

A night school for Hartians was opened on 19th May at Kishinagar and slates, books etc. were supplied free to the boys.

In commemoration of Gandhi's fast, the Tanjore Municipal Council resolved on 19th May to show special consideration to Hartians by providing pupils in their municipal schools with free books, slates and clothing.

Wells

Four wells thrown open to Hartians in Parvathabed (U. P.)

Four wells of nearly 18, Banar (C. P.) have been thrown open to Hartians.

Arrangements are being made to build two wells—one for the widows of Mahatma Kishorechandra (Agra) and the other in Chawpura (Chawpura) on donations made for the purpose by free individuals.

The well belonging to Rani Puri, Kanyakubj, Banar, was made available for the use of Hartians also from the 19th May.

Medical Aid

Dr. V. L. Das, a leading physician at Chitragang, has offered free medical aid to all Hartians.

General

Dr. N. L. Dutt of Chitragang has presented a donation of Rs. 20/- for Hartian uplift work.

The S. U. B. Sabha and Agartala (C. P.) has prepared, in accordance with the Municipal authorities a scheme according to which model houses will be built for the poor, widows, and a special welfare employed to look after their progress.

Mr. B. A. D. Deshpande, B. A., L. B., a teacher, Bhatnagar, Agartala, (C. P.) declared in a public meeting held on the 19th May that he would keep Hartian boys in his house and feed, clothe and educate them along with the children of his family.

On the Gandhi Jayanti Day, 19th May, Hartians were allowed to bath along with caste-Hindus at Banar's great Ghat.

At the instance of the Hartian branch Sabha, Shikarpur, the hotel and restaurant keepers and proprietors of the place have agreed to allow Hartian entry into their places and make no distinction between them and caste-Hindus.

A donation of Rs. 10/- was made by the S. U. B. Sabha to the Gandhi Sava Mandir.

The Tanjore Municipal Council has decided to depute a sanitary inspector to take charge of Hartian Sava within the municipal limits.

A Hartian Sava Sangh has been organized for Banar District at Gopald, with Dr. Dutt, M. L. C. as President and Dr. Mahesh K. Mishra as Secretary. A public meeting was held for this purpose in the Northward Hall on the 19th inst. and Lady Vidyanagar Nihadha from Alwarabad attended the meeting.

Notes

Disadvantage of the Plan

We pointed out in these columns how Gandhiji himself had a message for every one of us and how we should all try to understand and act on it. We gathered also to the danger of our failing to take advantage of the present feeling in the country and secure enduring results in the cause of Harijan service. Speaking of the fast of last September, Dr. Babendranath Tagore voiced this apprehension and made a stirring appeal to the whole country to unite in a campaign of purification and to bear witness in a way that will show to the world that we deserve to have united as a great people. Like Gandhiji and that his sufferings and sacrifices on our behalf have not gone in vain. The appeal applies with greater force, if possible, in the recent fast and will bear repetition. He said—

"Nothing is so more dangerous for us than the slow lessening of the value of a human expression of truth by paying it the homage of a more occasional expression of feeling by a people consciously inclined. The penance which Mohandas has taken upon himself is not a shield but a message to all India and to the world. If we must make that message our own, we should accept it in the right spirit. The work of months could only be grasped by one painful sacrifice. Let us try to understand the meaning of his message. From the dawn of human history there has witnessed the assertion of supremacy of one nation of mankind at the expense of another, building the stronghold of pride and superiority upon the eternal humiliation of others. Though Man has profited thus far ago, yet we must admit that it is unknown. Hence prosperity can never be stable on the foundation of slavery, which not only buries the slaves but ruins their masters. Their heavy burden drags us inevitably down and obstructs us at every step of our forward march. Those whom we humiliate gradually push us down the precipice of degeneration. Non-violent civilization will degenerate by disease and death, such is the law of the Lord of Man. The bond of supremacy by which we have deprived from civilised human pride, a sense of our fellow-countrymen has brought darkness to the whole of India."

Mohandas has repeatedly pointed out the danger of China becoming an iron country that can permeate metals to humanity, but our attention has not yet been drawn to the urgency of moral reformations with the same force as it has been to the importance of physical and economic recovery. The moral reformation from which all our success gets their principal support claims our time-honoured loyalty, making it difficult for us to accept them. Agreed that deep seated moral malady in our country, Mohandas has pronounced his diagnosis, and though it may be our misfortune to lose him in this battle, the proud priding of the fight will be passed on to every one of us to be carried to the finish. It is the supreme charge of the fight which is offering to us, if we can accept this wholeheartedly, then this day would be glorified. If we do not have heart to accept this great challenge, if we cheaply dismiss it with occasional feelings for a

day's show by different means, then the whole life is in danger and the great message that we as people will not learn the shape of democracy. (From service and devotion to our feelings.) (In his speech)

Great persons appeared from sea to sea all at a sudden. We do not find them whenever we want and it is a great good fortune to find them in our midst. Finding them is not end to our suffering, degradation and punishment, disease and sorrow are being piled up from day to day, yet, transcending all, there is this sublime joy that an incomparable being is born in this land of ours and that we are breathing within the same atmosphere. In Mohandas' life there is no distinction between the high and the low, the learned and the unlearned, the rich and the poor, amongst whom equally he has braved his love and has purchased. "My happiness and well-being come to me and all. This purification was not a mere work, it came out of the depths of his suffering, and how much he has suffered, what torture, what humiliation! His external life is a history of unrelenting suffering not only in India but outside. How many a time he had to face death itself. That suffering, however, was not for the fulfilment of his self-interest, but for the good of all. After a week of work and injury, he never returned as angry, but took all the sufferings on his own head. His penance, his greatness, has staggered even his opponents. He achieves his purpose but never through violence. He triumphs through months, through suffering, through supreme penance."

What an incomparable agony must there be behind his decision to fast himself to death! If we do not understand him and recognize the meaning of that penance, should we not be responsible for his martyrdom? He has courted death with the determination of equalising the high and the low. May that strength and that divine victory inspire our spirit and our action. When man made man, God himself came his law. The power of human degradation have we rejected into the veins of another India through suffering. The crushing humiliation have we set upon the heads of countless millions and the whole country today is weak and staggering under that dead weight. It was impossible for the Mohandas to tolerate this sin. That is why the great Power is stirring from day to day. A great voice was speaking on the nation for a long while and he came forward to separate for our sins. Let us all unite with him in that supreme purification. May the voice transmute the age of man only for ever. He is building and the greatest cap of death is a structural vessel for our purification, he has triumphed over our fear, over the fear of death. The world is looking on us, and the super-powers we are nothing. If we fail to respond, then even the great event would have been a cruel joke. If we the country the law of his spiritual strength humbled our soul, the whole world would go with wonder. May we all cry with one voice, "Victory to thee, Oh Power, May thy promise be fulfilled!" May that burst of victory rebound from death to dawn. May the whole world realize the lawfulness of the triumph of truth. May another India be provided!"

DIGNATIONS

On the occasion of the birthday of Gandhi's fast and to mark their sense of thankfulness to the All-India Congress for bringing him safe out of the forest, the following have made donations for Harijan welfare with the amount to be utilized at Gandhi's discretion:—

Ramdas Jyotang Chokhale	£ 1,000-0-0
Trust of Dahanu	Rs 1,000-0-0
Krishnaswami of Dahanu	1,000-0-0
Lady Vithaldas Thackersey	1,000-0-0
Dhanagya	1,000-0-0
Dr. B. B. Mule of Nadiad	100-0-0
K. V. Abhaya Chettiar of Madras	50-0-0
Gadabhai Venkatesh Sheth	50-0-0
Principal, Karnat Gurukul, Dehra Dun	50-0-0
Krishna	10-0-0
Rameshchandra Laxmaga	100-0-0
Shriwastav Vaidya	100-0-0
A. Panna Sagar	100-0-0
Panna, Pannamurthi	100-0-0
Rameshwar Vaidya	10-0-0
Maheshwar K. Sagar	100-0-0
Rameshwar K. Sagar	10-0-0
Rameshwar K. Sagar	10-0-0
Maheshwar Dahanu	10-0-0
Public Committee—Dahanu	100-0-0
Maheshwar, Dahanu	10-0-0
S. V. Harnamurthi Sagar	0-0-0
Maheshwar Sagar	10-0-0
Total of Contributions of 5 Rs. and less	47-0-0
Rameshwar Devt. Dahanu, Dahanu	100-0-0
Rameshwar Dahanu	10-0-0
Rameshwar Dahanu	10-0-0
Maheshwar Dahanu	10-0-0
Public of Dahanu through Dahanu Press	10-0-0
A. Panna	1,000-0-0
	Rs. 1,000-0-0

THE REAL GANDHI

A Hindu who had been practicing severe austerities for a number of years had by degrees come to regard himself as a manly and plain man. His so-called party consisted in holding himself aloof from the general public, whom he considered too low to associate with and whose touch, and even proximity, he thought would defile him. He imagined that his duty consisted, his taking a solitary meal cooked by his other hands than his own, his constant rental of sacred rooms with closed doors for several hours and his living away from the habitation of his fellow men had transformed him into a pure and virtuous man. He had had a spark of love in his heart but an atom of pity for the feeble and weakness of human nature was any wish to make the shattering sacrifice in order to help and guide wrong mortals. His heart was like a deep silver—very dark and black, shut out from the great warmth of the Sun or the purifying influence of air. He rejected any familiarity with him and would not allow any one to approach his abode, but his presence

should pollute the place. Although leading a life of penance, he found it difficult to control his violent outbreaks of temper when things did not fall out according to his wishes.

A washerman, who was a new arrival in the neighbourhood and quite ignorant of the residence of this recluse, came to wash his linen in one stream near which the hermit was at the time scattering his prayers with closed eyes—hidden by a clump of trees. The cloth began to dash some dirty linen against a board so close to the hermit that the cloth fell on the latter. Opening his eyes, he discovered that the intruder was a Hindu—a Hindu who had dared to approach his sanctuary and defile him with the spittle of his washing. His eyes knew no bounds. He ran to the washerman and belaboured him mercilessly till he was tired. The victim stood speechless at this violence and awaited for attack. But perceiving that his assailant was a holy hermit, he could only mutter a feeble remonstrance: "My Lord, what has this done to injure your dignity?" The hermit replied angrily: "Why, sir, how dare you approach my hermitage and defile me?"

Finding that he had been an unwilling intruder upon forbidden ground, the Hindu offered a humble apology and retired. The hermit now recollected that he had polluted his holy room by coming in contact with a Hindu and must cleanse himself. He accordingly went to the stream and bathed, thus purifying himself from the necessary defilement. The Hindu also followed his example! The recluse did not understand the meaning of the proceeding and asked the Hindu why he was bathing.

"For the same reason, Sir, that you washed yourself," said the Hindu.

"I washed myself because I washed you, a Hindu; and thus defiled myself. But why did you bathe?" Surely, the touch of a holy man like me cannot have any pollution!" and the surprised Hindu.

The Hindu weakly said: "My Lord, one day when a Hindu touched me just now through you, for the hand of person which caused you to forget yourself and lay hands on me was more sacred and virtuous than a Hindu by birth. I came in contact with him through you and was thus polluted."

The recluse fell from the hermit's eyes. He pondered over this answer of the Hindu, which taught him a lesson which his vacated austerities and penance had hitherto failed to do—viz.—that there is no worse Hindu than one's own ungrateful temper. The hermit compared himself—proud of his learning and piety and yet a slave to the mad and violent gusts of temper—with the Hindu, who remained calm and unswayed even in respect of the greatest provocation, and found how superior to him the latter was and which of the two had acted the part of a real Hindu.

—Rajendra Prasad

H A R I J A N

SATURDAY, JUNE 16, 1933

"PARKS FROM THE SACRED FIRE"

WHY HE COULD NOT COME

I have already told the reader that the Harjean youth who had been looked up one Sunday with an orange at noonday, 25th May, had failed to keep the appointment. I was not quite happy about it for the simple reason that I felt that I on his place should not have failed to come. It was not without a pang that I told everyone that the newspaper story of the youth having come was false. But on the 1st of June I got a letter (postage paid) in which the youth complained that he had come but that he had failed to gain an audience. I immediately asked him to come with an orange although it was too late. He came and told me that he could not come at noon on the 15th because he was employed somewhere during the college vacation but that he came late in the evening when he was not admitted. Next day he told me the same story which should make us all think and feel the moral rule that the conduct of unbecomability was wrong. He also he had come during the fast once or twice and had followed the progress of the fast with anxious interest, but on the last day he courage had failed him. He felt that he was too humble an individual to be admitted to the function that day. He also feared that his good fortune if he came and was advertised by the newspaper would cause the envy of some of his fellows and he might lose the little he had. It was a strange mixture of feelings which had overcome him. But all of them are to be traced to the brand of unbecomability that he bore. He had not hesitated to come twice to the pul and stand in his name to be admitted as an unbecomability visitor, but on an occasion of this kind he felt that he lacked the strength to take hold of the bars that he appeared before him. It is we who are responsible for making this feeling of undue self-abasement. Let us even now realize the poisonous effect of the cure.

HOW STANCHES HAVE FELT

Our foreign mail was heavier than usual during the weeks of the fast and some of the letters were interesting and sometimes amusing reading. There was one letter from the Bible especially have tried to make out that June taught that voluntary fasting was wrong, would come have used passages from the Bible in support of fasting and prayer. A friend advised argument which is reminiscent of the Plymouth Brethren "God expects us to use our common sense, you know. The suffering He brings upon us is enough to purify us. We need not more." "My grace is sufficient for thee." That there is the idea of correspondence who are so subject but is the acceptance by all of this narrow challenge. A friend who writes with much feeling and sympathy

ultimately concludes "The fast for self purification and would have workers of unassailable purity. That belongs to mind the command of the Bible 'Be ye clean who keep the vessels of the Lord.' But any effort at self-purification is futile. Only the blood of Jesus cleanses from all sin. His challenge is come, let us come together, search the Lord though your sin is as white, they shall be as white as snow though they shall be red as crimson, they shall be as wood." In the way of self-purification through repentance, suffering, fasting and prayer men to make his Christians?

But there are many others whom the fast moved deeply and who have prayed for its successful consummation. Here is an excerpt from one of many letters. "I have heard that you are to start a fast lasting for three weeks and I do hope and believe that you will survive such a trying ordeal. Though there are thousands of miles that separate your people and the people of the United States, there are thousands of people here that are praying for you." There is one from Canada full of deep pathos, in which the writer reveals the shocking ignorance of the members of his own family and pines for faith and strength to go through self-suffering in order to uplift them. "The announcement of your loyal adherence to the purity that has now become your sacred nature has struck a knotted chord within myself. For I have entirely recoiled with poignant suffering, often bitter and unexpressed despair from the grim horrors of impurity practiced and advocated by my . . . and other men and women I have met. It is not much wonder that a soul as high above others as yours ours should feel a longing to leave this mortal world. But the fact that you, brother, are giving expression to your lofty Christian ideas and principles, do start given hope to other mortals, trying to struggle upwards, of the eternal regeneration of the world. I have poured out my problems to you, for I am truly anxious to follow the line of conduct that is dictated by the highest ideals of purity yet evolved by the human race. I thank you again for all you have done for me and the rest of the world in your adherence to the highest human standards of purity, and I hope you will continue to live very many years to hold the beaconlight of purity high for the human race." This will show that there are people in far off Canada who keep not behind the meaning of the fast in which they have faced a message of hope and cheer.

THOSE OF MUCH FAITH

I have, however, confined myself to letters from people in foreign lands who may be described as strangers. Letters from friends abroad are almost all full of faith. Some of them had some difficulty in understanding the September fast of last year. Even kindred spirits like Charlie Andrews hesitated for a while to accept the inseparable necessity of a fast "unto death", with a desired separation had been made. "I cannot tell you the intense relief I had, because you had dropped that terrible phrase—"fast unto death"—which seemed to me morally repulsive," writes C. F. A. "I deeply cannot get over my repulsion

from that. But your twenty-one day's fast immediately brought back my mind to Delhi and I was certain, as far as my weakness of faith would allow me to be certain, that you would get through. I would add that in spite of almost frantic appeals that came to me by cable and otherwise asking me to implore you not to fast, I didn't for a single moment waver on that side. I wrote you also telling you the vast difference which a slow leak fast made in my own estimation. So, with other friends he sent newspapers. "We have a little Ashram of our own from which we send out our loving prayers each day." Another friend presents the downright common sense point of view: "But down through the ages when men or women have sacrificed their life for a cause, it has commanded the respect of men and women. I want you to know that, though I am not what might be called a religious person, I can relate situations like yours and from the beginning I have admired." Another Christian friend, who has loved Gandhi all these years with blind devotion writes: "Your words, now both on my wall as well as in my heart,—'all things must be for greater giving—because more and more true day by day, and still may we be of aid and aid, if we yet want shall forget this distinctive lesson of ours. Even if we have hearts of stone, we shall be able to see, as in other day-light, that only love can work miracles and pure love is the greatest thing in this world. It can melt our mountains. It can burn away all slugs and leave behind only pure gold. Your fast has told me in a most vivid way that we still have a God who can work wonders." And this fast had a lesson even for foreign children because it was kinder than death. "You are inspiring us children in trying to do what is right. Mr Ellis daughter believes that, as Jesus did for the sake of the world, and as Buddha loved the poor and lived for them, you also do everything for the poor"—This is how a father writes about his little daughter's reaction to the fast. I cannot refrain from quoting from another letter something which all mothers and mother children will treasure,— wisdom from the mouths of babes and sucklings! "She said one early morning when we talked about you," suppose Papa dies, then he will go up to God in heaven, and won't that be rather good, because there will be no jail in heaven—at least I think so—and there will be no Government to trouble and bother him."

All these, however, have had various moments—moments full of fear and doubt. But there is one writing from 'your' Aditya, whose faith can easily bear comparison with Gandhi's. Here is that friend's letter written on the 12th of May: "Just a line to greet you on your emergence from the fast. I have not the slightest doubt that the fast will have a successful issue. The proceeds are, I think, leaving the usual margin out of account. Not a word more than this message which was posted so as to reach here on the 10th May."

THE GIFTS

I mentioned in my last article a Mussalman's gift to Harimath Kasturba Gandhi. The monetary gift of celebration of the breaking of the fast are being acknowledged elsewhere in this issue. But there have

been other gifts which have come charged with all the affection of the mark and the humble, which are most touching. A poor Mussalman youth has sent two shawls and three pins, pleading his inability to send anything more. An old man from the Punjab, who has served 8 years as a Martial Law prisoner and is now Deling as a labor, has cooked five pies with a touching letter. "Every day here I prayed for you about my moving obligations. I dedicate the rest of my life to your work. I send you just five coppers earned by me by honest labour, which will just suffice for a glass of fruit spray for you on the 10th May." A Harjan boy has sent two and a quarter anna worth of postage stamps to be utilized on the 10th. Three children have sent a basket of postcards with a letter to this effect: "There is a belief in our parts that a fast is broken with postcards sent. The postcards we are sending were purchased out of our pocket money secretly saved during the days of the fast." A clerk from Benares writes: "I ate only one meal a day and dried up all mangoes during the fast and have thus saved Rs 10-0-0. Please accept it as my humble offering for the Harjan work."

And side by side with these offerings, may I please one from a friend who can be described neither as poor nor as uneducated? He believes, however, and rightly, that his education has begun with the fast which made him think. "What next?" he writes. "The question has remained on my mind twenty-one days. Almost right at night, a voice said to me: 'Get five up, say to all your costly habits. Stop buying of anything for anything. And let the proceeds go to the Harjan Fund. I am grateful to the inner voice for a correct and timely lead. May I know when to send the monthly proceeds, which will be Rs 20/-?"

"I have suggested to my staff that they should agree to a cut of 25 per cent on their salaries, the proceeds of the cut to go to Harjan work. They have agreed. This will be Rs 20/- per month or so."

"I realise that contribution of money is the most superficial—and perhaps the most superficial—form of work for the Harjan."

While I welcome these gifts, I cannot help saying that they are too few, looking to the immensity of our task and the millions we have to save. There are thousands, if not tens of thousands, who believe in the removal of untouchability, who, therefore, believe in helping the Harjan, sharing in their joys and sorrows, treating them as members of the huge Hindu family. Has every one of them given concrete expression to their belief, their faith, their desire to move the downward? If every one of them resolves to contribute their mite daily or monthly, we would have thousands of rupees. But has the fast really stirred every one of us? Thousands upon thousands must have attended untouchability meetings during and after the fast. How many of them have any sort of self-denial, any little sacrifice for the Harjan in their code? Shall we still wake up, shall we still hinder ourselves?

MARGARET BEECH

ANNUAL REPORT FOR APRIL 1933

RESIDUOUS MATTERS—1. Five temples have been opened at Harijans in the Central Sub-division in the district of Midnapore and the Mania of Hindwarwar law at There has been opened at Sader Sub-division in the district of Midnapore.

2. At Khatwa Khatwa all sections joined in worshipping the Golden Kail.

3. Kirtan parties were organized in various places and Prasad was taken by all the sections jointly.

EDUCATIONAL MATTERS—Besides the schools that are already working under the Board, the following new schools have been opened—

1. One school at Contia town.

2. Five night schools opened in April in the district of Midnapore.

3. One school at Jangraon (Midnapore).

4. One night school, one primary school and one girls' school in Jangraon district.

5. One night school in Patna district.

Besides this, many students of the depressed classes are admitted into existing schools at the instance of the District Urbanization Society. For instance, in the Jangraon District, 9 male boys and 4 female girls have been admitted in Primary schools at Jangraon.

We have given scholarships to 133 Harijan boys and girls from the month of April for one year. We are considering applications of 108 more boys and girls and they would be also given scholarships for one year from the month of April after the sanction of the Provincial Board. These boys are distributed over 14 districts in Bengal and, below, to those classes who applicants are not willing to read and write, such as Mania, Raut, Melia, etc.

In all our schools, all sections of boys are reading together. I give below school figures regarding some schools in the district of Khatwa as examples—

1. Khatwa boys' school.—

Brahmins—5	} High Caste
Kapatis—5	
Jang—1	
Mach—1	
Others—1	} Harijan
—	
—	
21	

2. Khatwa Girls' School.—

Brahmins—8	} High Caste
Kapatis—12	
Mach—1	
Waharwan—4	
Maharwan—4	} Harijan
Mach—4	
Patel—1	
—	
34	

3. Khatwa town Sarvagana Vidyalaya.—

Brahmins—7	} High Caste
Kapatis—8	
Mach—1	
Mach—1	
Mach—1	} Harijan
Mach—1	
Mach—1	
Mach—1	
25	

It is hopeful to see that in the direction of education the efforts of this Society have made an impression. At Belgaon, the Union Board has sanctioned a grant to the night school there. At Bahadurpuri village in the district of Burdwan, the Harijans have built the school house themselves, and the Collector of the district has paid Rs 14/- for this school. The Education Department of the Burdwan District Board has granted Rs 31/- for the school at Bahadurpuri.

ECONOMICS—Nothing could be done on account of the low price of paddy and jute.

Five boys have been admitted in the industrial section of Bahadurpuri in the Burdwan District to learn cottage industry. They are given food and taught free with the help of the district committee, Burdwan.

SANITATION—Sanitary committees are given every week at various centres. Houses are cleaned and instructions are given to live clean.

ABSTINENCE—In every meeting the Harijans are earnestly requested to give up drink. The efforts have been crowned with success in many places.

CYFIC, SOCIAL AND OTHERWISE—The following meetings were held in this month in the following districts—

Central—13 Midnapore—4 Bhatnagar—1

Bangor—13 Khatwa—14 Jangraon—5

In all meetings water was taken by caste-Hindus from the Harijans.

At several places Brahmins and Kapatis took food at the houses of Kapatis (Harijans), cooked with water supplied by them.

At some places Sarvagana Day took place where all sections took food together.

SIGNATURES AND

SECRETARY

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Vol. 1

POONA—SATURDAY, JUNE 17, 1945

[No. 19

WEEK TO WEEK

Temples Opened

- *One temple in village Dham (Bihar)
- *One temple in village Sonbars (Bihar)
- *One temple in village Sahapur (Bihar)
- *The temple of Sh. Ramprasad Choudhary, a prominent Mahajan of Mahanagar, Bihar
- *One temple at Barhwal (Bihar)
- *The temple in village Barhi (Bihar)
- *A temple in village Barhi (Bihar)
- *The village temple at Billoah (C.P.)
- *The Tapaswade Kalyan temple in Durga village (Madhya Pradesh)
- *The Kalyan temple of Mahapur Village (Madhya Pradesh)
- *The Kalyan temple of Badapur village (Madhya Pradesh)
- *The Kalyan temple in Gopalpur village (Madhya Pradesh)
- *The Kalyan temple in Shandhar village (Madhya Pradesh)
- *The Kalyan temple of Mahapur Village (Madhya Pradesh)
- *Mr. Baldev Das, proprietor-manager of the famous Pandharpur Mahanagar temple, Sonbars, has declared his temple open to Harijans, provided, of course, they observe the same rules as other Hindus in the matter of dress, deportment and personal cleanliness.

*The famous Shiva temple at Kargang (Chhatis) was thrown open to Harijans on 15th May

Educational Facilities

- A night school has been opened in Saraspur (Bihar) in the western quarters of the town.
- The Municipal School Board, Jabalpur, has announced Rs. 100/- for some special scholarships to Harijan boys and for the opening of four night schools in Harijan quarters.

Monthly grants totalling Rs. 57/- have been sanctioned to S. M. E. and Primary schools by the S. U. S. Council (Madhya Pradesh)

Monthly aid to 45 students has been granted, totalling Rs. 80/-

A night school for adult Harijans has been started at Chikawal Mahanagar (Lahore) by the Harijan Sewa Sangh, Dist. Lahore. Dr. Chaudhary, Punjab Minister for Local Self Government, Punjab, opened the school and presented Rs. 50/- for the expenses of the school.

An adult educational centre has been opened at Thayer (Madhya Pradesh) by the S. U. S. Madhya Pradesh Board.

A hotel with accommodation for 21 Harijan boys

has been opened by the S. U. S. at the railway, where students will be given free boarding and free education up to the matriculation.

An address of Mr. Harijan boys will be given free lodging, boarding and education was opened in Allahabad on 15th May by the Harijan Sewa Sangh, Allahabad.

One Harijan boy has been granted a scholarship of Rs. 5/- by the Government S. U. S. to promote his vernacular studies in Allahabad.

One night school has been instituted a monthly grant of Rs. 12/- by the S. U. S. Guyana.

A school for Harijans has been started at Kothari (Punjab).

Under the auspices of the Lahore Harijan Sewa Sangh, an adult school was opened on 15th May at Arya Nagar, Amritsar.

A night school has been opened recently at Harijan at Bhatia by the local Arya Sangh.

Wells Thrown Open

- *One well in village Sonbars (Bihar)
- *One well in village Sahapur (Bihar)
- *A well belonging to Sh. Ramprasad Choudhary of Mahanagar (Bihar)
- *Five wells at Chaudhary (Bihar)
- *Two wells belonging to Sh. Ramprasad Singh of Sahapur (Bihar)
- *Wells in the village of Bahadurpur and several in Rural Punjab (Bihar)
- *A well in the compound of the M. E. School at Jhansi (Bihar)
- *A well in village Barhi (Bihar) opened originally to Harijans but closed later on, has been reopened.
- *11 wells in all in village Sahapur (Bihar)
- *A well belonging to Sh. Ramprasad Singh of village Sahapur (Bihar)
- *A public well at Palla (Chhatis) hitherto not available to the Harijans, has now been thrown open to them.
- *Two public tanks in the village of Jhansi (Madhya Pradesh) used exclusively by the caste-Hindus, have now been thrown open to Harijans also.

Donations

Dr. B. B. Khan, Peshawar, S. U. S. C. P. (Madhya Pradesh) has given a donation of Rs. 100/- to the Provincial Board for the Harijan cause.

14 lbs. of soap for the use of the Harijan Institute, Durgam (Mysore), has been given free by Sh. S. G. Choudhary, Govt. Soap Factory, Bangalore. He has also presented a similar gift every month for six months.

*All these wells and the temples and wells mentioned in our last two numbers, were opened during Ganga's descent but the Harijans in these villages at and who were not able to reach the wells.

Notes

A Return

Mention has been made in our Week to Week columns of the opening of a model Harijan Colony, 'Gidderpur', at Kishanganpur (Madras) as a result of nearly four years of strenuous preliminary work by Sh. P. N. Sankaranarayanan Aiyar, B.A., B.L. The special feature of this work in the colony is the creation of a new consciousness of corporate civil and religious life and of a spirit of selflessness and self-help among the Harijan colonists. Readers will be interested to know that on 15th May the colony performed the marriages of seven couples and that a welcome departure was made by avoiding all wasteful extravagance, with which such occasions are generally celebrated by the Harijans. In connection with this, a note has been sent to us, which we would like our readers to share with us.

"The experience of the work showed that there was the main well which made tremendous inroads into the property of the Harijan—economic, physical and mental. The main inroad is made even not merely in the daily or occasional drink, but in the systematic drunkenness on a large scale which social custom made indispensable at marriages and festivals. It was found that the main cause of the almost perpetual indebtedness and the consequent almost demoralisation of the Harijan was the enormous waste on these occasions. It was, therefore, decided by the Gidderpur Harijans that a reform movement should be set on foot by which the festive and festival occasions should be made frugal and simple. The initial women which made a reform doesn't seem to have successfully was expected to be got over by the good effects which were sure to follow such a reform.

A marriage previously made short-term Rs. 100 in Rs. 100. Nearly 10% of this would be generally spent in drink and waste. The wedding to men such a large expenditure led to the result that many couples contracted loose relationships, promising to give the bride to marry at a later date. Thus we see people living together and getting children and yet not married. This loose relationship leads to further complications in matters of property and that respectability and social status.

To make example following this with the Gidderpur Harijans, after discussion and deliberation lasting the now four months, performed on 15th May the marriage of seven such newly formed couples before the local Hindu. The total expenditure of all the functions was only Rs. 140/- Of course, it was arranged that the bride on the couple should be only the cost of cloth and ornaments and the rest with a gold ring. This amounted to Rs. 10/- and they agreed to pay it in monthly instalments of Rs. 1/- when their present indebtedness was over. The initial expenses were met by the couple. The understanding was that collection and repayments should go to form a marriage fund to be used and administered in the name of the local Hindu, the idea being that God, the Father of the colony, performs the marriage of all his children, in the present. The couples were all framed so as to impress upon the couple the marriage and repay-

ability of the married state, to invite help, protection and God's grace on the occasion to reach to the couple light in their daily life to tread the path of duty in a way which would be pleasing to God. The ideal of married life as propagated in the Hindu Brahmins was the basis. Mr. P. N. Sankaranarayanan Aiyar, the chief organizer of the work, framed all the rituals in Tamil and officiated as Priest. The function was very impressive and created a profound impression on the residents in the colony and the Harijans all round. The reform marriage created a good impression on all Harijan around and many are applying that their marriages also should be conducted similarly.

The value of the new function is in setting up that a reform movement which would purify, sanctify and dignify one of the chief wasteful social customs. To those who have worked intimately with Harijans and who have imagination, the wide and the reaching good effects of this movement will be patent. It is not a mere marriage and festival incident.

The most modest expense of Rs. 140/- for all the seven marriages was incurred initially by the organizers from certain funds they were accumulating, with the hope of recouping the amount from collections from the public. Rs. 40/- was collected at the time of the celebrations. The rest will have to be made good by contributions from friends and sympathisers. This note is written because some of the friends in the neighbourhood who were requested to help in this valuable service to the Harijans did not understand the value and significance of the function. I repeat the hospitality of your valuable journal to enable us to make a fresh attempt to create a sympathetic response."

It is by reform of this custom that the Harijans have to be gradually weaned from all their wasteful customs which make indebtment a chronic condition of their life. This cannot be done, however, by mere sermons against waste, but only by working intelligently among them, being ever righteous in giving them proper guidance and, when that fails, by living their life and sharing their sorrows and joys.

Progress in Ranchi

Reference was made in these columns to the steady work that is being done in Ranchi by Sh. Kishan Chandra Rana. We have received a note from him showing the progress made since Sh. Tindhari's visit. For the period Dec. 1942 to March 1943, the combined expenses were not appreciably over Rs. 100 and were up to April, 1943.

"During Mahatma's last 16 public meetings, speeches and mass prayers and 10 times, programmes have been conducted. 8 new schools have been started in the district in which 121 boys and girls are reading. They have all been supplied with books, slates etc. The total number of schools opened is 17 and the total number of students 100, of which 120 are girls. 15 other girls have been sent with books, slates etc. to a distant board school. 100 pieces of cloth were distributed on the last Pradhan Day. The local collection amounted to Rs. 100/1/6 and the expenses totalled Rs. 113/1/6. The combined for the month works out to 11%. The income in the ratio is due to intense propaganda and uplift work during the 16th Day."

It's congratulations to Sh. Rana on his record of work.

LETTERS TO THE EDITOR

When we see other nations in our power, I do not think it wise to let them regard us as "the big bad wolf." We should be the "good wolf" and let the "bad wolf" be the Hun. We should be the "good wolf" and let the "bad wolf" be the Hun.

"If we are to be the 'good wolf' we must be the 'good wolf' and let the 'bad wolf' be the Hun. We should be the 'good wolf' and let the 'bad wolf' be the Hun."

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HARIJAN

SATURDAY, JUNE 17, 1935

PARA-S FROM THE SACRED FILE

VI

SILENT STRANDS

I read the address of the Harijan to suffer or to go to, and the "Para-S" for some time yet, whilst Gandhiji is well in bed and cannot give anything as writing.

Among the 10 strings that Gandhiji derived from around my life from a sixty-year-old lady from America who writing in her own clear firm hand, said "I am late but will speak a word of courage and hope. But your indomitable will stands waiting and by your side the God of Hindu, and the spirit of Mighty Power is on your side to the end of your life, and I hope to see you safe and happy death, for the benefit of your self country and people." M. Priten from Switzerland, living in the vicinity of the Rangoon "I disagree, speak a further note. "We are thinking of you at all hours during these new cycles of years, but I do not know why we are not and nervous like the last time in September. We feel more hopeful and confident and although we suffer with you, we also rejoice with you because you asked us to help you by being not depressed but cheerful. Non-violence animates our mind and hope. You are ruling your life for it. May India remain faithful to that method through generations and had examples.

Among the letters from America is one which I should like to take up last week, but for want of space. "I have felt that your note is high," says the friend. "You know that your duty, but it seems that sleep must have a leader, and more a better side or waiting to serve that you for your people. Of course, if you feel that your passing on will leave a vacuum, as did Martin before you, in deeds—why, then, from my view point I would agree. But it seems that now would not be the time, especially just now when so many nations are dead, dumb and blind. It seems living words from a living man would be more powerful than from one who sleeps in the Beyond. It is not an easy task to lay aside earthly tools when they are still strong, polished, fixed to the hand by life's labors. Your people need you now more than ever before, as I have said, your voice communicates your ideal, by the simplicity and purification of passing on to awaken the spirit of your people. ... You are a good man, still unknown to the world, but remembered for centuries. Still your work is not done, and I am but adding an echo of your own voice between them then. But do know that I shall add my prayers to yours, even if but one witness extend to strengthen your lifeless. I and my people throughout the world shall always remain you and your efforts."

It would be presumptuous to make these beautiful, unbroken the subject of comment. But the writer is

too generous not to appreciate certain things that weighed with Gandhiji as he took the Para-S. It was taken, it will be remembered, with a desire to live, and to live, if possible, more usefully. It was to make the earthly end of the body more strong and polished that it was put through the fire. Besides, the Para-S was taken for the nearest and dearest who had become "dead, dumb and blind." It takes a hard man to make the dead "live" and the soulless "valiant," and to show the touch as his instrument Gandhiji would perhaps adopt Vaishnav's phrase, but his instrument, unlike Vaishnav's violent one, was the perfection of non-violence—a purifying Para-S. That it has been heard in the farthest end of the world shows letters are sufficient witness. Above all, the Para-S was taken as a perfect spirit of self-surrender, but expressed by Pascal "Once it is once taken it away from you, but let me witness my will to Thine."

'FOR ONE AMONG THEM'

I wish I could share with the reader some of the letters from a German friend, every one of which vibrates with the universal emotion. Her own words as soon as the Para-S was announced, and Gandhiji acknowledged the note with a letter full of sweet letters. "So you could not help yourself that I forgive that long exile. Poor Harigand! They say your love for them is not as great as that for one among many of their servants. Is not their complaint just? I shall tell them that you will do better next time."

She has done very much more than better. "I am close to you the whole time," she said in one of her letters, "and I am accompanying you minute after minute. I am waiting upon you with my unfailing faith and love and my prayers that are incessantly ascending you to God." And then a sentence which throws a flood of search light on the heart of every one who would be true to Gandhiji. "God is helping me drop from me all things that might harm you." The Para-S has enabled her to realize the spirit of Christ better than ever before. "When at Easter and before your fast I asked you to bring all to Christ, I shall think you would do it then and so on, only the other day God revealed to me and made me see all clearly. You are making me love Him." And then comes the reply to that letter asking her "to do better next time." "I have told the Harijans not to mind my love for 'one among many' of their servants, for he and they are one, now and my love for him includes them as well! To prove this, I am enclosing for them these earnings of mine. They were valued at about 325 to 350 Swiss francs (325 to 345 Rs.) They belonged to my grandfather and used to be my pride some years ago. That is the reason I wish you to have them and to dispose of them for the Harijans. You need not fear that this is a bit of enthusiasm or emotion, but it is my love for the holy ones and as a blessed thanksgiving to God to have spared you to me that urges me to send them to you."

These pearl earrings are a gift to treasure. But as we think of the Harijans, we have to think of them as casual items.

Let us tell the readers of the Harijan, and through them all corners of Harigand, that this second gift

will be given away to the Indian Medical Officers on account of the pest.

RELUCTANT CRITIC

Let not the reader think that I am trying to make out that the fact had the effect, or that even its postulatory failure was universally accepted. The "converts of South India," says a great report, "are determined in light to the better end." The report adds that they do not attach any importance to Gandhi's fast as "predominantly aimed calculated to help the cause of untouchables" and a Madras advocate is reported to have declared that the party of the fast was destroyed by the "probably successful fast," that

the atmosphere for the storage of political indignation was driven out by an array of doctors, religious disciples and apostates. "The learned advocate would not care to know what effects were made to reduce to a minimum untouchable prejudice, nor also to reduce to the smallest size the 'scur' of disease, idleness, etc. We shall let that go, however. They will all equally plead gaily, to the clergy and even the clergy would readily accept his view of the issue. But it means the learned advocate and those whom he represents do not object to fasting as "a perfectly correct calculated to help the cause of the untouchables." If that be so, one may assume that that the reference will serve to make this weapon of fire from here as possible.

The "unbelievable" existing demand puts me in mind of King Shih of old whose story I propose to narrate on here for the benefit of the readers of the *Maya*. Shih, Emperor of India, was known for the absolute purity of his character and readiness to sacrifice his supposed life as he was performing a sacrifice. A person fell into his lap and cast poison upon him. He was so protected from a hawk, that followed it to his person. The hawk, upon the story, asked the king to surrender his prey. The king would not by any means surrender the person which had sought his refuge in distress.

There came an interesting dialogue between the king and the hawk, as a result of which the former often to give something to him of the person whom he must protect with his very life, if need be. Then says the hawk: "I see that the person is dear to you as life itself. I suggest you do not give. Give me out of your own, only a slice of flesh equal in weight to the person and allow my hunger, which you, in your boundless charity, must deem it your duty to do."

With pleasure," said Shih, and he asked for a pair of scales on one of which he put the person and in the other a slice of flesh taken out of his thigh. But the person was heavier. The hawk insisted on more flesh; another slice was cut and put into the scale, but to no avail. Another and yet another, but the greedy hawk would magnanimously to increase the weight of the person, and he would that ultimately the king's stomach turned aside against the person and said:

"Here the weight of my body and I have given all I could. In so reducing the person and the hawk, disappeared and there stood instead in front of the king God Indra and God Agni, whom that they had come to test him and that they were glad that he was not found wanting. With this they showed the chosen blessings on him and disappeared.

Let me not owe the beautiful story by printing on the ground. But first I would hint the acceptance of the Christian friends. I am not that I wish the story repeated itself in all its various beauty. Let the heart, on the story, our Christian friends want more and yet more sacrifice, and would perhaps want reading to last next time without doctors and apostates and friends to destroy the magnitude of the fast. But let us hope that at the end, even as the hawk

turned out to be the Lord of Fire that merely put the Emperor Shih to the test without wanting to take his life, the hindrance and opposition of the Christian friends will turn out to be making more than a slandering fire which purges the good and destroys only the does.

GANDHI'S MESSAGE

In this connection, I am tempted to advert for a while to the 15th anniversary celebration of the service of India Society which took place on the 15th of June. On the day of the breaking of the fast Gandhi was concluded by Dr. Ambedkar Thakkar that I can never forget the anniversary was being celebrated when Gandhi was written and that the members of the Society would expect him to be present on the occasion. That day Gandhi said that he would certainly not miss the opportunity, should his health permit. But the 15th of June found Gandhi sick and bed and he had to content with writing the friends to stress himself "to take the will for the deed."

The society has in its credit a record of service in which any further individual in the world may be proud. It has among its members such like Dr. H. K. Narayan Thakkar and Dr. G. K. Narayan, who have literally spent themselves in the service of the country. There is then Dr. Thakkar, who is older in years than both of them, but blessed by God with much better health, and whose life of hard and incessant labors among the poor and the depressed, and now among the Hindustani with whom he has completely identified himself, contains in itself a program that he will surely continue to be in harness until he is an octogenarian. There are other members who have distinguished themselves in various branches of work and they have our hearty congratulations on that, their 15th anniversary. To have labored in the voluntary, unremunerated and life-long service of the Motherland making less than 10 to 20 people from the past of the indignities of caste is a great record and a worthy memorial to the Christian friends whose leading names, with the members of the society, to whom as his teacher and leader.

Difficult temperament and different methods of work, have prevented Gandhi from making as physical a share in the rest of the disciples as he had wished, on the whole of the master's words to inspire his life and work, as much as that of the rest. And in these days of restless cities with daily growing sense of the emergency of our task, we may do no better than hark back to the immortal words of the founder of the society—words with which he made an appeal for the "devoted labors of a specially trained agency applying itself to the task in a more missionary work."

Our countrymen need here some forward to devote themselves to the cause in the spirit in which religious work is undertaken. Public life must be transformed. There are words which seem to sum up the message of the great man as nothing else does, and they will continue to inspire his countrymen from generation to generation. They will, we doubt, with the passage of time, be invested with newness, meaning as we find it appearing today in the life of Gandhi. The great master said in that famous preamble to the constitution of the society, for "devotion and spiritual progress to the magnitude of the task." When a generation we find these great words already taking a new meaning in the new era that Gandhi has inaugurated. All he has done Gandhi has tried to translate into practice the message of spiritualizing public life, and the best interpretation a new method of "devotion and sacrifice" worthy of the integrity of the task of self-perfection, a new method alone.

God bless Gandhi in every way.

Let our good wishes surround the work."

—MADANU DUTTA.

Towns	(Thatched villages took participative work)
Trinidad	(Including 3 rural villages)
Salem	—
Madras	—
Kanpur	—
South Africa	—
Toshkent	—

GENERAL.—The day of April, the first All India Harijan Day, was celebrated in 48 places in Trinidad. 118 stores were visited on the day for extensive sanitation and child welfare work. 1) A full-day camp built to children, followed by refreshments to them. Intermediate classes including Harijan girls took place in 13 places. Joint sports were organised in Trinidad, Port of Spain and Trenchtown and scores of prizes distributed to children. Parties to Harijan children were a special feature of the celebration in about 33 places. Public meetings were held in 48 places, where resolutions were moved in support of the present Harijan movement and for legislation in regard to temple-entry. 36 joint Mayday parties took place on the day. In Trinidad, over a thousand Harijans were given free tickets to witness a drama arranged by the S. W. S., depicting the life of the Harijan saint, 'Thiruvalluvar'. A free May-day performance was also given before a large crowd of Harijans in Trinidad by the talented performer from Madras, Krishnan O. Vasudevan Nair.

In Universally, Harijans passed in America procession through some splendours without any harm done.

Two old wells were repaired and one new well was constructed for Harijans in Agnewstown village, Trinidad, visited by local commissioners.

G. RAMASWAMY
N. HARJAN
PROVINCIAL SECRETARIES

HALF-YEARLY REPORT OF THE GUJARAT PROVINCIAL BRANCH OF THE S. W. S.

PRELIMINARY.—For the first two months attention was directed to publication of cheap literature for removal of untouchability. About 27 pamphlets, numbering 15 lakhs of copies in all, have been distributed to caste-Hindus. A special committee of the Branch was appointed to devise means to start uplift work. It decided

- (1) To give scholarships for primary and village education to Harijan students
- (2) To give financial help to schools which were

admitting Harijans and to schools which are specially well equipped.

- (3) To give financial aid to night-schools for Harijan adults, in proportion as far as possible
- (4) To make a survey of the desirability of the Harijans and spend the funds for work for Harijans
- (5) To render financial aid wherever possible

WORK DONE.—A sum of Rs. 1000 (1000) was distributed according to the S. W. S. as has been estimated.

- (1) Books, stationery, maps and clothes have been given to poor Harijan boys on various occasions.

17116 day and night schools are being given weekly and amounting to Rs. 185 p.m.

- (2) A sum of Rs. 500 has been made available for three weeks for Harijans.

(3) Five scholarships have been given to Harijan students from Rs. 500.

- (4) Arrangements have been made at Trinidad to give material help to migrants. The services of a local practitioner have been secured.

(5) Stores have been opened at Lath and Amritsar to distribute for supplies, household necessities at cost price.

- (6) Kitchens and Shukras are being organised in various centres at intervals.

GENERAL.—Ahmedabad Municipality has been approached to consider the question of building huts for Harijan localities, wherever they are urgently wanted. A survey of such places has been made and definite proposals have been forwarded.

The Ahmedabad branch of the S. W. S. has given grants to about 340 widows in the city for one year on July.

A conference of the Harijans of Kutch took place in November district was held in March last.

A sum of Rs. 50 has been given to a Harijan to rebuild his house destroyed by fire.

30th May 1933

F. L. MARUDAR,
Secretary.

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Notes

Save us from our Friends

When evil confronts us, it is a mark of strength to face them and do our best to overcome them, and it is a sign of our faith in God to admit defeat when the forces of darkness are too much for us for the time being and yet to go on fighting them. In any case, it is most unprofitable, if not worse, to sit like the powerful neutrals and try to observe ourselves. The difficulties of the present campaign against untouchability are legion and demand on the part of the workers (charitable patience, selfless courage and, most of all, unshakable trustfulness). Attempts at maintaining the strength of the opposition against the reform by outside reports of progress will lead eventually to either demoralization, or will result most conformably on the same road! Here is a case in point. An external friend and co-worker writes:—

"The deeper soul of the country waits for a new constructive message from you—directly as a result of your long drive movement. I like to look to you that you will come forward to give that new lead for work building the character of the nation as we build it to new and better life and freedom. May God give you the necessary opportunity and cooperation to fulfil this deeply cherished constructive mission in India. I am almost lost, like the chaotic movement, the present movement, which stands as political, unhelpfully often away for want of character on the nation. I am giving you an instance to show how the reports of temple opening are being absorbed in the papers without any substantial foundation. I was sorry to find the same story placed even in the columns of our dear organ, the *Shanyas*. The latest number (No. 17) contains the news that five temples of Chaudharnagar have been opened in Banjara, of which one is a temple of Bhairavnathadevi. I know that this temple from my very boyhood, as it stands just in front of my house. It has always been open to the public, irrespective of caste or community, as all Banjara temples generally are, but that does not mean that any caste or people themselves are allowed to go into the Shanyas, where the shrine stands. The same conduct continues even now without any change or improvement. So I do not understand at all what was the news reporter means in declaring that this temple has been opened to Banjara except to add a new instance for the news, which I have felt it my duty to bring this fact to your notice, as I believe that such faulty statements, vague at best, can neither become the columns of the *Shanyas* nor lend any genuine strength to the great movement for which you so recently put raised your very life. It is because I am pained at the fickleness of those who claim to support your movement and yet do not really go into the real work of your heart, which burns with divine zeal to restore the purity of Banjara, that I write as to you. Mahabang, should not your whole energy be devoted to the building up of pure and useful character in the nation by the light of your own insight and living example?"

It does not matter even if a single temple or a single well is not opened to Banjara. What is of the utmost importance is that reports about the progress made should be absolutely truthful. Compared to the need for truth, the pace of reform is of no consequence; even failure need not disturb us. We hope that all those who are connected with the movement either actively or in sympathy will bear in mind

"It is not a foolish self-deception."

By such facts to keep the press."

Signs of the Times?

It is a commonplace of jurisprudence that laws are only endorsements of Public Opinion and that the ultimate sanction of all legal edicts is the Public Will. In view of this, the trend of recent legal pronouncements, in connection with untouchability, is very interesting and encouraging.

Down in the South, we are informed, the Ad-Darvadar (Barbade) of Rander, a village in Coimbatore taluka, stronghold of untouchability, used the water in a tank there and some of the caste-Hindus straightaway filed a petition before the District Munsiff for a declaration of their exclusive right to the water of the tank and for a permanent injunction restraining the Harjans from using the tank-water. In considering the petition, the Munsiff is said to have endorsed the Collector's remarks on an earlier occasion that "it was inadvisable that Ad-Darvadar should not be allowed to use the water, when no objection was raised to the water being used by caste."

Up in the North, the Harjans of village Mangal Taluk district Sahasrwar, took their tank under a reservoir of water said to be situated in orthodox Hindu premises. On a petition from some orthodox persons that the water reservoir had become polluted and that their religious feelings had been wounded, the Harjans were arrested and 11 of them sentenced to a fine of Rs. 50—each. The case came for revision before the Sessions Judge, who referred the matter to the High Court, with a recommendation that the sentence on the accused should be set aside. A division bench of the Calcutta High Court, consisting of Justices Rhade and Chelva, set aside the conviction.

Away in Lakshadweep in the east, again, a provision of Harjans was led on the 15th May to the temple of Jagadeesh. The Mahant of the temple opposed their entry and filed a complaint with the police. 8 Harjans and 10 caste-Hindu volunteers were arrested but subsequently released at Kanika on a bail of Rs. 100—each. Later on, however, "on the petition of the complainant the case was withdrawn, and a settlement was arrived at, whereby members of the depressed classes would not have the right of entry inside the room where the deity was installed, but they would have the right to go over the verandah of the temple to offer their prayers." The report adds that the same programme as on the 14th May was carried out on the 15th of June, when the Mahant also issued a

Amr. Thus the storm that buffeted the direction in which the wind is blowing?

CAUSE OR RESULT ?

A correspondent writes—

" Much is made of ignorance of Scripture, of denial of access to them to caste-Hindu quarters and temples. I would point out that the Harijans themselves are to be blamed for the difficulties under which they are suffering. It is their dirty habits which are really responsible for the observance of untouchability. Let them take to better ways, let them keep their persons, clothes and surrounding clean and free of eating food, urines and other uncleanliness. Then you can blame others for keeping them."

Apart from its merits, the argument reminds us of the story of the man who refused to get into water till he had mastered the art of swimming. The origin of the institution of untouchability has now only an academic interest. We have to take the evil in its present shape and consider it from the point of view of its effects on our society. There is no doubt that whatever might have been the alleged virtues or realisation of the institution in the dim past, it has been, for a very considerable period, only a straight-jacket on our society, threatening what hangs down a part drags down the whole also. It is doubtless true that these millions of our fellow-men are steeped in ignorance and superstitions and are given up to the most inhuman ways. But if we continue keeping them segregated on account of their ancient habits and never give them a chance of coming in contact with any better influences, it is idle to expect them to improve their condition. Unless they are allowed freely to be amongst us, they have no inducement to adopt better ways of living, even if they see the need for the same and their dependency owing to their uncleanliness would only serve to make them grow from bad to worse.

The most thing applies to their religious position also. We have heard it often said, especially in connection with the temple-entry movement, that the Gods of the Harijans are different, that their modes of worship are not pure and that, therefore, they have no part of our temples. This objection comes with very bad grace from those who are in reality responsible for the pollution. As the religious and social generosity of the higher caste has shriven been so great as to reach this degraded factor of the community, it had to build its own purity and piety as best it could, and if this has resulted in a number of gross and custom-made customs and a legion of domestic Gods, the blame surely cannot be laid at the door of these neglected masses. To turn round and denounce them on this account, therefore, is only adding insult to injury and furnishes a measure of the weakness that we have reached.

The question whether the deplorable features of the social and religious position of the Harijans are the cause or the result of their being treated as untouchables is a very interesting one and has not received the consideration it deserves. But if we look around us carefully, we can obtain light on the

problem from several incidents of our social life. We have seen, and have no doubt our readers have too, many villages, especially in the south, in which the Hindu Harijan population is living side by side with Harijans who were originally Hindus but have in recent times become converts to Christianity. A little observation in all such cases reveals that the Christian Harijans begin to adopt in a very short time comparatively cleaner ways and learn the need and value of a more hygienic life than they have been used to. In their striving in the most change of religion by itself that automatically leads to this result? What then is it due to? A woman's thought is enough to show that it is because, for moment the Harijan embraces Christianity, he is able to come into contact with persons and conditions other than those of his own class. He has occasion for comparisons which convince him that he should improve his ways. A new interest in life is created for him and the example of others is before him to lead him higher and higher in evolving healthier social and religious practices.

It may be of great interest to the readers to know that we have recently received a couple of communications that this is the correct picture of the situation. In connection with the conflict between the Hindus and the Harijans in South India, the Harijans saw that, at the first indication of trouble, Christian missionaries rushed the villages and reported the matter to the police, thus trying to secure for the Harijans the necessary protection. This attention by itself was an encouragement to the Christian Harijans and furnished an object lesson to the poor Hindu Harijans, who had hitherto taken their troubles as they came. We are informed "were formerly thinking of becoming converts to Christianity wholesale, as they found that such a step would soon get them into their way and not out" as there were doing all hope of help from local authorities or the caste-Hindu police." That they have not done so but go on embracing the agencies of their misery surely is certainly not a credit to the heart of the caste-Hindus but only a tribute to the long-suffering patient nature of the Harijans. If all these incidents were made to feel that they are one with us, that what affects them affects us all and that our writers are clearly bound up with them, will they not have an immediate inducement to reform themselves from the clutches of darkness that they have fallen into?

Does all this not make it clear that the deplorable features of the life of the Hindu are the inevitable result of the total neglect of these people by the high caste? and yet we find persons who should know better seriously saying and we doubt not believing, that, the moment the Harijans adopt a more wholesome way of life, the nature of their segregation will disappear. It is a wonder that it does not strike those who hold such views that this is putting the cart before the horse and that, if by some magic, justice between the Harijans and ourselves is getting rid of all their bad habits and evil ways there will be no need of help for them from anybody. It is because any such automatic transformation, as we within the bounds of possibility and the Harijans have to be first given necessary opportunities before they can be expected to reform themselves that untouchability should be immediately wiped out if we are to get a chance of saving ourselves by saving the Harijans. It is a long time that has no turning. Let us hope and pray that the Harijans have reached the end of their sufferings and that the dawn of their emancipation is nigh at hand.

HARRIAN

— SATURDAY, JUNE 24, 1988 —

FROM THE SACRED FIRE

VII

INSIDE OF THE DISTANCE

The daily press publishes extracts from British provincial papers concerning an Oaxachilte fast which show that, though the bulk of them failed to appreciate the spiritual meaning of the fast, none or them doubted the seriousness that prompted it and that at least two appreciated its spiritual experience. Letters from England mention the fact that all important London papers regularly contained a line or two of news of Oaxachilte during the days of the fast. Sanfey was certainly too and while obviously the interest was due to Oaxachilte's great name, for few fast appreciated the fast did so with an overriding vision. Thus the *New York Journal* wrote: "He has reached that ecstatic state when himself is nothing, for what he carries is everything. We really believe that understanding the fast he had no desire for spectacular effect, no idea even of strengthening his hold on the minds of the Indian people, but simply to achieve his desire for liberating the degraded social state of the unfortunate." In the meanwhile word is not wanting.

The great impression made by the fast on individual cases in far-off lands. I have quoted from letters from America and Canada and Germany. Here is a letter from one who writes his himself: "a poor office-clerk in an Aikway village." I translate from the French:

Most Reverend Master, It is with boundless rapture that I now take great and renewed faith in Divine Wisdom, so that my sad and most secret prayers may be granted. I had sometimes doubted it. I am profoundly moved that God has made you the object of a hundred accolades and I pray to Him that He may accord an ever-growing success to your plans which are the subject and pursuit on earth. I ask you to believe, most revered master, in my most profound admiration and respect I am a poor office-clerk in an Aikway village. Your light guides me inside of the distance." His attachment to his letter a press cutting from a Paris paper which says that "the fast stirred up such enthusiasm in Nahuatl (Nahuatl) that a Hindu temple which admitted only high class members of the society has opened its doors to the unfortunate."

It is too early, however, to attempt to gauge the effect of the fast. It may not be possible to measure it for years. These little instances are cited only with a view to showing that the echoes of a spiritual act are heard on the farthest ends of the earth, for the simple reason that such annihilates the distance of time and space.

INSIDE OF THE NEARNESS

Do I forget that the fast has failed to strike a responsive chord in some hearts nearer home? I don't. I have already taken note of it. Some cry for a more and more spiritual gesture, some look upon it with backing and slanting, as they do

upon the writer of these lines who is labelled as a cheap adventurer. Let me assure them that the mistakes that will follow will be kept as far as humanly possible free from the taint of publication and mentioning that invariably accompanied the fast. Let not, however, those who believe in the spiritual efficacy of such mistakes be impatient of the critics and feel that, because the fast has failed to move them, it has failed of all effect. Let them understand that, as it has happened in the past, even so will it happen now. "No people", says Pagau, "have ever received more warnings than the Jews... No people have ever had so many messengers to discipline and educate them." True, they heeded them not. Even so it may be with us but that need not dim the faith of those whose eyes have been opened and whose hearts have been stirred. Let them remember that he who traduces the dreamer's vision and denigrates the tyrant's shameful power is sure to be laughed at, sneered, cursed, pelted with stones. In the picturesque language of Pagau: "The prophet is one who sees with a troubled heart but with a clear eye the evil that prevails today, the pathlessness that will come tomorrow, the reign of happiness that will follow punishment and repentance. He is the voice of him who cannot speak, of him who cannot write, the defender of the weak and suffering people, the champion of the poor, the avenger of the humble who groan beneath the heel of the mighty. He is not on the side of the tyrant, but on that of the victim, he does not walk with the wealthy and prosperous, but with the hungry and destitute.... The needy and oppressed alone turn to him in their hearts, but also needy are weak and the oppressed are but hated in silence to his words... Kings hardly tolerate him... priests are hostile to him, the rich hate him."

And knowing that the kings, the priests and the rich have not tolerated—will not tolerate—the prophet, let us bear with the former and bow to the latter.

BETTER TIME

And yet there is little reason for despair. We are perhaps at a better time and a better place than those who had the misfortune to see their prophets stoned and crucified. The proverbially mild and gentle Hindu will not easily let his prophet die. Men and women have confessed their guilt to the prophet, those who were for the moment blinded by passions and prejudices have grasped the hand of him who saw and shown the path. After the fast was announced, Oaxachilte wrote in a letter to C. F. Andrews: "As time passes, more and more proof is coming to me in justification. I stand or seem to stand calm in the midst of the events that would but for the approaching fast have rent me in twain. I am now able with much greater accuracy than before to lay them at the feet of the great White Throne." During the fast and after its termination some confessions came, constant individuals and when Oaxachilte was told about them, he said with a grateful smile: "Well, the fast was for them too. I assure you each fast was more for those whom you do not know than for those who know."

which may be either exterior, exterior for higher or exterior for lower, or both exterior for higher and exterior for lower.

Tell the following facts:

(1) Members of caste Bho Mach, Pato, Kach, etc., are not allowed to enter into the temple set up by the higher caste.

(2) The upper caste will not take water or food touched by them.

and we began to realize the dreadful extent of mingled inferiority and hatred which an educated member of one of these inferior castes must feel as most caste towards the higher caste.

The inferior caste themselves are, however, guilty of similar treatment to each other and an inferior caste which considers itself to be on a higher social level than another inferior caste adopts exactly the same attitude as the higher caste do towards the inferior caste. A case which recently happened at Ponnampet illustrates this point. The local Bho Mach here (a Pato by caste) was prevented for entering to see a Mach across the river. His defence was that, according to local custom, a Pato could not see a Mach and that it had always been the practice of a Mach to wait to cross the river for the Pato to be given to him so that he could see himself across.

An analysis and careful examination of all the evidence collected by Mr. Mallan leads him to the conclusion that there are ten main castes in the Tirumala Valley which should be classed as exterior. A list of these castes is given, with notes on each of them, which considerations of space precluded us from quoting here except of their very great interest.

The whole question is, however, so complex and so full of variations at every step that Mr. Mallan recognizes the extreme difficulty of his present task, of making sweeping general statements about any one caste. Rather, for instance, are forced both in the Anant Valley and in Sijil, and the relationship between the two castes in the two different Valleys would be an interesting subject to study. Mr. Mallan observes—

'In fact, I have been able to look into the matter the origin of these people is extremely obscure. They now seem to be separate castes and I am inclined that no intermarriage takes place between the Bho of Sijil and the Kach of the Anant Valley.'

In any case, conditions in the Anant Valley are so different from those in the Tirumala Valley that there is no reason at all why a caste which is exterior in Sijil and Gachar should not be inferior in the Anant Valley, where Randalam seems to be so much more advanced. Even in the Woodland College case, restrictions seem to be much more closely observed than in the Cotton College. I have received a note on the system of marriage in that College and it appears that even the Sakas are not allowed to take their meals in the general dining hall reserved for the upper caste students. In fact the old rule has been strictly observed there—as least womanly—and the students who do not belong to the upper caste

have their own dining hall, and in the case of the Sakas it is even set apart as the joint dining hall for the two castes provided for the same. The Bho of Sijil and Gachar, it will, however, be seen, are not so.

The discovery of these distinctions is, however, a matter of time with the student, though it may be a long time. On having occasion to visit the school in Sijil, these distinctions were noted, and the differences are well recognized here. It is a pity that the students are a third of their study year. They believe it to be a long time.

It is needless to follow the point further. It will run may read that the untouchability, which is round as a purely man-made and is an ever-existing factor in our social fabric. The reader would have seen from Mr. Mallan's definitions quoted in the beginning that there is no reason to be surprised if within a decade 'exterior' castes become 'interior' and vice versa. It is so with an individual state, a moral corporation that maintains friends outside its membership and a divine origin. To hold that God has made a special creation of slaves for us and assigned millions of our fellow-beings to live long and miserable slavery is nothing more than blasphemy. It is our God's wish that they should continue a miserable slave. He would surely have marked them off as some untouchable man who was left it to the Census office to select or remove the slave at their will. The fact is that both reason and humanity are out against the proposition of our unqualified cruelty on our fellow-men and the moral sense of mankind all over the world finds it a most repugnant practice. It is, therefore, only as a measure of despair that our friends who are opposed to the reform are not. It is a religious protest and a matter of faith with us and it is impossible, all reason and argument. As we are on such an attitude of mind, we can only hope and pray that one day, the will have a better realization of the work of the times and our hands with us in removing the last traces of Hinduism from becoming a hindrance of devotion and oblation.

BOOKS ON UNTOUCHABILITY

THE NEW PART-OF-INDIA.

An account of Gandhi's life in September 1925, and which deals with the Tirumala case, with all relevant details. Price 10/- 1/- 1/-

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Notes

"Sweepstake by Ghosh"

Under the above caption I wrote in the *Harjan* of the 1st April Indian interview I had with Sh. Arsal Ghoseman, who had been doing the work of a street sweeper in Delhi. He has now transferred himself to Karachi. A translation of my article was published in the Bengali *Harjan*, on the pretext of which a reader thereof wrote a letter to the editor of that journal saying that Sh. Ghoseman had made some untrue statements to me, and he gave the names and address of Sh. Ghoseman's father who was alive and not dead as alleged. This letter was sent to me, and I sent a copy thereof to the father. From his reply it appears that Sh. Arsal Ghoseman has never been to foreign lands, and that while it is true he is an educated young man, it is not true that he is an Oxford graduate. He further says, "He has never cheated anybody for all I know, and having never been accused of the same."

The father adds "Arsalanda is a well-read and well-reformed young man, not whimsical and fickle-minded on the extreme. He is easy at times, and his present case seems to be to support himself by his labour, even though it be by doing the work of a street-sweeper or by selling newspapers, and thus showing the dignity of labour as he says." In his statement, young Ghoseman foretold the truth, and while making his life-story too apocryphal, made an otherwise good story bad.

On my sending a copy of the father's letter to the son, the young man, it is satisfactory to note, came to his senses and made a short confession of his guilt. He wrote to me on 8th June.

"I have left Delhi so cheaply that I could not inform you. I now realize that I am the same man about whom you have received a letter from Bengal. I have looked the paper by taking them that I am an Oxford graduate, but honestly I shall hold my public life on truth, if you will give me a chance. If I fail to secure any chance for making my life better in future, I shall have to commit suicide."

I do not know what Sh. Ghoseman means when he tells me to give him a chance. If he means me not to expose the hoax, I am afraid I cannot accede to his request. I don't want to publish his confession, not only in public interest, but on his own interest. Indeed I could give him a chance in no better way. The publication of his confession should protect him against himself on future occasions. As for myself, I think I owe it to the public to publish the truth about Sh. Ghoseman, as I was responsible for advertising him on glowing terms and I now find myself partially deceived. The readers of the *Harjan* will, I hope, forgive me and have too.

As Bishakh

A Sanskrit school writer from Bishakh.

"There is a small group of eight to ten Bengali who are doing some service of Bengalis even in the unfavourable atmosphere of the place of pilgrimages. A short account of their work is given below."

(1) On the 26th May last we visited such a shop in the Jamar and bought money. Rs. 7/- to 15/- were

collected and were brought from the same were distributed to Harjans.

(2) Two meetings were held in Harjan locality and Harjans and preaching were done.

(3) The group of Bengalis except the named case of the Harjan house for their convenience days.

(4) The National Area Committee was moved to provide a first-class and second classers in their locality. These are now provided.

(5) A night school was started on the 17th at Mir and a school (Dandi) and a Sanskrit are teaching there as literary workers.

The Chairman of the N. A. Committee gave a grant of Rs. 10/- out of which books, dates, a lantern and lantern lanterns were bought. A joint procession of Harjans and Bengalis was taken out. The night school is being held in a Harjan's shop and the number of students is 18.

All the people of this place are very conservative and they tried to obstruct our work in many ways. We Bengali education, asked had begged from the education of this place and do whatever service we can. But they or two they refused to give us the facilities. Now it is dropped into our hands as though we were Harjans.

We do not want anything for ourselves as we get enough for our maintenance. If the school we have started is to be made permanent and put on a better footing, money is required for the same. We cannot expect to get anything locally and we should be fortunate if they put us further obstacles in our way. Our assets are a lot for the school, which will cost about Rs. 50/- and another Rs. 40/- for buying lanterns and for a few months, for map and other clothes. In addition to this a monthly grant of Rs. 5/- to 10/-, if available, can be weekly spent. We have to work under very unfavourable conditions and it is for that reason that we are asking for the assistance mentioned above."

It is a happy sign of the times we are living in. If today 5 or 10 Bengalis are doing this work, we may expect hundreds of them doing so in future. Through in Burma, besides doing their religious work in Buddhist monasteries, regularly conduct primary schools for boys and girls, as a part of their daily routine. There is no reason why our Bengalis should not conduct schools for Harijan boys and girls in their localities. We draw the special attention of the readers to the needs of this school and request them to send donations to Swami Advaitanand, Chairman of the National Area Committee, Bishakh Dist. Dehra Dun.

A. V. TRIPATHI

BOOKS ON UNTOUCHABILITY

THE NEW EAST-WEST PRESS.

An account of Gandhi's fast in September 1931, and events leading up to the Tirunelveli Fast, with all relevant documents. Price Rs. 1-4-4.

UNTOUCHED WOMEN BY C. RAJAGOPALACHARI.

Being an account of the history and objects of the Tirunelveli Abolition Bill and the Temple Entry Bill—the National Bill with answers to objections raised. Price Rs. 2/-.

A. HIGH-FAKES ATTENDS HOME

I had heard much in praise of the institution called Stone Christened Stone, Peabody House in Salem (Massachusetts) founded and conducted by Mr. Thomas Peab, but had not seen it. I utilized my recent stay in Pocomo for visiting the same, the distance between the two towns being 48 miles by road. Very strong bonds ran between the two places, and any visitor to Pocomo interested in Harriet's life, may very profitably spend a day there.

The institution can be more correctly described as a Students' Home than a boarding house. In the words of the Secretary, a member of the House himself, this is the "only Home in Western India, where foreign Marathi boys in close touch with those of advanced classes and efforts, a healthy convergence of cultures." Among the 144 boys now inmates of the Home (of whom 13 are studying in various colleges in Poona) we find not only Hindus of all castes, orthodox, intermediate and backward, including Marathas, but also two Muslims, and even a Jew. By the bye, the founder of the Home is himself a Jew, an agriculturist, comes from a village in Solapur district, does not lay claim to any University degree, and is very patriotic and truly national in his aims. Besides the Muslims and Jews mentioned above, there are 74 Marathi and 35 Marjari boys. There are no Hindoos and Vaidyas are almost absent in the Decree Days of all social grades mix here on equal terms under a common discipline, and fully co-operate in all matters.

Before this House was started in 1924, *St. Ignace* High had to pass its apprenticeship in Harlem work. It may best be described in the Secretary's words: 'When a superior like Maurice Gaudin has still to face numberless besetted opportunities one may safely guess the ordeals through which *St. Paul* had to pass, with the touch of no-universally-held fast in his grip. He began his military-propaganda by advancing scholarship to deserving Harlem youths, helping some with books, giving personally tuition to some at his house, securing admission to public schools for some, and carrying on general agitation to work stated as his prime goal and robust physical health permitted. At last throwing all his domestic resources at stake and with undying faith in his life's mission, *St. Ignace* (1924), in 1924, started a small boarding house in the heart of Harlem City, with only one Harlem boy as its inmate. For three full years, he conducted it with an increasing number of students as an experiment against immovable odds, difficulties, provocations and what not.' The steady growth in the number of boys can be seen from the figures shown below:

1812	—	3	1809	—	—	68
1813	—	23	1808	—	—	74
1804	—	32	1801	—	—	80
1807	—	48	1800	—	—	100
1800	—	60	1803	—	—	100

Another distinctive feature of this storm is the abundance of jets which are born local. Most of the

boys live in two places, one group in a hired house, and the other in the midst of a garden in a tin-roofed building and in temporary huts. A few boys in charge of bullocks and bullocks live in a loft over the shed doing duty as a stable. There is no cook and no servant. Manual work of all descriptions, from cooking to taking care of the cattle, carpentry and house-building, is done by the boys themselves by turns and at appointed hours. At the shed about 100 ft. long was put up by the boys during the night. I passed in the House. No work is too low for them.

The diet here is severely simple, generally the same as that of the ordinary peasant of Maharashtra. Jowar bread, a vegetable, coarse rice and butter-milk is the usual menu. Cheap and milk are scrupulously to be had. While the butter produced from the buffaloes' milk is sold on the market, the buttermilk is used by the boys. 1180 plants here are already planted in the garden and 5000 in all are intended to be planted. (a). Paul proposes fresh information of half a pound of plants each per day along with bread, etc., as a food arrangement.

None need be under the impression that the garden mentioned above is owned by the House. It is leased from the King of Siam, at a heavy rental of Ba. 375/- per annum for about 10 acres of garden land. But the large number of boys who thereby work in this garden and produce fruits, etc., the sale of which will go to support these pupils after the payment of rent. These are some very good mango trees here, vegetables are grown for sale and good results are also seen and sold.

One more distinctive feature of the House is that the members of all boys, rich and poor, intelligent and ordinary, Mexican and Hungarian, are pitted against each other and go to support all equally. Out of the 168 boys, 3 are fully paying at the 4- per month and 12 half paying at the 2- per month. There are 54 boys who are scholarship-holders, they having earned their scholard work and stood highest in their competitive examinations. The full value of these go to the fund of the House, and partly to support the remaining 112 boys, the poor of all classes (including Hungarians). The only concession made to scholarship-holders is that they are clothed, and their school fees paid, from the common fund of the House.

The Budget for 1934-35 is interesting. On the income side it shows the sum of Rs. 1240/- from boys' scholarships, Rs. 1808/- from paying and half-paying boys, Rs. 10800/- from miscellaneous and grant-in-aid, and last but not least Rs. 1800/- from the labour of boys from actual work in the town, total Rs. 4,548/- On the expenditure side, the chief items are boarding expenses Rs. 5000/- which work out at least Rs. 4/- per month per boy for 121 boys for 10 months; Rs. 1240/- for the boarding and lodging of 13 boys studying in colleges in Poona, of whom three are Harbans; 4 only Rs. 124/- per head per year; farm expenses Rs. 875/-, fees of students Rs. 600/-, and for miscellaneous expenses Rs. 8000/-, total Rs. 16,008/- Thus the deficit will be Rs. 3,458/-, which will have to be met from donations, from friends and well-wishers.

Such social leaders of all castes of Hindus, including Harijans, are very useful from the angle of Harijan uplift. Have the Harijan boys do not live exclusively by themselves, as in purely Harijan hostels, but sub-associate with various Hindus and develop a healthy feeling for all. A healthy competition in studies is also cultivated here, and not only is untouchability wiped out, but full equality as developed by twenty-four hour contact with boys of all castes. Our aim ought to be to merge the Harijans in the Hindu society, not merely to work for their isolated uplift. Such an attitude is ideal from that point of view.

Sri Bhadrachari Pillai deserves the best thanks of the Hindu society for this month's devoted and perfect work done single-handed and with little outside help.

A. V. THIRUMAN

H A R I J A N

SATURDAY, JULY 1, 1933

MADRAS GOVERNMENT ORDER

In an Associated Press Report of June 25th, it has been stated that the Madras Government has issued a communication to the effect that it is not permissible for Government servants 'intelligibly any obstacle of support or opposition to the campaign against untouchability.' This is an important intervention and one that is likely to lead itself to be misunderstood and misapplied. If the Government had thought a situation had arisen necessitating the issue of such a warning on this to their servants, it would have been better if the communication had been made more clear in regard to details.

The argument on which the prohibition is based is set out in the communication as follows:-

"While it is true that in many respects the campaign against untouchability is primarily a social reform movement, it has by comparison and circumstances become national, and in many respects a political movement. Any public utterance or writings by Government servants either for or against the movement might subvert the relations between the Government and various sections of the Hindu community."

The communication adds that this prohibition does not involve "any change of policy of the Government as regards the use of roads, wells, etc. by members of the Depressed Classes."

The communication will, in all likelihood, cause to Government servants that hereafter all Harijan work remains for them. If we remember that such rules of conduct prescribed for Government servants are generally made applicable also to the employees of Municipal and other Local bodies, we can see what great mischief is likely to result from this new rule.

We had thought that the Government had fully accepted the social reform character of the

campaign against untouchability. On no other assumption could the Government of India have allowed Gandhiji to conduct it even from inside prison. It is impossible that any social reform movement among Hindus could be non-economic, nor would it be possible always to keep a movement affecting large classes of people from having some political effect. Life and politics are not divisible into water-tight compartments and any social reform movement, even though it may be for centuries to make the age of marriage or to improve the diet and the living conditions of people or to abolish caste distinctions, may be looked upon as having a political tendency. It does not follow from this that Government servants should be debarred from participating in such a movement under such restrictions as may be necessary to exclude participation in politics. Permanent services under Governments may and must often involve restrictions in the exercise of ordinary citizenship, because a position of authority should not be exploited for party purposes. At the same time, Government servants do not cease altogether to be citizens, and restrictions imposed on civil rights should not be extended beyond the limits of expediency and the security of the case. The use of roads, wells, etc. by members of the Depressed Classes is admitted in the communication to form part of the admitted policy of the Government. The recognition of equal rights in public utilities should, if it is to have a meaning at all, be followed by ordering it a part of the Government policy to encourage speedy removal of existing inequalities in this respect. Propaganda in favour of such inequalities should be deemed therefore to be not only not barred, but recommended to all Government servants. It should therefore be open to any Government servant to participate in propaganda for such a purpose and to contribute money for schools, wells, etc. for Harijans. If any restrictions are imposed directly or indirectly in this direction, it would not only amount to a most unjustifiable interference with the performance of civic duties, but Government will also lay itself open to the charge of putting obstacles in the path of reform.

If, as the communication purports to lay down, only public support or opposition and public utterances are prohibited, it seems to be suggested that anything disseminated under publicity is permissible. This kind of order is likely to lead to much difficulty and misunderstanding. It is also not clear what is intended when it is stated in the communication "that the campaign against untouchability has by comparison and circumstances become in many respects a political movement." It is hoped that this is not any indication that the campaign is conducted for any purpose other than the removal of untouchability.

The Madras Government order therefore either requires to be revoked or so amended as not to lend itself to the possible interpretations suggested by us.

C. RAJAGOPALACHARI

"PARKS THEOLOGY AND FIRE"

AND
I WAS PROVED

I said not. The *Illustrated* has not yet said. I know to the *Illustrated* in some (being asked and through Kasterba's words) that, that is, "It is no confession," and (saying) but we cannot help publishing his letter and the father's letter. I was clear that the note must appear over the *Illustrated*'s name because he advertised him and he was deceived. There is nothing unusual in being deceived, but in a case like this we are bound to publish the correction as soon as we discover it.

This done, but any one of us who were near him should judge the *Illustrated* kindly, Chaudhry would not wish to be leaving to Kasterba. "Well, I was no better. I persisted to be corrected when I went to England for study, did I?" Kasterba was surprised. She did not know what Chaudhry was referring to. "The two, and that she has not only forgiven me but forgotten the incident, and Chaudhry said Kasterba was still capable to see the nonsense. I went to her that she was not a new study 24 years old and that it was the subject of a chapter in the *Autobiography*. Kasterba's 24-year-old having met a and ended. "Well, then, I was right," said Chaudhry, when I said that you had not only forgiven me but forgotten the incident. "The last one laughs. He went on to correct the incident playfully and said "I never however told you that it was not when I was that all young men used to do it in those days. It was a shame for me to confess that in India, whether at 15 or 16 were married and I felt even more ashamed to confess that I had left not only a wife but also a child in India. But the nature of the law was not to give the honor of India. It was really to be able to be a security bond with young girls which a married man could not do." And with this he became content with the rest of the letter by their consent. I said of the *Illustrated* Chaudhry.

ONLY A CRACK

The matter ought to have ended there, but for a letter that I sent day removed from the *Illustrated* Matka's eulogistic of letters for publication in one of which he says: "Mr. Gossman saw me personally and he told me that he was a Brahmin and a B. A. of Oxford University." He was therefore taken up again on contemporary work of the *Illustrated* Office where he is working at present. "This letter is dated the 16th of June and Mr. Gossman's confession is dated the 16th of June, but it is quite likely that he saw the *Illustrated* Matka before the 16th of June and has not seen him since the confession. It is certain, however, that until the 16th of June which is the date of the *Illustrated* Matka's letter to me he had no knowledge of the letter.

But even if we assume that Mr. Gossman kept up the presence in Canada, let us not judge him unfairly. The fact remains that an educated Brahmin youth taking contemporary work with a view to restoring the dignity of this particular kind of letters. Let us

also remember that there was absolutely no motive of any kind of material gain. As for the attempt to copy the letter, if I may say so, I do not give contemporary work an entire dignity, it is perhaps safe to assume that it is part of his career referred to in his father's letter, and once we know a man's career and misadventure it is impossible to quarrel or to find fault with him. I should not have worried the reader with the details of the *Illustrated* Matka's letter, but for my agreement with Mr. Chaudhry that the publication of the facts should protect him against himself.

THE POET'S LETTERS

A friend wonders if an anonymous statement has not been done to the *Post* by the publication in these columns of the *Post*'s September speeches, while he refers to Chaudhry regarding the last fact have not been published. I do not think so. The reader will find them printed in the issue. The speeches, it must be remembered, have been published by Mr. Chaudhry. Now at the time of a substantial article in the June number of *India* and the *Post*, and rightly so because they concern the *Post*'s interpretation of one of the greatest phenomena of our times. That interpretation stands unaffected by his beautiful letters, the best of which he signs with three words full of supreme beauty. "And therefore whatever may happen I shall try to believe that you are right in your course and that my writings may be the outcome of a variety of misadventure." The misadventure, which was not the outcome of a "misadventure" of a poet. But at the same time of the final formal, not of the fact. One can trace the moral tone of an effusive heart touched to its very depths in every line of both the letters.

Having said this, I shall offer a brief comment on the two statements which I am quite sure the *Post* would not make to day and which contain their correction in the September speeches. The fact was not meant to end one of the things that are truly and wrong, which continue from the beginning of creation and which therefore are common to mankind. It is "assured that deep-rooted moral weakness is our enemy. . . . present, also, only to our enemy, that "Mishra has procured his education, and though it may be our misfortune to live here in this battle, the proud privilege of the 18th will be passed on to every one of us to be passed to the South. The present sentence from the *Post*'s article contains the corrective not only in the statement I have already quoted from the first letter but in the second paragraph of the second letter. All messages are answered in their application, and there is no doubt that Chaudhry wants the Indian to be taken up by everyone qualified for it. The result will not be so for the *Post* have "an education of all noble souls", but to repeat his language, everyone participating in the "proud privilege of the right." In this light against the proud career of our society we have the *Post*'s Message and there can be no mistake about it. There are his words: "When one possible man, God Himself, turns his face. It was impossible for the *Illustrated* to tolerate this. That is why the great *Illustrated* is suffering from

day to day. A great storm was weighing on the nation for a long while, and he came forward to explain for our sakes. May we all cry with one voice 'Victory to thee, oh Japan, may thy purposes be fulfilled.'

MALABRY DESAI

'HUMAN MANUFACTURE'

(C. P. Agarwal analysed)

THE Census Report of the United Provinces Part I has a special appendix on 'untouchables', 'depressed classes', and 'backward classes', in which the Census Superintendent, Mr A. C. Turner records "facts past and present," and hopes that "by attracting the attention of social reformers more enlightenment may result in the position and condition of these now classed as untouchable or depressed." He adds, "The untouchable and depressed classes are entirely a creation of Brahmanic Hindu Society, having no equivalent in any other religious or social community." He next gives an absolutely hypothetical account of a possible origin of caste, and states that since Manu's time "waves of the communities who were originally outside of four Varas have succeeded in gaining full admission into Hindu Society." Why these communities were originally excluded, how they succeeded in gaining full admission, and what these communities were, no one has troubled to investigate. It is these castes and tribes who still remain outside that are commonly known as the depressed classes.

As to who the present 'depressed classes' are Mr. Turner frankly states

"At this stage it may be as well to mention that the view taken by many people that the untouchables and the depressed classes are distinct or not correct. There are untouchables who are at the same depressed and conversely there are depressed classes who are not untouchable. Again, the whole subject is much complicated by the fact that different castes and even the same caste in different localities have varying standards of untouchability. The average Brahman standard is naturally much higher than that of Khatiyas and Yashyas, that of Khatiyas and Yashyas is higher than that of the Hindu caste, and the standard and observance varies considerably even among Brahmans. The extremely orthodox will state that they regard all the Hindu and more hostile castes, Khatiyas, Yashyas, and so, but those of any but the Hindu religion as untouchable whereas other Brahmans will include only those castes who are outside the four Varas, and even then will not strictly observe the rules for purification after contact.

Therefore, before attempting to estimate the numbers of the untouchables and depressed classes, it is necessary to fix some standard viewpoint. I have selected that of an average Brahman. The Ethnographical Office in each district and State was asked to research the local practices and other informed Brahmans and report their views on the subject to me. These replies have all been scrutinized and crosschecked and may be taken as affording a representative body of opinion.

The definition generally agreed upon is as follows:

An untouchable is a person regarded contact with whom entails purification on the part of a high caste or twice-born Hindu, . . . a Brahman, Khatiya or Yashya. There are no castes in this province who fall into this category except within a specified distance as in the north of India. Even today depressed castes in the north of India who fall into a Brahman or a distance of twenty-four, thirty-six or even eighty-four feet. In those provinces it is only personal touch which causes defilement."

Mr. Turner then proceeds to give summarized figures of (1) Untouchables and depressed (2) Untouchables but depressed. It may be observed that unlike Mr. Mallen of Assam and Mr. Parson of Bengal, Mr. Turner does not take the opinions recorded by him into due account he examines them by anything like the ones that they have done suffice it to say that for Mr. Turner the standard viewpoint is that of an 'average Brahman', whilst he himself records the fact that "the standard and observance vary considerably even among Brahmans. In fact Mr. Turner himself apologetically sums up

"Many people will not agree with this standard, when but I would again emphasize the point that there on this subject vary in much from place to place, and between members of different castes or even the same caste, that in considering the question some standard viewpoint must be adopted."

The standard viewpoint being that of 'an average Brahman', a term which is itself absolutely vague. And why should the standard viewpoint be of an average Brahman rather than of an average Hindu?

But Mr. Turner has not only counted under the head of 'depressed classes' communities whom he does not regard as untouchable, but has even included among them "reformed Hindus who returned a degraded caste." The content and the numerical quantity of untouchability vary with the whim or caprice of Census Officers, or strictly speaking the Hindu working as census commissioners. Unlike Mr. parson and Mr. Mallen, he does not trouble to compare the lists of the 'depressed classes' in 1911 and 1921 to show that the communities returned as 'depressed' or 'untouchable' in 1911 are classed as 'touchable' in 1921 and those returned as 'touchable' in 1921 are classed as 'untouchable' or 'depressed' in 1921. The divisions we have given are, however, enough to prove our contention that untouchability as being too varied in character, and impossible of being correctly brought under count should be limited by the Census Officers. In fact should in support of our contention, Mr. Turner introduces in a separate paragraph the charge that in writing over "the attitude of the higher castes, including even the average Brahman." He then analyses the reasons

"(1) First from the side of the depressed classes

The most advanced members of the community have in recent years realised of a new possible political consciousness. They have done much towards organizing their community through unions, and are meeting the hindrance they receive at the hands

of the higher castes. They, even in many cases, change of their social habits and customs, have adopted what they consider less odious caste names and other work to prove themselves the descendants of the 'twice-born'. "(a) An instance of constructive manipulation by depressed classes themselves.)

"(2) On the other hand the average Brahman, and still more so the other 'twice-born' castes, are becoming far less strict in their observance of the rules of untouchability and the other restrictions placed on the depressed classes. It is noticeable in the following ways:—

(a) The average Brahman of this province is now less careful to avoid personal contact with untouchables, and is far less particular in the observance of the purification ceremonies necessary after defilement by such contact. The growing consciousness in the matter of ceremonial precautions is naturally more marked in cities and towns where the chances of pollution through contact are necessarily so much greater. The continued growth of very untouchable like mind, at any rate in this province, lead to still further relaxation of the former strict rules of untouchability, though it may not affect the food and water restrictions so greatly.

(b) The children of the depressed classes are now very largely educated in the ordinary schools, and it is a common sight in the village schools to see them sitting with high caste children and no one objecting on the score of pollution by contact.

(c) There is a marked and growing tendency on the part of the higher castes to treat untouchability in those persons who are still usually following outdated and disgusting occupations. Formerly every person born into any of the castes concerned was treated as a permanent untouchable. Now it is quite common to regard as untouchable only those of the untouchable castes who still follow the ancient traditional occupations of those castes, while the others are not so regarded. Kalwar who no longer handle all liquor sell themselves Khatiyas or Vaidyas of some Jathas who no longer wear all themselves Shafi Khamas or Jansas and so on. The tendency is responsible for reports from several districts that the average Brahmins now treat as an untouchable only those actually employed on scavenging and handling dead animals, or who eat fish.

A specific instance of an untouchable may also be quoted. Some years ago an untouchable youth was working as a labourer in a municipality and a handcart maker from Lucknow. He came to be a promoter of the municipal scavenger, and finally left that post and took up a more respectable profession. Today he is no longer regarded by most of his fellow-castes as an untouchable.

(d) Again several districts report that the strict exclusion from temples of the untouchables is being relaxed in some extent and in some places.

(e) Brahmins are gradually performing publicly duties for more and more of the untouchables and depressed classes.

(f) The exclusion of untouchables from the use of the village well is another practice which is now declining.

(g) With the spread of education it is not unusual that some members of the untouchable and depressed classes manage to accumulate a goodly share of worldly wealth. Money can buy many things, and amongst the things it can buy is an untouchability. Several instances could be quoted. A successful member of the depressed classes usually makes a trip to another town or to his real home and claims to be a 'twice-born'. He may not be so regarded by the other 'twice-born' castes, but at any rate he comes to be regarded as untouchable no depressed, and no caste was certainly not unknown where a man's wealth and influence have proved sufficiently great to attract him to one of the 'twice-born' castes. This process will be accelerated with time.

(h) But perhaps the factor which will in the long run yield the emancipation of the untouchables and depressed classes is the communal or political factor. If Hindus wish to exclude these millions in their community for political reasons they cannot hope to exclude them socially, and what is more, if they persist in excluding them socially, the depressed classes will completely throw overboard, in those days of growing democracy (growing in India, firmly established in almost every other country in the world), the notions concerning the depressed classes will not be content to reduce the lot of out-castes to the present life as hope of finding themselves in a higher social place at their next incarnation. Edward Hindu makes this, and hence the uplift of the untouchable and depressed classes depends progressively on the programme of Hindu political leaders and social reformers.

More comment on these extracts is superfluous. Should Government avail themselves of the tendency noted in these extracts or ignore it? The more one studies these United Provinces the more it becomes clear that the State should have nothing to do with recognizing and creating untouchability, and that a State which calls itself civilized should take active measures to withdraw all official recognition from it.

M D

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A. V. THAKUR,

Genl. Secretary, S. C. & S. M. S. S. S. S.

THE POET'S LETTERS

1

Glen Eden
Durresing
May 3, 1932

Dear Mahatma,

Especially the telegram which I sent to you some days ago has failed to reach its destination though it has appeared in some of the papers.

You must not blame me if I cannot feel a complete agreement with you as to the immense responsibility you have by the step you have taken. I have not before me the entire background of thoughts and facts against which should be placed your own judgment in order to understand its significance. From the beginning of creation there continue things that are ugly and wrong—the negative factors of existence—and the ideals which are positive and eternal are meant to be represented by messengers of truth, who never have the right to leave the field of their work in despair or disgust because of the imperfections and imperfections in their surroundings. It is a presumption on my part to remind you that when Lord Buddha woke up to the multitude of creatures whom the world suffers he eternally went on preaching the path of liberation till the last day of his earthly career. Death when it is physically or morally inevitable has to be bravely endured, but we have not the liberty to meet it unless there is absolutely no other alternative for the expression of the ultimate purpose of life itself. It is not unlikely that you are mistaken about the imperative necessity of your present work, and when we realize that there is a grave risk of its total frustration, we shudder at the possibility of the tremendous mistake never having the opportunity of being rectified. I cannot help reminding you not to offer such an ultimatum of non-cooperation to God for the sake of things and almost refuse the great gift of life with all its opportunities to hold up till its last moment the ideal of perfection which justifies humanity.

However, I must confess that I have not the vision which you have before your mind, nor can I fully realize the will which has come only to yourself, and therefore whatever may happen I shall try to believe that you are right in your resolve and that our misgivings may be the outcome of a timidity of ignorance. With love and attention.

Yours

[54] RAMDHARANATH TAGEER

II

Glen Eden
Durresing
May 11, 1933

Dear Mahatma,

I am trying steadily to find out the meaning contained in this last message of yours which is before the world today. In every important act of his life Buddha preached Dharma for all creatures.

Christ said "Love thyne enemies", and that teaching of his found its final expression in the words of forgiveness he uttered for those who killed him. As far as I can understand, the fact that you have started non-cooperation is the idea of aggression for the sake of your countrymen. But I ask to be excused when I say that the explanation can truly and heroically be done only by daily endeavours for the sake of those unfortunate beings who do not know what they do. The teaching, which has no direct action upon the conduct of self-interest and which may strongly tempt one's power further to serve those who need help, cannot be unreservedly accepted, and therefore it is all the more unacceptable for any individual who has the responsibility to represent humanity.

The logical consequence of your example, if followed, will be an elimination of all noble souls from the morally feeble and down-trodden multitude to sink into the bottomless depth of aggression and ferocity. You have no right to say that this process of passive non-cooperation through your own individual action only and for others is not so alarming. If that were true you ought to have performed it in absolute secrecy as a special mystic act which only defines the one motive beginning and ending in yourself. You ask others to actively devote their energy to extinguish the evil which smother our national life and create only such personal satisfaction from sacrifice which is of a passive character. For better men than yourself it opens up an easy and facile path of duty by urging them to take a plunge into a dark abyss of self-mortification. You cannot blame them if they follow you in the special method of purification of their country, for all messages must be universal in their application, and if not they should never be expressed at all.

The suffering that has been caused to me by the vow you have taken has compelled me to write you thus—for I cannot bear the sight of a selflessly noble man turning towards a finality which, to my mind, lacks a perfectly satisfying justification. And once again I appeal to you for the sake of the dignity of our nation, which is truly represented in you, and for the sake of the millions of my countrymen who need your loving touch and help, to desist from any act that you think is good only for you and not for the rest of humanity.

With the deepest pain and love,

Yours

[55] RAMDHARANATH TAGEER

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HARIJAN

KOTTON, R. T. & SETHI

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Vol. I.]

POONA—SATURDAY, JULY 3, 1933

[No. 2]

WEEK TO WEEK

Temples Opened

All temples in Akshi village, K. M. Nagpur
Six temples in Keshpur, K. M. Nagpur
Shiva temple at Haridwar - (Hargu, Keshpur)
Kali temple at Kalsikhal, Parbhur
Two Kali temples at the town of Jambur
Kumbhwar temple at Mandhata, H. Parganas
The temple of Mahakalidasa Chaitany at Parus
dang, Raigwad, and 27 other temples in the
district have been thrown open to Harijans. The
Chaitany temple in Malaga and Dertan are re-
spected to follow the lead. The Jambur Provincial
Hindu Sabha, from whom we have received this
information, is organizing parties of Harijan school
boys and girls every week to visit important temples
by turn, so that they may get accustomed to the idea
of going to temples like other Hindus.

Educational Institutions

A Harijan School at Tanwaraga, Dist. Akshardesh,
has been given a grant of Rs. 4- per month.
One night school at Parus Dera
One boarding and residential school at the Kalla-
branch Ashram of the A. I. S. A., with a monthly
grant of Rs. 15- from the S. U. S. Tanilwad.
Two night schools in Chikabhat.
One day and six night school at Nigpur, Dist.
Chikabhat.
One night school at Kumbhwar, near Indrapur.
One day school at South. One other Madras.
Three reading rooms for Harijans have been opened
in North Akshardesh by the S. U. S.

Gandhi Ashram, Tanwaraga, has put up two new
school houses for 7 out of the 8 schools they are
conducting for Harijans mainly.

Mr. M. G. Mahabadi Raja Ayangar, Dombakshi, has
agreed to give a donation of Rs. 50- per month
to maintain a Harijan school, opened in Chikabhat by
the Kumbhwar S. U. S. (Tanilwad).

One night school at Yashpur (Andhra)
One night school at Jamshedpur (East-Bihar)
One night school at Patna (Bihar)
Two night schools at Udaipur
One night school at Bhatnagar (West-Godavari)
One night school at Nizampur (Andhra). It may
be mentioned that spinning, making money-bags,
darning cloth and so on are also taught in this school.

Four scholarships, amounting to Rs. 14- p. a m., have
been mentioned by the S. U. S., Oriental, for Harijan
boys in middle high schools for six months.

A night school in a Harijan village in the city of
Akshardesh has been opened and a monthly grant of

Rs. 15- has been mentioned by the S. U. S., Oriental.

Night schools have been opened for Harijans in
Belgaum, Nipuri and Dombakshi (Karnatak).

A free boarding and lodging house for Harijans
was started in the last month holiday in Nigpur City
on 21-6-33. Sri. Bhandar Kumbhwar, a local
merchant, has given a donation of Rs. 100- for the
boarding expenses.

Works Opened

On the 24th June, the proprietor, Mahant, Dombakshi
Dargah has thrown open almost all his wells at his
Dargah at Wankar Chaper Kumbur and Madhwal (Dist.
Bhandarkar) for the use of Harijans. Since 1921,
there has been no objection to the use of such temples
and wells by Harijans, but he has now made a public
declaration of their being open to Harijans also.

In Hargu in Savadatti taluk (Karnatak), a tank
has been thrown open to Harijans.

Four private wells in Hargu (Karnatak).

Two private wells in Marur, Dist. Belgaum,
(Madhwal Ashram).

Sri. P. Mahabadi Raja Sharma, M. S. S. C., Marur,
as (Dist. Bhandarkar) has offered his services free to
Harijans.

Dr. Kumbhwar has opened a free dispensary in
Harijan quarters in Golak (Karnatak).

In Belgaum, Dombakshi Kumbhwar and Arvind Raja
have been giving Harijans free medical and in these
dispensaries.

General

The District District Harijan Sewa Sangham re-
ceived a donation of Rs. 50-, earmarked to spread the
study of Shri Bhagwat Gita among Harijans. The
Sewa Sangham spent Rs. 50- from its funds and had
1000 copies of the Gita printed for distribution among
Harijans.

A Harijan has been employed as a domestic ser-
vant by Sri. P. Mahabadi Raja Sharma, Dist. Bhandarkar,
Madhwal (Dist. Bhandarkar).

The Dombakshi Municipality has adopted a resolution
to its notice boards, whenever necessary, informing
that all public wells, dargahs etc. are open to
Harijans also.

The Karnataka Provincial Board, S. U. S., was re-
organized at a meeting of Karnataka workers held at
Belgaum on 4-7-33. Sri. Gangadhar Rao Deshpande
is the President, Sri. Bhandarkar Kumbhwar the Vice-
president and Sri. S. L. Ganesha the secretary of the
Board.

NATTAR-HARJIAN CONCILIATION

NATTARS are the land-owning group in the Devakotta Division of the Eastern District in Tamil Nadu. They are a sturdy, hard-working and thrifty class depending on the soil. The Devakotta Division gets only a few days' rain in the year, the soil is hard and so tillage is hard. It is only natural, therefore, that the Nattars are hard-headed, obstinate persons.

The Harjians constitute a fair proportion of the population in the Devakotta Division. From time immemorial the Harjians have been sold to the land-owning Nattars. But in the last few decades, quite a number of them went over to the Madras States and Coimbatore. However, after years of stay outside, they brought with them not only some cash but also open repugnance of dualism which they found still existing among their kinsmen in the land of their birth. This repugnance between widespread in recent years and total predominance in the adoption by Harjians of imported modes of dress. But the wearing of shirts by men or full-length saris by women among Harjians was definitely against the old order. The new movement that the Nattars who felt humiliated, particularly during occasions of religious festivals to which they came, in all the prestige of their caste and position as the owners of the land and, to an extent, the owners of the Harjians themselves. A spirit of assertiveness was exhibited by the Harjians quite independently of the present Anti-Caste-discrimination campaign. This, on the one hand, and a loss of religious prestige on the part of the Nattars, on the other, went to make a quarrel which has now lasted nearly for over three years, leading often to riots involving much injury to Harjians life and property.

The Tamilnad Society of Theosophical Society made an enquiry into the matter in the last week of March 1933 and submitted a report immediately after, to the Central Office at Delhi and to Madras.

As a result of strenuous efforts, a Nattar-Harjian Conciliation Conference was convened on 23-4-1933 in Devakotta. Mr. Rajam Parthasarathy, M. A., presided. Important Nattar leaders and hundreds of Harjians from several villages were present. It was remarkable that many Harjian women also attended.

In the morning the President and other leaders met the Nattar representatives. There was a full and frank discussion and, as a result, a conciliation agreement was drafted with the approval of Nattar leaders present, for adoption in the open conference in the afternoon.

The Conference met at 2 p. m. amidst scenes of great enthusiasm. The first resolution adopted expressed the profound satisfaction of the Nattars and the Harjians assembled in the Conference in Madras for inspiring the conciliation effort and conveyed to him the assurance of important Nattars of their readiness to cooperate in establishing peace and goodwill. The second resolution was the Conciliation Agreement itself and consisted of three parts. The following is the full text of the resolution, —

CONCILIATION AGREEMENT

Part I This Conference agrees before it as its object the removal, with the willing cooperation of Nattar leaders, of the existing difficulty as regards the adoption by Harjians of such dress, ornaments and vessels as they may like in co-existence with modern conditions in the Southern parts of the District and the promotion of peaceful and harmonious relations between the Nattars and the Harjians.

Part II This Conference agrees to have been previously talks with Nattar leaders of some Nattars who, on their parts, as in the case of Koda and Anantavathi Nattars, the Nattars have agreed to objections to the adoption by Harjians of established social customs in regard to dress, ornaments, vessels etc. for a long time now.

Part III This Conference feels gratified to the opportunity Nattar leaders who are now here and to the understanding committee of influential Nattars for their assurance that they will "work the Nattars of other Nattars where Harjians do not now enjoy the rights mentioned above, to promote them also with-out loss of time to agree to the adoption by Harjians, on all occasions, of modern customs in regard to dress, ornaments etc. The Conference further requests all the Nattars to take upon themselves this good effort and this, complete the purpose of conciliation of this Conference.

This resolution was moved by a leading Nattar and supported by the headman of Eluvakkottai. The names of the most ardent detractors in the past between the Nattars and the Harjians. That this headman who is a Nattar supported the resolution in the open conference and a wave of joy and satisfaction through the hearts of the hundreds of Harjians present. But more important than the resolution itself was the appointment of a Committee in which very influential Nattar leaders have consented to agree to implement the agreement reached, throughout the Devakotta Division.

The father of the Rajah of Srirangam, who is greatly respected by the Nattar Community, sent a message wishing success to the Conciliation Conference. This created a great impression, as the Nattar area lies in large part within the Srirangam State. The presence of the President of the Conference as the uncle of the Rajah of Ramnad also undoubtedly helped the process of conciliation. The presence of leaders including the President of the Provincial Board, Dr. T. V. S. Ranga, and Mr. S. S. Bharati and Dr. T. V. S. Balaji also helped in securing all round cooperation. But the Conference would have been impossible but for the auspicious efforts of Mr. A. Rangaswami Iyengar, M. A., President, and Mr. S. Lakshminathan Iyengar, M. A., M. L., Hon. Secretary, of the District S. U. S., Devakotta.

The Conference has paved the way for peace for Harjians and most difficult area. But peace itself can come only through strenuous and continuous effort by the special Committee and the District S. U. S.

G. RAMACHANDRAN,
Provincial Secretary,
Tamil Nadu.

H A R I J A N

SATURDAY, JULY 6, 1935

ALL ABOUT THE FAST

[I am, perhaps, meant that the very first writing for the press I should attempt after the fast should be for the *Harjan*, and that in connection with the fast God willing, I hope now to contribute my weekly note to the *Harjan* as before the fast. Let me now, however, run over with the idea that I have retained my pre-fast capacity for work. I have still to be very careful how I work. Correspondents with therefore, have mercy on me. They should know that for a while yet I shall be unable to cope with all their letters. Whatever they may have for my special attention will have still to wait for some time, probably for another month.]

Now for the fast.

The first question that has puzzled many is about the Voice of God. What was it? What did I hear? Was there any person I saw? If not, how was the Voice delivered to me? These are pertinent questions.

For me the Voice of God of Consciousness, of Truth or the Inner Voice or the stillness! None, none one and the same thing I saw or felt. I have never tried, for I have always believed God to be without form. But what I did hear was like a Voice from a far and yet quite near. It was unmistakable as some human voice definitely speaking to me, and definitely I was not dreaming at the time I heard the Voice. The hearing of the Voice was preceded by a terrible struggle within me. Suddenly the Voice came upon me. I listened, made certain that it was the Voice, and for struggle ceased. I was calm. The disturbance was made peacefully the date and the hour of the fast were fixed. Joy came over me. This was between 11 and 12 midnight. I felt refreshed and began to write the note about it which the reader must have read.

Could I give any further evidence that it was truly the Voice that I heard and that it was not an echo of my own heated imagination? I have no further evidence to support the matter. He is free to say that it was all self delusion or hallucination. It may well have been so, I can offer no proof to the contrary. But I say, my dear—that not the unreasonable verdict of the whole world against me would shake me from the belief that what I heard was the true Voice of God.

But you think that God Himself is a creation of our own imagination. If that view holds good, then nothing is real, everything is of our own imagination. Even so, what my imagination deceives me, I can only act under its spell. Radical things are only relatively so. For me the Voice was more real than my own existence. It has never failed me, and for that matter, anyone else.

And everyone who will can hear the Voice. It is within everyone. But like everything else, requires

preparation and delicate preparation.

The second question that has puzzled many is whether a fast in which an army of doctors watch and guide the fasting person, as they undoubtedly and with extraordinary care and attention watched and guided me, when he is confined in various other ways as I was, could be described as a fast in answer to the call of the Inner Voice. Put thus, the objection seems valid. It would undoubtedly have been more in keeping with the high aims made for the fast, if it had been attended with all the extraordinary, external aids that it was my good fortune or misfortune to receive.

But I do not regret of having gratefully accepted the generous help that kind friends extended to me. I was battling against death. I accepted all the help that came to me as God-sent, when it did not in any way affect my vow.

As I think over the fast, I am not sorry for having taken the fast. Though I suffered bodily pain and discomfort, there was incomparable peace within. I have enjoyed peace during all my fasts, but never so much as in this. Perhaps, the reason was that there was nothing to look forward to. In the previous fasts there was some tangible expectation. In this there was nothing tangible to expect. There was undoubtedly faith that it must lead to perfection of self and others and that workers would know that true Shakti service was possible without inward pain. The however, a result that could not be measured or known in a tangible manner. I had, therefore, withdrawn within myself.

The fast was an uninterrupted twenty-one days' prayer whose effect I can feel even now. I know now more fully than ever that there is a prayer within a fasting, be the latter ever so slight. And this fasting relates not merely to the palate, but all the senses and organs. Complete absorption in prayer must mean complete renunciation of physical activities. All prayer possesses the whole of our being and we are superior to, and are completely detached from, all physical existence. That state can only be reached after conscious and voluntary withdrawal of the flesh. Thus all fasting, if it is a spiritual act, is an intense prayer or a preparation for it. It is a yearning of the soul to merge in the divine essence. My last fast was intended to be such a preparation. Now for I have succeeded, how far I am to take with the Infinite, I do not know. But I do know that the fast has made the position for such a state better than ever.

Looking back upon the fast, I feel it to have been as necessary as I felt it was when I entered upon it. It has resulted in some revelations of importance among workers of whom I had no knowledge whatsoever, and but for the fast I would never have gained that knowledge. All the letters that have come under my notice go to show that it has led to greater purification among the workers. The fast was meant not for the purification of known workers only who had been found wanting, but for all the workers, known and unknown, in the Shakti cause. Nothing probably could have brought home to the workers so well as

then last the fact that the movement is purely religious in the highest sense of the term, to be handled in a religious spirit by workers of character above reproach.

The work of removal of untouchability is not merely a social or economic reform whose extent can be measured by so much social amenities or economic relief provided in so much time. Its goal is to touch the hearts of the millions of Hindus who honestly believe in the present-day untouchability as a God-sent institution, as old as the human race itself. Thus, it will be admitted, is a task infinitely higher than mere social and economic reform. Its accomplishment undoubtedly includes all these and much more. For it means nothing short of a complete revolution in the Hindu thought and the deep-seatedness of the hereditary and caste doctrine of colour superiority and high-and-lowness, which has poisoned Hinduism and is slowly undermining its very substance. Such a change can only be brought about by an appeal to the highest in man. And I am sure there is no movement that that appeal can be made effective and, by self-purification, i.e. by fasting, concerned in the deepest sense coming from a heartened heart.

I believe that the reversible effect of such fasting is far greater and far more extensive than the visible effect. The conversion has therefore gone deeper in me that my task is that the beginning of a chain of such voluntary fasts by men and women who have qualified themselves by previous preparation for them and who believe in fasting as the most effective method of reaching the heart of things. How that chain can be established I do not know as yet. But I am striving after it. If it can be established I know that it will touch as nothing else will, the hearts of Hindus, both the opponents of reform and the Harijans. For the Harijans have also to play their part in the movement no less than the reformers and the opponents. And I am glad to say, to reform the caste that the Harijans have not been touched by the fast.

M. K. GANDHI

MORE GRAPHS

In a previous issue of *Harjan* I tried to show by the means the importance of the Harijan problem with the aid of a graph. The Harijan problem can be understood fully only if we grasp the position with respect to other peculiarities of the composition of the Indian people. The following figure is drawn to enable to represent the population of India including Hindus and including Muslims, with an inset rectangle that represents the non-Hindu population of 85 millions out of a total of 324 millions. The Mohammedans are 77 millions, the Christians are 5 millions, the Sikhs are 4 millions, the Parsees, Jews and other non-Hindus may be taken as 3 millions, making up a total of 88 millions of non-Hindus. The figure correctly represents the non-Hindu population as against the total.



If we wish to see not only the non-Hindu population but also the Harijans cut out of the Hindu population, here is the figure:



The inset accurately shows the drive to enable to represent the total population and the part allotted to the Harijans, Muslims, Christians, the Hindu population of 239 millions and 8 millions which may be treated as almost very respect as Harijans. The rectangle to the left are non-Hindus i.e. Mohammedans, Christians, Sikhs. This figure shows at a glance the importance of measures to be taken for eradicating communal harmony as well as the influence of the Muslims in national affairs. Harijans, Christians, Mohammedans, Sikhs, Parsees and others with the Harijans form the Hindu as the other side of the coin. The Harijans do not want to be separated from the Hindu community, but they do want to be treated as equals. The Harijans are not only to be good with and trust, but a fuller recognition of the common religion. The caste-Hindus and the Harijans are followers of the same religion and it is only our faith of we fail to realize the identity of faith and worship.

In short, there is no social segregation that was understood right here, and was not good, but there is no doubt it has to be done in haste and very soon. It would be desirable if, by continuing such segregation in modern times, we would the Harijans into a separate non-Hindu community. It would be possible by planning and strict measures to prevent a segregated community from growing into a new Hindu community.

There are some who talk of keeping social and religious problems separate from politics. The practice of untouchability is a social and all-pervading in its character that the people that are affected by it cannot separate it from politics. Both religion and politics deal with soul and life and are, therefore, part of one connected whole. It is possible, if we are to be far over under foreign rule, that politics and social problems could be kept in divided compartments; but if we have to stand on our own legs, the social deal with life is its reality and as a whole. If our religion is a reality and not a pretence or the smothering of more meaningless words and if our politics also are to be real and not mere place-holding, both religion and politics must deal with life as a whole and are inseparable. The above chart shows to the eye the magnitude and the importance of the problem of Hindu-Muslim unity and the removal of untouchability, and also shows how little is left if these two problems are kept aside as undesirable for the present.

C. HARASOPALACHARI

SPARKS FROM THE EARTH: FIRE

IN
MORE LETTERS

The reader may sigh with relief that this is going to be the last instalment of the "sparks." For he is going to have from this week onwards that willing, not a few "sparks" but the "sacred fire" which is God's own written word. I want to write a word of gratitude in acknowledgment of the numerous friends, who have written expressing their thanksgiving and joy at the somewhat unexpected situation of the last. I know that they are too good to need an acknowledgment, but I may say here on behalf of God's folk that the papers of every one of them have reached Gandhi most deeply and have won a new accession of strength.

And there is no cause for surprise for in every letter you see the correct emphasis laid on the signs of the times. There are some received by this mail which are eloquent on their brevity and there are some in which the pen overflows the bounds. Here are the brief ones. A letter from England:

"What shall I say about your book? You seem to have gathered to yourself the love of all the people on the world who have known you."

Here is one from a friend in St. Catherine's, Canada:—

"I thank God that your life and strength have been preserved. For this I have, with millions of others, prayed each day during the ordeal. Your noble art, inspired by love, will bear abundant fruit; it cannot be otherwise. Trusting that you will accept this little note written in all humility."

Here is a significant note, received only a couple of days ago.

"Fellowship State Negro Council is anxious here and greetings to world's spiritual leader. Praying for you length of days and strength to carry on."

Here is an extract from a longer letter from Ceylon:

"I will explain to you that I am an old lady, 80 years old, and am writing this without glasses. I hope you can read it. We have read your life and wonder at the grace God has given you. I pray that God and His anointed will bless you and your wife and that you may be led in this great work. The best of all is that we have a paper bearing and proclaiming God if we will only walk His will."

There is a long letter from Canada in which the writer describes the unsatisfactory state of things in Western Canada, plans for a spiritual war dealing with life's problems, is thankful for the successful termination of the fast and concludes: "Not by might or by power but by my spirit, with the Lord of Hosts" (Zech. 4:6) is a good text."

There are two letters from a couple in Dortmund (Germany) which a kind friend has translated for me. Here are two in deep strength from the wife's letter:—"Spare I know, your life, my life has been shaken and shaken again. I realise that you are one of the very few who live in God. Even Christ was

valled for me by the church—now I am again able to see Him through all darkness—a living realisation of God. I understand the word of Christ 'Truth will make you free.' Your life has a value and one value only—to live for God. Let me fight with you, let me work for you here amongst us, work for the Moral Improvement of Africa. You ask the saints to pray for you Lottinck. There are many more young people here who stand by you. My husband, we belong to your Father. In this difficult life you have become our strength you have led us to God." The husband writes from Berlin: "My wife has told you all what both of us are feeling. I hope that the moment of your life will tell Europe and especially my own country that it should."

We have here a people who live for God. Truly for us and our people like we pray for you and India may have never to go the hard road Europe goes directly some about 400 years.

So whether it is the German people laid at the rule of violence or the European people for a spiritual method of ending the world war struggle in which they are engaged, they had the new method as something told of hope for them. And if really unimmediately reached by the method of Africa, whether in its nation or in its own form, it will certainly be a greater achievement for the world than the abolition of slavery after a bloody civil war.

From a friend's letter containing a clipping from the *Evening*, I will tell the following evidence that Christianity everywhere has been stirred deeply by Gandhi's presence. At the Church of Scotland General Assembly held at Edinburgh on 2nd May, the moderator, Mr. Buchanan Colclough, and that Mr. Donaldson "dashed successfully his extraordinary but whether one condemned his methods or not, one realised that here was a man of the greatest spiritual conviction sitting down in a way that appealed to his own countrymen to do a great thing for the depressed classes." At the instance of Rev. A. R. Low, the following resolution was unanimously adopted by the Assembly:—"The General Assembly, having always had at heart the interests of India's depressed classes, cannot unreservedly in the measure of progress made in the present anti-untouchability campaign, and earnestly pray that the highest success may attend the efforts of all who are working unselfishly for the uplift of their fellows."

THE INEVITABLE STRUGGLE

If there is truth in the saying that in the midst of life we are in death, it was the consciousness also that in the midst of death we are in life. That at any rate was my feeling during a friend's interview with Gandhi the other day.

He had wanted some days to tell me that he wanted a few minutes with Gandhi before he returned to his place but when the time was given him, his courage failed him. For a couple of minutes he was speechless. "Come along we with A. Mahadev has told me that you wanted to tell me something about the view or view you had taken some years ago. I now think that you took any view, but even when,

“speak out” this was just enough to hold him under a broken sentence.

“Two years ago, I wrote down a few words and—”

“And,” said Gandhi, “you have failed to keep your word.”

So, on the contrary, I put in

“Then, in a part of 1931 and towards closing time in open life I—”

But he was silent and the tears rolled down his cheeks.

But perhaps what Mahadev says is not quite right. Then do what I did. I could not open my lips before my father when I was only first communion in life. So I wrote it down. You can write what you want to say,” said Gandhi.

But the friend was still speechless and signed in no to allow him to go. After a few more tears he pulled himself together.

“Bapu a little over two years ago, I wrote down what I solemnly wanted to promise to do, and you accepted my word.”

“Yes but I have forgotten it altogether.”

After recording Gandhi about the matter, the young man said,

“Well Bapu it has been a terrible struggle, but by the grace of God I have fulfilled the letter of the vow and to a very great extent the spirit of it too.”

That is good. I understood the letter. One is a sympathiser with thankfulness when God helps one to fulfill a vow.

“But now it is forgotten.”

“Why? The matter, I suppose, is important, as a my mother is.”

“Oh yes. But now signed and sealed by you in the solemn words and place in the presence of the representatives of a party. But, the father and the mother don't worry me. It is worth that I make up my mind that there will be no difficulty. But Bapu in the struggle with white.”

A very enough hard struggle, the law in the natural world. It is a, more more now in the law in the natural world. There is a spiritual law in the natural world and a natural law in the spiritual world. Life is a perpetual struggle. There is always a deepest tragedy in several situations against struggle, that is a perpetual duty. The One says life is not lost then there is duty. I have not there are many more places, but I remember only these. One must have the will and then, you know the English proverb, there is the will. And there are these. It is not saying, “Ask and it shall be given,” “Seek and you shall find,” “Knock and it shall be open.”

“Bapu, listen me.”

“Well, you write down what you want and if it is all right I shall sign it.”

He took out his diary and wrote down on the leaf bearing date 8th of July. “Remember the spirit of all that you have read. My Message are there and might triumph through the struggle. And let be handed on for getting the greatest expression.” Bapu.

And Bapu read the words over, twice and then said, “Shall I put out a word?” He added in his

own hand the word “in visible before Gandhi” and signed “Bapu”. His hand shaking.

“How I wish,” he added, “the hand were a little more firm. But that's all right. The word ‘invisible’ is quite necessary there. Read the end of the 4th chapter of the Bhagwad Gita in this connection.”

He bowed in gratitude and slipped quietly away. His tears were defensive. I embraced him with him, as I realized the truth of what Gandhi had said only two days ago. “Somehow my faith is becoming every day, despite of the darkness that surrounds me.”

A BRIEF HOUR WITH WORKERS

For the first time since the fast, Gandhi met a fairly large gathering of workers and talked to them. The Secretariat of Voluntary Service had its General Board meeting in the Secretariat of India Society, but the members came in a body to Parashakti to hear Gandhi's views on certain questions.

Was it to propagandize or without work, or propaganda and without work? Gandhi had issued an article headed “over-head charges” and advertisement expenditure. The many points were raised interpreting the rule. For instance, would expenses on village propaganda, say against the drink evil among Muslims, be considered to be money well spent?

I shall try to summarize in outline's terms on the question. I am not against propaganda of the right kind on the right basis. Propaganda propaganda among Muslims would naturally be without work. I should like to see such a movement in progress in Hindustan. A spiritual movement could be found in an anti-Hindu attitude every on the propaganda, all the money would go into charges, no work and propaganda too would be most desirable now. A question is asked whether I would give an interview during the fast to an Englishman or Hindu member of committee there, or a girl prisoner of the Durand. I would say I would continue to refuse a Hindu member of committee and then try to bring him up to the work, as far as emotional propaganda are concerned, I wouldn't doubt work of the committee was good with a view of or resistance, a particular Hindu committee but all questions would have to be decided on needs. At least I would say it. Don't make a failure of efficiency.”

But we in India are getting rid of reports propaganda. Let propaganda change, as we do with them. The more I think of my mother I feel that, if our work is to make we should have to cut down more propaganda expenses to a minimum. Where there is the possibility of raising the expenditure on propaganda, let our money be divided into three parts. 50 p. a. administrative charges, 20 p. a. propaganda, 30 p. a. without work.

You ask whether a Hindu Day should be observed or not, since been doing. I would say. Certainly, but if it is properly observed, no expense need be incurred. The Hindu Day should not mean moving a stone out of the path, balance you may have. In the same way, I should not spend Rs. 75- to get a donation of Rs. 100- a. s. a, a new donation of Rs. 25-

I do not say that propaganda is bad, propaganda which directed is necessary. But I would say that propaganda could be made self-sustaining. Do not touch your funds for, say, a reception or a procession. recover the charges from sympathetic local friends and don't burden your funds with them.

Let us always remember that service critics are watching us. If we do everything in a wilful and spiteful, without any reward, our work is bound to tell.

The other questions were considered then general and I shall not, therefore, worry the general reader with them.

MADRAS: INDIA

HIGHER EDUCATION FOR HARIJANS

We have received from the Central Secretary, H. U. S., Delhi, copy of a notice, regarding applications for scholarships to be granted from the David Educational Scheme Fund, and publish the same below for the information of the public.

*SERVANTS OF UTOUGABLES SOCIETY
OFFICE OF THE CENTRAL BOARD, DELHI

HIRLA MILLS,

16th June, 1933

NOTICE

The Servants of the Untouchables Society has established a fund, known as the David Educational Scheme Fund, for the higher education of Harijans. Higher Education under this scheme shall mean all legal and University education only, general as well as professional.

Monthly scholarships varying from Rs. 15 to 25 will be awarded to Harijan students to enable them to prosecute their studies in any educational institution recognised or approved by the Central Board. In special cases, scholarships of a higher value may be awarded for a technical or professional course of studies.

Scholarships granted will normally be reviewed for the period looking up to the conclusion of the course of study selected by the student and shall be made subject to satisfactory progress of the scholar.

Applications must reach the local office on or before the 15th July, 1933 and must be addressed to—The Local Secretary, Servants of Untouchables Society, Hirla Mills, Delhi. Applications from can be had from the Head Office or Provincial Boards. All applications must be forwarded along with (a) 3 certificates by the head of the institution last attended (b) Two certificates by two local gentlemen, with respect to the social position of the applicant.

A copy of rules for the administration of the David Educational Scheme Fund can be had from the Head Office, free of charge.

K. K. RAMANI,
For Gen. Secretary.

THE CENTRAL BOARD MEETING

The Central Board of the Servants of Untouchables Society met at Purna in the hall of the Servants of India Society on the 1st and 2nd of July under the Chairmanship of the President, Sri Chakrapanada Hira. The General Secretary presented a brief report of the work done, so also the Provincial Secretaries about the work of their respective Provinces. The financial affairs of the Society were discussed. The total collection by the Board amounted to Rs. 1,54,000/- including sums earmarked for specific purposes. It was decided that not more than 20 per cent of the total expenditure should go for establishment charges and that the rest should be utilised for their welfare work among the Harijans. This was considered as a matter of importance and some questions arising on this resolution were placed before Gandhi, whose advice on the subject is found in another column.

The David Scheme contributions amounted to Rs. 25,000/- The date for applications, this year, was extended to July 15.

The Session in report of the Jagannath temple was explained by Sri Sri Gupta of Cuttack. Sri. Rajendra Venkateshdayya and Ramchandra presented accounts of the work of their respective departments of welfare work in their respective provinces.

A question was raised in the course of discussion, whether it was expedient for the Society to take any active interest in the election of Harijan candidates to District Boards and Municipalities. Many members thought that this might interfere with the normal course of the work of the Society and land the workers in unpleasant local politics. On the other hand, it was also felt by some members that, in view of the consciousness and indignation of the Harijan People, the Society could not remain indifferent to the interests of Harijan candidates, if there was any unjust exclusion of them by the caste-Hindus. The question was placed before Mahatma when the members met him on Sunday morning. He was inclined to the latter view though, of course, unnecessary interference was always to be avoided. The matter is, however, not finally concluded and the Board's policy in this aspect will be settled in the next meeting. Other routine business was also disposed of.

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Vol. 1.]

POONA—SATURDAY, JULY 16, 1933

[No. 21]

WEEK TO WEEK

Religious and Social

Three reading rooms for Harijans have been opened in the North Arcot Dist. by the S. U. S.

In the Madras Dist. S. U. S. workers got Harijan children admitted into the Vengaloor taluk board school.

Reading tablets etc. etc. were distributed free to the children of the Melichamp school established by the Madras S. U. S.

Two Harijan students of Mysore College, Belga, have been allowed free scholarship and free lodging and one a free scholarship, by Principal, The Hindu of the college.

One night school for adult Harijans was opened under the auspices of the Lahore Harijan Seva Sangham in the Harijan quarters outside, Mocha Gate. The opening ceremony was performed by Mrs. Bala Lal Khatra.

It has been decided to start one more hostel for Harijan students in Brahmanbari (Oudh).

The East Godavari Dist. Harijan Seva Sangham has resolved to start a hostel for Harijan Old students studying in Coimbatore. A sum of Rs. 400/-, 10 bags of rice, food necessary for one year, have been already received as donations for the hostel, which will be started with 25 students.

The Anantapur Dist. Harijan Seva Sangham has decided to start a hostel for Harijan students in Tiruvallur. Some provisions and money have already been collected and it is intended to start the hostel with 20 students.

Owing to the unrelenting efforts of the Dist. Harijan Seva Sangham, Coimbatore Harijan boys have been allowed into the Government in a number of villages and towns.

Three wells in Coimbatore district, which were in a bad condition were cleaned and made available for use.

The Dist. Board President, North Arcot, has promised to dig four wells in places selected by the S. U. S.

During the fortnight ending 21-3-33, no less than 125 wells in all were opened in Bangalore and 5 new ones constructed in Andhra Pradesh.

Lahore has been opened to a host—near Hanga Market (Delhi), where Datta (Mrs. G.P.) supplying them with articles of food at cheap rates.

Rs. 50/- has been paid by the S. U. S., Bengal, for paying up the debts of a Harijan family at Bala Nagar (Calcutta).

The Amrita Nagar (Calcutta) has given service to some Harijans.

400 Harijans of Solapur (Madhya) have given up drinking habits and 1275 Harijans have taken a vow not to take beef.

Three new district centres of the S. U. S. have been opened during the month in Bhatnagar, Wardhah and in Pimpri.

Trichinopoly, Tanjore, Tirunelveli, Salem, Dindigul, North Arcot and Madras have all taken up the idea of a Gandhi Harijan Service Corps for direct and personal service in the towns.

Madhura, a Harijan village 12 miles from Coimbatore, was given Rs. 25/- worth of grain, Rs. 100/- worth of cloth and Rs. 5/- worth of oil, as relief after a fire in the village.

A Harijan Youth League has been formed in Chikmagalur.

A shop to supply provisions at cost price to the Harijans has been set up in Tiruch and is doing well out of it.

A sum of Rs. 120/- was spent on giving help for rebuilding houses of Harijans at Vallabha Palam (East. Khand) recently destroyed by fire.

A sum of Rs. 500/- was contributed by the Provincial Government towards the relief of Harijans in Tellicherry (Veng.) who lost their houses by a fire. The local Harijan Seva Sangham is endeavouring to erect two houses for the Harijans in a better locality and is collecting donations—in cash and kind—materials.

One Harijan has been employed as a servant by a wealthy gentleman in Calcutta.

BENGAL REPORT FOR MAY

RELIGIOUS MATTERS—1. Temples opened to Harijans

- | | |
|------------------------------------|--|
| (a) Calcutta — | (1) Kali temple at Baghmat |
| | (2) Gauriya Math. |
| (c) Cuttack (Midnapur Sec. Dist.)— | (1) Baghmat Kali temple and Jagat Kali temple at Cuttack town. |
| | (2) Kapildhanda. Kali Temple in Durga village. |
| | (3) Kanchal Temple of Kanchalpur |
| | (4) Kanchal temple in Gopalpur |
| | (5) Kanchal temple in Udayachand. |

- (b) Midnapur (North)—
 (1) All temples at Midnapur town except Hindu temple.
 (2) All temples in Aksh's village.
 (3) Six temples in Kishor.
 (c) Khulna—
 (1) Hindu temple at Kharakshi village.
 (d) Bardhaman—
 (1) Kali temple at Kalkitola.
 (f) Jansam—
 (1) Two Kali temples in the town of Jansam.
 (g) Raypur—
 (1) Barodatal temple in Rajeshwar.
 (h) M. Pargu—
 (1) Kankarwar temple at Mandirbar.

2. Kirtans were held during the fast of Mahastami in all the district and subdivision towns of Bengal and in numerous villages almost every day and after the Vidyai was over every day. Haridasi (women dressed to go) were pastimes by every one present.

3. No new temple was built in this month.

EDUCATION—1. Besides the 118 primary schools (day and night together), the following new schools or pathshalas have been opened in the month of May.

- (a) Calcutta—1.
 (b) Midnapur (North)—For one of these schools Kumar Debnadatal Khan of Naragola, President of Midnapur Committee, has given a piece of building for holding a school and 50 bighas of land for the use of Harjans.
 (c) Durgam—1.
 (d) Khulna—4.
 (e) Bahadur—4.
 (f) Jansam—7.
 (g) M. Pargana—3.
 (h) Barisham—4.

2. In these pathshalas 655 boys are reading at present.

3. Twelve 121 boys who are receiving stipends from this Board from the month of April, scholarships to 25 boys have been granted by the Board from the month of May.

SANITATION—In the month of May kiosk of Harjans in Calcutta and almost all the municipal towns were closed several times.

ECONOMY—1. In the district of Barisham, through the efforts of the district committee, two co-operative credit societies have been established for the benefit of Harjans only.

2. A shop has been opened in a boat near Kankarwar in Calcutta, where Dama Iyer, to supply them with articles of food at cheaper price.

3. Rs. 60—has been paid for paying up the loan of a Harjan family at Bini Bagan kark in Calcutta.

4. Some Harjans have been given service under Amrita Boring at Calcutta.

ABSTINENCE—As a result of propaganda work, 450 Harjans of Rajpur, in the district of Barisham, have given up drinking habits and 1,375 Marhas (Chamar) have taken a vow not to take beef. In the Midnapur town, the Mahars brought back of a dead horse to set but at the end of the district committee they gave it up. As a result of propaganda work, in almost all the districts the Harjans are giving up eating flesh of dead animals and, in many places, drinking.

UPPER, SOCIAL AND GENERAL—Efforts are made in every district to reduce the social disabilities, namely, the taking of water from the hands of Harjans and as a result great success has been achieved in this respect. As regards the service of Marhas, Dikhas and Barjans for Harjans, great efforts are made and in some places there has been success. Information has been received from the district of Pabna that a Brahman, young man who tried for Harjans to work with other Hindus has been obliged to leave his village and his wife was compelled to leave her father's house also. In the district of M. Pargana, in a meeting at Palla held for the purpose of removing untouchability, the police by taking charge dispersed the people assembled.

In the district of Midnapur, Mr. Posing Chandra Goka Roy, Swami Chinnaswami, and two other great preachers of the Hindu form were arrested at Kulpura on 15th May and kept there for one day. They went there to hold a meeting for the removal of untouchability. Our learned lecturer of the Bengal Board, Bala Panditram Roy, while proceeding to Kulpura with his lecturers, was arrested at Thaksh on the 16th May and kept in Jails for 4 days and then let off.

Meetings were held during the period of fast of Mahastami in every town (district and subdivisions) and in not less than 5000 villages in Bengal almost every day.

The Bengal Provincial Board has opened in the month of May three new district centres in the districts of Barisham, Murshidabad and in Pargana.

SARASWATHI ROY.

Secretary.

Bengal Provincial Board, 8 U S.

A DAY'S WORK

On the 15th June the newspaper-Editors of the Calcutta Press Association went on strike as a protest against the impossibly heavy work imposed on them. The Municipal authorities called on the local branch of the I. U. S. to settle the dispute. Messrs. Fakirchand, Shikhan Lal Sahasra and Prakash Nanda Sahasra, members of the I. U. S., formed a Committee and persuaded the newspaper to resume work the same evening on promise of having all their genuine grievances redressed. They then made a thorough investigation of the question and have forwarded to the Municipal Chairman a report and recommendations, which make interesting reading and are as eye-opening as regards what Harjan employees of municipalities are generally required to put up with. We make no apology, therefore, for giving the matter in some detail.

"This year the crop of mangoes has been extraordinarily heavy but to 400 cart-loads of them come into the market daily. Naturally, therefore, the demand of the public has very much increased. In previous years, too, work in this season was heavy, but the emergency used to be met by engaging additional labour on the farms as well as by having some labourers. This year no extra labour has

been engaged, nor have any instructions been issued, indeed, in order has been issued by the Medical Officer of Health that the same men should do 1½ times the work they have been doing. This has caused some discontent and heart-burning among them. This discontent was at the bottom of the strike.

Following are the statistics collected by us in June both about their work. These will give an adequate idea of the conditions to which they have to work—

1. Men began work as a lorry, whose capacity is about 1½ tons, i. e., 30 manure or rubbish, at 8.15 a. m. It took them 1½ hours to fill the lorry, and 1½ hours to return after unloading. 1. Man accompanied the lorry, while the others in the meantime worked in the street rubbish dumps, where they waited for 1 hour for the return of the lorry. The lorry made five trips in the day, finishing the work at 5 to 6 p. m. The amount of rubbish lifted by each man was 1½ tons, i. e., 45 manure on an average, and they had 5 intervals of about an hour each, during a stretch of about 11½ hours. These intervals cannot be regarded as time taken off rest for they must make any use of this time as they liked. They cannot even take their food during this time, unless they choose to do so without heating, and in that dirty condition. We were informed by one of the inspectors that the return of the Medical Officer of Health for this lorry was that it should make 8 trips per day with the help of 4 men only. The shortness of the order and the impossibility of the demand was apparent.

The man of 1 ton lorry with 4 men is still worse. They are made to make 60 tons, 3 made 7 trips, 4 made 5 trips and 2 made 3 trips in that day, according to their rubbish dumps are far from so near the dumping ground. We noted that 1 trip of one such lorry takes from 1½ to 1½ hours. One lorry which performed 8 trips began work at 8.15 a. m. and finished at 4.30 p. m. Thus, they worked for 12½ hours, with 4 intervals of half an hour, each man having to lift 1½ tons, i. e., 45 manure during the day. Most of this time, it had been raining and their clothes were wet. These are adequate conditions of work. We failed to understand how such a lorry with 4 men as it could make 20 trips per day, as ordered by the Medical Officer of Health.

As our readers will see from the following, the recommendations of the Commission are no fair, rational and obvious that we cannot help wishing that the municipal authorities themselves had thought of these in the first instance.

"RECOMMENDATIONS"

It is the duty of the Municipal Board to ponder deeply over these conditions of work which our enquiry has revealed. We wish to emphasize that the municipal authorities themselves had thought of these in the first instance.

1. It should be hours of work for the men. In our opinion, 4 hours' work of the nature as this, left us should not exceed 9 hours' work to be con-

siderable at this stage. In that season, work may begin at 8 a. m., but must in no case be continued after 5 p. m. We were thinking that "hours' work" with an interval in the middle would be better, but we find that the men prefer to finish their work in one stretch.

2. Work should be so arranged that men may not have to wait for long intervals between successive fillings. To do this properly, some additional lorries would be required, but for the present we suggest the following method. At present, every lorry has got somewhere, say 1, attached to it. It makes 10 trips and is attached to 2 lorries, the intervals would be smaller, for, by the time they finish filling the third lorry, the first would be about to return. The men will, in this way, remain continuously occupied and finish the same work in 2 or 3 hours, which at present takes them 12 hours.

3. Additional men should be engaged as there for the same amount.

4. There ought to be a fixed maximum length of 1½ tons, i. e., 45 manure, of rubbish to be lifted by each man.

5. The pay of these men is very low and should be increased, considering the kind of work and the amount of labor. They are paid a daily wage of 4s. 4½. But as the position of the pay of Municipal workers in our municipalities, we shall discuss it fully in the Census and Social Survey Report of the Commission, which is under preparation.

The Commission concludes by hoping for a change in the mental outlook of our people:

"The enquiry has been a unique experience of our town. Though we have been busy with the census and social survey of the township of Garsop for the past two months continuously and have universally received glowing comments about the confidence of workers in the Municipality still all their worst descriptions could never make us realize what we have actually seen and experienced today. It is extremely difficult to remain objective and keep close to the actual conditions and conditions without possibilities of action, when dealing with such miseries. Only a complete revolution in public school towards our workers' conditions and a great realization that what has been customary has been a failure of these people could be expected to enable and prompt us to do the more just and decent work. We have determined to be restrained and practical, as our purpose is to effect immediate transition from what we regard to be altogether inhuman conditions to at least human conditions. So, we have recommended only that which is immediately practicable and also indispensable."

As we have already observed in these columns, the urgent need is not only the recognition that these Garsops are our fellow-men, endowed with the same feelings, sentiments and passions as ourselves, and that in doing wrong to them we are injuring the whole community. Once this is clearly realized and acted upon all will be well with us. For we firmly believe that want of thought is more reprehensible for all work calls than want of hand.

H A R I J A N

SATURDAY, JULY 16, 1938

THE WRONG WAY

The following extracts from the letter of a professor who claims to be a Hinduist will be read with interest:—

"I am an ardent Hinduist. I have rendered my humble service to the cause of Hinduism in many respects. I have even written books and published articles concerning Hinduism. Various orthodox Hinduist organizations and leaders will bear me out in my statements. So I have proved my love for to speak for Hinduism. Up to now, I was also an opponent of temple-entry by Harijans, but my mind has today, after a certain, opened to me that, unless the so-called untouchables are given the right of having access to Temples, Temples as temples, Hinduism is doomed. After experience of past months have compelled me to reconsider my views now. I know my statement will arouse many. Most of them may even call me a renegade now, but to me safety of Hindu and of Hinduism is a sacred religious duty for which I will not mind sacrifices. The plight of Hindu in these days is very pathetic. They have now become a constant prey to untold sufferings and agonies. Whenever I see a Hindu in distress, tears shed my eyes and I try my best to relieve him or her of it. I rather prefer death to seeing Hindu in such a wretched condition. But, in order to promote untouch for Hindus to agree with me, I request you with all the emphasis at my command to accept a position that only these Harijans may be truly allowed to enter a temple who have taken a solemn vow to bath daily, to wear clean clothes, and to discard food and garland. Two fundamental are also not to be blamed. It is these untouch habits that are really responsible for the practice of untouchability itself. Harijans are themselves to be blamed to a great extent for the disabilities on her which they are passing. To ask Hinduism to allow Harijans to enter temples without, at the same time, insisting them for these evil habits is, I fear, tantamount to putting a premium on them (habits).

"So I suggest you to accept my suggestion, and I assure you that I shall have no voice returned to me that it is demanded by my friends. Hinduist friends too. I will also carry on intense propaganda in all forms, and I am confident by power of Persuasion I will attain success."

Let not the reader think that the reference to the letter refers any connection with my claim regarding the last. It is an independent thought. For the letter is dated 23d April last. The Editor has asserted old unchanged of correspondence which was to receive attention. I do not know whether the learned professor retains the views expressed in his letter or whether he has modified the position taken up by him as to the confined temple

entry by Harijans. But the position taken up by him is twisted. It is, therefore necessary to show the fallacy underlying it. While I appreciate the convenience of the writer on the temple entry question, I cannot help saying that the position he seeks to impose upon the Harijans will frustrate the very end he has in view. He argues that caste-Hindus are responsible for the present condition of the Harijans. We have, therefore, to relieve them as they are and have faith that our contact and love will, if we are true, make them shed all those habits that may be repugnant to decent society. To blame the Harijans for their present condition is like a slave holder blaming his slave for the misery and consider the latter may be living so. We would relieve the slave holder, perhaps even remove him of himself, if he made the removal of slavery by the slave as a condition precedent to the grant of freedom. It should also be borne in mind that the Harijans will enter temples subject to the same condition that is applicable to the rest of Hindu, Nature has not made of Harijans a separate species distinguished from caste-Hindus by definite unmistakable signs. Thousands, if not thousands, of Harijans enter temples without being detected. The studies of Census reports published in these columns must make it clear to anybody that those who were not classified as untouchables must have entered temples without let or hindrance. The mere fact of a new enumeration, for the first time including various classes and including certain other classes from the Harijan list, surely cannot be used as any test of untouchability or touchability. Only Hindus can claim to work for the undisturbed entry of the so-called Hindu-made untouchables into temples. What is now claimed is that caste-Hindus should seek merit, in other words, puff themselves, by deliberately heaping untouchability from their sides and do I mention repeat too often that by untouchability I mean the thing as it is practiced today. Let the professor and those who adopt like his view remember that the reform the untouchability campaign stands for is no mere make-shift for pleasing Harijans. It stands for a fundamental change in Hindu practice it stands for the total abolition of the practice of high and lowness that has crept into Hinduism through the policy and unrepented declaration that all life is one and that differentiation is false, it takes practice of equal treatment of all human beings should be the least direct outcome of that belief not reserved for corpses but for the ordinary man in his ordinary dealings with fellow men.

M. K. GUPTA

CHILDREN'S CATHEDRAL

During the Christmas season that took place at Toronto Central Palace last year, so one of the people called Goodfellow when and how he began to entertain his peculiar views on untouchability. Goodfellow had not the slightest hesitation in saying that his opposition to untouchability began over fifty years ago, that is, practically when he began to talk

an upbringing around him. At the age of 18 he shocked his mother by turning on touching the family cowraager Uba and not taking a purification bath afterwards. Despite of her birth and upbringing as an educated family, his father rebelled against the idea of any human being considered as untouchable. Even so, at a tender age, Swami Dnyanand, born and bred up as a Brahmin priest's son, rebelled against worship of a stone image. The instinct against wrong is not, however, equally strong in all children, and an education in early childhood to develop and strengthen the natural repulsion against wrong of all kinds is a vital necessity. The imparting of religious training to children has always been a most potent, but instructing the Indian child against untouchability is an essential part of sound national education.

During Gandhi's first voyage here, if I may so describe the September 1932 visit, a primary school in Bombay held a celebration on the question whether Harijan children should be allowed to sit with the other children in the school, and the result was overwhelmingly in favour of it. I do not know what result a referendum taken in a South Indian school would yield. But it is certain that children cannot be kept in ignorance of the greatest social reform movement of the age, and if untouchability is to disappear completely within a foreseeable distance of time, it is essential that the present generation of children should grow up brought up so as to look upon untouchability as a shameful relic of barbarity.

I, therefore, welcome the book given by Gandhi in this direction. Sri Gopinath, who is the principal exponent of the Mohandas movement in Orissa, has written a series of illustrated lessons for children on the subject of untouchability. He has not dressed himself in idealizing the consequences of children personally on the humanitarian aspect, but he has depicted a few lessons in the religious aspect also. The lessons are not of equal length and the arrangement leaves much to be desired. Some of them might have been written in simpler or different language, and harder the argument, some broad facts and figures should have been given. But the book is a step in the right direction and deserves to be taken up by workers in different provinces. I reproduce here, partly modified and rewritten, some of these lessons, so that they may serve as examples for similar attempts in other vernaculars. It is a task worthy of all teachers who have the cause of removal of untouchability at heart.

MARGARET DEWAI

LESSON 1

Mother, don't touch me!

Child: Why can't we touch a Shung?

Mother: Because he removes the dirt.

Child: But you do it, too, for baby?

Mother: Oh yes! But he is a Shung. I am not.

Child: What is a Shung?

Mother: A Shung is one who removes dirt.

Child: Then, mamma, you are also a Shung! Don't touch me!

Mother (Laughing): How can that be? I am clean even though I remove the dirt.

Child: Mamma, read a Shung he clean also?

Mother: Yes, if he bathes and wears clean clothes. Even then, we may not touch him.

Child: Why, Mamma? I don't understand.

Mother: Will you go and play, and not ask questions?

LESSON 2

Ungrateful

Mother gives the baby a nice wash and cleans him up. Mother is so sure to the baby. The baby loves mother.

The doctor washes and dresses up the wounds of the patients.

The patient is very grateful to the doctor.

The cowraager comes and cleans our streets and latrines.

Instead of being grateful and loving to the Shung, people say to him, "you are an untouchable."

God must dislike us for it. He does not like ungrateful people.

LESSON 4

I and my sister

Child: Mother, why are you afraid of touching the cowraager women?

Mother: It would pollute me.

Child: But I touched her yesterday, and I was not polluted.

Mother (Shouting): You polluted. You washed god, don't touch me. Oh and better.

Child: Mother, what is pollution?

Mother: Don't ask questions. Don't come near me. You always close me when you are angry. But tell me what is pollution?

Mother: You are an idiot, you little brats.

Child: Mother, tell me why I should not touch the cowraager women? Why does her touch pollute us? If you don't tell me, I will touch her again.

LESSON 5

Untouchable

What is your name?

Solomon

Please do come, take your seat.

What name is Solomon?

No name! What name he is, he is Mr Solomon.

Who goes there?

I am Shung.

What name are you?

I am a pariah.

Away! Away!

But why? Solomon and I are cowraager. Solomon turned Christian the other day. Is that why he is welcomed and I am an untouchable?

But Solomon is a "Shung", you are Magan, what are we to do?

Good morning, Mr Solomon!

Get away, Magan!

LESSON 6

Ignorance

Who are clean?

Those who spit away dirt?

Those who throw dirt and refuse everywhere?

And who are unclean?

Those who go about with a broom sweeping the street.

Those who remove our pains and dirt!

Those who keep the village clean!

Those who enable us to live in health!
So the smallest ones are these and those who help
us down are untouchable?
This is righteous!

LESSON 10

My birth

First boy Oh! You have touched an untouchable.
You are polluted. Don't touch me.

Second boy He is not an untouchable. He does
not look like an untouchable. He looks like a Rajput.
First boy What of that? He is a sweepy. Only
he has washed and put on new clothes to-day.

Second boy Why then should I not touch him?
First boy Because he is a sweepy by birth. His
nature is dirty.

Second boy But he is not removing dirt with
his hands. He is no longer dirty but a Rajput.

First boy What an idiot. Keep away, don't
touch me. You have touched a sweepy.

Second boy Very well, then, you are an untouch-
able. I won't touch you.

LESSON 11

Puritarians

A Brahmin is a touchable.

Even if he defiles?

A Vaidikguru is a touchable.

Even if he eats meat?

A Vaishya house is a touchable.

Even if he is equal to the poor?

A Brahmin judge is a touchable.

Even if he takes bribes?

A Brahmin, a Kshatriya, a Vaishya and a

Shudra—all are touchables.

Even if they are wicked.

Even if they are untruthful?

Even if they are dishonest?

Even if they are lustful?

Even if they commit violence.

But an untouchable is an untouchable,

Even if he is clean?

Even if he is truthful?

Even if he is righteous?

Even if he be God Himself?

Are we not taught that God is everywhere?

What foolishness!

LESSON 12

Lost our reason

Is a Brahmin untouchable? No.

Is a Kshatriya untouchable? No.

Is a Vaishya untouchable? No.

Is a Shudra untouchable? No.

Is a thief untouchable? No.

Is a liar untouchable? No.

Is a murderer untouchable? No.

A liar, a rogue, a thief, a hypocrite, a thief, a

swindler, a drunkard—none of these is untouchable.

The Harijan alone is untouchable.

Who? Because we have lost our reason.

LESSON 13

What would happen?

If only the one day.

The latrine would not cleaned?

The roads would not sweep?

The drains would not washed?

The sweepers would not removed?

If only the one day.

For just one day.

Imagine what would happen.

What would our village look like?

What would our life be like?

Imagine what would happen.

Let us be grateful, let us be good, let those Harijans
be good to us.

TRUE HARIJAN SERVANTS

ORISSA

I have before me two pictures of Harijan servants
in action which make one at once proud and hum-
ble—proud of what a true spirit of service can do, and
humble with the sense of the distance that one has to
cover before one can possibly approach these servants
of humanity.

The first picture is from Orissa. It is not drawn
for me, but I have tried to draw it out of a long letter
that I received during the last. The letter was writ-
ten, not in order to narrate the achievement, but to
redress the difficulties of the mail and to find out if
there was a better way to decide the question.

Mr. Jivana Kalyana has not been in the sunlight.
Very few people know him, but he is better worth
knowing than many who are well known. Mr. Jivana
told the saving of a life time—Rs. 1,20,000—and sold—
at the disposal of the nation in 1915 after Gandhi's
first imprisonment, and has since been living like an
ordinary village worker. The accounts of the poverty
of Orissa that he had often heard from Gandhi's
mouth had deeply and he decided to work in the vil-
lages of Orissa. He went back with his wife some
years ago and was quietly plodding away at Khand
work until last year, when Gandhi's September fast
 drew the attention of some of the workers most for-
mally to Harijan work. He thought it best to concen-
trate his Khand work among the Harijans and has
since been working among the Orissa Harijans.
While working among these many of them began—
he caught the infection himself and as a new under-
standing treatment for it. But even while in the grip
of the disease, he is working. Here is what he says—

"We are a family of four—my wife, an Orissa
worker, an Orissa worker and myself. We finish our
morning meal, wash our vessels and are ready to go
out to the Harijan village by midday. We have to
go there at midday as the Harijans are not
free until then. They work as sweepers during the
day and come at a little before noon. We stay
with them until about 4 when we return home.
Yesterday Pundit who had come from Balasore took
charge of the Harijan children. He would take
them to the river, bathe them, dry and brush their
hair and wash their clothes. My wife is in charge
of domestic work among the women, which I look
after the general instruction in hygiene and sanitation.
It has been a very uphill task—the reformation
of the Harijans, among them, the sweepers. Every-
thing has to be done for them—putting the wheels in
order making drains etc. But that is the least part
of the work. It is a job to spend three or four
hours in these surroundings full of spiders and flies.
We, therefore, remove all ticks first, wash or help them
to wash their clothing and clothes, and then sit
down with them to spin. Four hours do not even
show that a would take several days spending before
they would be enough paid to wash a cow with.
They want even to return for the spin. They struggle
to spin. A beginning has been thus made among
two Harijan villages. I cannot say what will be

movement, but we shall stick on for what we are worth.

I have spent much of my time working amongst the village men and the priestly class in Puri, trying to create an atmosphere for the abolition of untouchability in that holy city and to get the gates of the famous temple opened to the Harijans. But it is a thankless and has been quite now at my side a freedom, task. There are not only untouchable people, but Brahmins and Kshatriyas. Even now you are afraid of entering the courtyard of the palace, who, they fear, might consider their interest as Harijans for interest in politics and make life miserable for them. They had visited their temples as worshippers of Harijans, but now they fight shy of taking them. Some of them have not paid their subscriptions, knowing that I have paid them for them. I have had little success with the *goudas* (priests), but Sri Nityanidhan and Bhagwanath Mishra are working there since their release from prison in May. They have started well with their knowledge of the local people and of the history of Orissa. They maintain that there was no untouchability in Puri, that within short while ago Harijans from all parts of India had free access both to the temple and the Puri temple, as the *goudas* own records show. In fact the Puri temple was known for its freedom from the taint of untouchability among all the temples in India, and it is only since the present movement for the abolition that the temple doors have been closed against the Harijans from the neighbourhood. Harijans from other provinces have even now free access. It is this anomaly that Nityanidhan and Bhagwanath have successfully exposed. They have placed before them their books for inspection, which showed conclusively that they had at the past taken Harijans into the temple. They also answered the wrath of the men in power and 'have been covered into retracting their evidence.' That is the state of things in Puri."

Peaceful and selfless service continued with him. His aim above everything else was selflessness and pride and I know that Sri Narayan and his friends will win in the end.

CALCUTTA BASTI.

The other picture is by an eye-witness who has observed in a Kathmandu, mostly his impressions of a visit to Sri Kathmandu. The Capital's Kathmandu. Sri Ramji Chandra, went there in order to see for himself. Sri Kathmandu work among the Harijans and he has collected with nothing but unpleasant results of the work he has seen. Sri Kathmandu and his activities are well known in India. In the villages of Bengal and Orissa, at any rate, his name is a household word. His work has not been described in these columns, out of deference to his constant on caste service. But now that it has been described by an eye-witness the readers of Harijan need no longer be kept unaware of it.

Sri Kathmandu had given himself entirely to Khadi, but the first Harijan fast gave him a new impetus of his own and since then he has directed the Khadi work entirely to his side and is devoting all his time and energies to Harijan work. He has paid regular

visits to the Calcutta Basti, thoroughly studied their conditions and placed them before the Calcutta public. But to be of actual service to them, he made a resolute determination to completely identify himself and his comrades with the unfortunate residents of the basti. He said that he would not transplant them from their hole on such a better surroundings, he also said that he would not persuade the untouchable Hindus to leave even the last of the Harijans to stay amongst them, and so he chose the only course open to him. If he could not level them up, he must level himself down, and in this determination he secured from his comrades a cooperation that was rarely given. He divided his comrades into two groups—Khadi workers and Harijan workers. The latter he asked to identify themselves completely with the last Harijans. So the group starts early in the morning at a *chhatra* to meet the scavengers from the basti, joins them in their area of operations, doing all that they do without shuddering or hesitating. Sri Ramji saw these highly educated young men and women of untouchable Hindu caste working with baskets and brooms along with the scavengers from the basti in a dirty locality inhabited by Mussalman scavenger-tribes. It is one thing to do one's scavenging oneself, it is another thing to clean comrades from well kept differentiated latrines, it is yet another thing to wash well flushed water down to high class people's localities, but it is a valuable lesson to do the dirty job in unclean filthy areas. But this is what Sri Ramji Narayan saw with his own eyes (I am giving a condensed translation.)

"I was not prepared for what I saw. Imagine the most stinking latrine and latrine with small windows at the back, just big enough for the scavenger to push in his head and empty by means of a pot. The contents from the chamber into his or her own pot. The arrangement was extremely dirty." If the window was big enough to allow the sunbeams to be pulled out and pushed in, it would save a good deal of the stinking of this. But all this was done by an educated lady from Kathmandu's Kathmandu. She then placed the pot over her head—a load of about 80 lbs. I said several times to the Kathmandu and into which it was to be emptied. The boys were using a sort of pole on the two ends of which they balanced pots full of excreta. These women and young men from Kathmandu take the place of scavenger men and women who may be ill and who may, therefore, have to lose their day's wage."

After finishing their day's work, they get back home, have their work, bath and food and go again to the *chhatra* ground their whole time with the scavenger folk. There they teach their children, take classes in arithmetic and hygiene, read newspapers to them and have prayers and Kirtan. Thus, practically from morning until noon in the evening, Kathmandu's valuable hand stays with the scavengers in their own surroundings, living their own life, sharing their joys and sorrows, talking comfort and support to them and listening to their talk and life. This for me was a glorious, revivifying, purifying experience."

And this is not a Harijan. Day's pastime, it is their regular work from day to day. Let a suitable and pretty work.

SOCIAL SURVEY IN OLD DELHI

It was on the 8th of May that the President of the Board of Unintelligible Survey, Mr. G. D. Bhat, started the social survey of Margate in Delhi, in commemoration of Mahatma Gandhi's fast. The work began with a visit to Kailash, a graphic description of which was given by Mr. Bhat in the *Paragranth*. On the 8th a whole-time and experienced worker, Mr. B. Nayal, was appointed to conduct the survey. He was assisted in the beginning by volunteers who proved so irregular that a peon had to be appointed to call them. Ultimately, paid assistants had to be employed. Work was done in the evenings between 5-8 P. M. and daily two or three huts were visited and a personal report prepared on the basis of a prepared questionnaire.

According to the Delhi Census Report of 1911, there are 22,118 scavengers and 26,880 channies in the Delhi Province and perhaps there is the same predominance of channies in Old Delhi. Roughly speaking, one-fifth the population of Delhi Province belongs to the depressed classes. We started our work among the *Shangars* of Old Delhi and have so far visited nearly 1500 families living in 75 huts. Our work has proved tedious because Delhi is a place of long distances and the huts of *Shangars* are dispersed in blocks of 4-50 huts all over the city. On the other hand, channies are mostly concentrated in *Shahjahanpala*, *Nabi Karim* and *Delhi Darwaza*. This is due to their difference of occupation. Our work proceeded slowly for yet another reason. Besides submitting a general report the workers had to visit huts once again to take census figures of literacy, income, expenditure, indebtedness etc. We were found that such figures of doubtful value and repeated visits to huts for holding more inquiries were not appreciated by the other party.

In Delhi there are two classes of *Shangars*—mainly those employed by the Municipality and those privately employed. The latter class is more or less landless and is about 5000. Some of them are even well-to-do. The Municipal employees are immigrants from Rajasthan, come especially from Jodhpur State and Tonk. The average income of such a family is about Rs. 10-15 p m. The former live in private or rented huts. The Municipality has 100 huts for its *Shangars* only 150 huts which are all rent free.

It has yet to construct 150 more huts for its employees, who are at present paying rents of Rs. 1 to 4 p m for temporary quarters. The Municipality understands the importance of building quarters for all Rs employees, near the place of their work. It is perhaps prepared to bear the cost and spread it over 5-6 years, but is terribly pinched for space, as Old Delhi is pressed in by New Delhi and Government bari (Barid) all round. This is obvious from the fact that the notified area covers a space of about 7 sq miles to accommodate a population of 15,000, the city is 400 sq miles in extent and holds within its limits 3,45,282 persons. To take another instance, the Delhi Gate has a outside the city wall and on

the edge of the city ditch. The Agawal Gate has a public latrine on one side, a slaughter house on the middle, the city ditch in front and no sanitary-plant to prevent accidents. There is a tug which the slaughter house, which is open for a few hours in the day. Yet both of these huts cannot be removed for want of space.

But the Municipality has been negligent in more than one way. Some of the Municipal huts have an open yard or a verandah added to them. The occupants have put up huts thatched under which they cook, sleep and sit most of the time. In fact, a verandah is a necessity in our hot climate. In several huts, all that human beings can do or not do to make a human habitation comfortable has been done. In the *Shangar* hut of 15 families, there is a public latrine, without a water-closet, at the entrance and on the same level with huts on two sides, there is an incinerator near the public latrine, open refuse carts pass through the huts and are sometimes placed there for 24 hours before being removed. The space within the huts is filled with refuse and night soil. Almost all the roofs in this hut (as in most other ones) are badly leaking. The Delhi Municipality lot on these miserable plots of putting incinerators and refuse carts near *Shangars'* quarters. I have seen 5 huts where public latrines (without water-closet) are placed in the very centre of the quadrangle. They have a certain gross popularity—perhaps they are like temples with devotees all round.

Our survey work has thus helped us to detect some plague spots in Old Delhi, which are both a disgrace and danger to both Old and New Delhi. More than that, we are now in a position to formulate proposals for the amelioration of the condition of scavengers. Most of them can be and should be carried out by the Municipality. In fact, an abstract of our 15 reports with general suggestions of uplift work has been already circulated among some members of the Municipality. A sum of Rs. 1,000 has been set aside for repairs and building of verandahs—probably as a promise of much more that is to follow. The survey work has further enabled us to realize the educational, financial and social disabilities of a most distressed class. In a few cases actual help has been rendered by us in time and several huts have learnt to look up to us for help of need. The next step is to strengthen this natural bond by carrying out an active programme of work based on the survey.

N. R. MAHANT

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POONA-SATURDAY, JULY 21, 1934

[No. 54]

WALK TO WALK

Religious Programmes

On Monday day a united Marathi procession was organised in Nagpur by the Raj. Harjan Sava Sangh, Nagpur.

Processions were conducted at Pathar and Baid (C. P. Marathi). Mr. Sarade of Pathar made Parmas daily and the attendance of Harjans and Chote Baidas at these processions were regular.

On important days Kirtans were held in various villages in Pathar (C. P. Marathi).

Subsidised Education

Books worth Rs. 15- have been given to 4 Harjan boys of the Dhotia Primary School (Dist. Ahmedabad).

The Servants of Untouchables Society, Pimpri helped a Harjan boy to secure admission into the Vastaka Dandev Hathi Technical Institute, Lahore, free of all fees and admission charges. The boy was given Rs. 5- to be paid with his application for admission.

The Harjan Sava Sangh, Lahore, helped a Harjan boy to get himself apprenticed in the workshop of Messrs. Peary Lal and Sons, dealers in motor cars.

A Harjan graduate, who is joining the F. E. L. Class of the Law College, Lahore, was paid Rs. 10- by the Harjan Sava Sangh, Lahore, to meet his admission expenses.

Books worth Rs. 6- were given by the Harjan Sava Sangh, Lahore, to a Harjan student of the 1st year class of the D. A. V. College Lahore.

A loan of Rs. 10- was given to two Harjan College students to enable them to pay their admission fees.

Through the efforts of the Provincial Board, B. U. S. (C. P. Marathi) 4 Chauri 4 Mang and 2 Mohar students obtained admission into the High School, Nagpur.

One Chauri student was admitted into the Tink Valsdera, Nagpur, in the following branch, and one in the carpentry department.

Medical Aid

A sum of Rs. 15- has been given to a Harjan patient for medicines.

A sum of Rs. 11- was paid to a Harjan to enable him to meet the medical expenses in connection with the serious illness of his son.

General

A monthly grant of Rs. 10- has been granted for light work in Madam (Dist. Ahmedabad).

ANDHRA KIMPOT FOR THE FORTNIGHT ENDING 21ST MAY

1. RELIGIOUS MATTERS—(a) The only and 80 year old temple of Sri Narsimhaswamy in Tadepalligudem was thrown open to Harjans during the fortnight. A big procession was held before the entry, and procession was distributed to Harjans and Sevamas after the entry was over. A Harikatha performance was also held for some night by a Harjan Bhagavathan, attended by hundreds of Sevamas and Harjans who sat intermingled with each other.

(b) The old temple of Sri Prasanna, Venkateswara, Swami at Chaitani (Dt. Wilkes) was thrown open to Harjans. Here also a Harikatha performance was given by the same Bhagavathan, attended by hundreds of Sevamas and Harjans.

2. Harjans and Nagar Banskithas by Harjans were performed at 50 per cent of the marriage Program for Mahatmas and marriage from this fact was also made at all the meetings. In many places, as Guntur, Eluru, Borenda, Manchikallu, meetings and bhajans were held every day during the fortnight.

3. One Harjan mandram was conducted in Tadepalligudem for Harjans by the local Harjan Sava Sangh. The aid necessary for the mandram was also given free by a generous gentleman of the place.

4. The Guntur District Harjan Sava Sangh was given a donation of Rs. 50- earmarked to propagate the study of Bhagavadgita among Harjans. The Sava Sangh spent another Rs. 50- from its funds, and printed 1000 copies of the Gita for distribution among Harjans. The same are being distributed.

II. EDUCATION—1. As the schools are not yet opened, no scholarships have been given during the month. As the activities of our society have become known to all by this time, applications for scholarships are pouring in, both at the provincial office and at the various district centres. Efforts are made to give assistance in all deserving cases. In many cases the problem of school fees has been solved as the six District Boards, two Municipalities and some private high schools have decided to exempt Harjans from paying school fees. It has made the work of the society easy, as the only assistance these students now require is for school books and clothes. District associations have been asked to provide these facilities.

2. (a) On the request of the District Harjan Sava Sangh, Guntur, the Guntur Municipality has sanctioned Rs. 200- towards the charges for the Harjan

housed in the bungalow for the next school year. It also gave a grant of Rs. 100/- towards building a shed for the hostel.

(3) One more free hostel will be started for Harijan students in Brahmanakur (Guntur District).

(4) The East Godavari District Harjan Sewa Sangh has resolved to start a hostel for Harijan girl students studying in Coconada. Already a sum of Rs. 400/-, 18 bags of rice (uncooked), all the fuel necessary for one year, have been received as donations for the same. It is intended to start the hostel with 15 students.

(5) The District Harjans Sewa Sangh of Anantapur has decided to start a hostel for Harijan students in Unavakunda. Already a large quantity of provisions and some money have been collected for the same. It is intended to start with 20 students.

(6) The district Harjans Sewa Sangh, Nellore, intends to increase the strength of the present hostel at that place from 4 to 16 from this year. Efforts are also being made to open another hostel at Kandukur of the same district.

3. On account of the efforts of the District Harjan Sewa Sangh, Guntur, Harjans have been allowed into the women's school at Ippalem. Harjans have been allowed also into the women's schools at Guntur, Brahmanakur, where they were also supplied with the necessary school books, clothes, slates, etc., the private school at Pulla, (West Godavari Dt.), the Sevaram school at Pachipati (Guntur Dt.), and into two schools in Mangalagiri, and one school in Chittoor (Guntur). Harijan boys and one Harijan girl have been admitted to the women school at Jammalamadugu.

4. New night schools were established in the following places during the fortnight—

1. Night school in Yalahari.

1. Night school in Mandipatnam. (East Kistna.)

1. do Jammalamadugu (Coimbatore.)

1. do Palur (Nellore.)

1. do Gudur (Nellore.)

1. do Chinavaram (West Godavari.)

Rs. 50 given for this school by a donor. Spending is also taught in this school in Harijan.

1. do in Narsaraopet, spinning, making money bags, preparing shoes and sandals are also taught in this school.

5. During the days of the fast, numerous free, day-laboured women teachers visited many villages. During their tour they enquired into the conditions of education of Harjans in the various villages, i. e., whether there have been any objections in admitting Harijan students in the various public schools. Where such conditions existed, they informed the village panchayats unless Harjans are admitted in those schools in the coming school year, the same will be reported to the Government and the educational authorities, in pursuance of Madras U. O. No. 1066, giving equal facilities to Harjans in all public institutions.

77. ECONOMY—1. (a) A shop to sell rice and

other provisions at cost prices was established in Tenali. Many Harjans are making use of it. Similar shops are intended to be started in all places.

(b) Clothes were distributed to Harjans in numerous places in the province. Sweats and presents were also distributed similarly.

(c) Harijan's houses were destroyed by the in Telukota Palar (East Kistna District). A sum of Rs. 150/- was spent in giving them relief and helping them to rebuild their houses.

(d) Similarly, another fire occurred in Yellamanchili in Yang Dt., and nearly 80 houses of Harjans were burnt down. A sum of Rs. 180/- was contributed by the Provincial Committee towards relief. The Local Harjans Sewa Sangh has decided upon a scheme of reconstruction of all the houses of Harjans in another and more spacious place. Accordingly, donations in cash and kind, i. e., building materials, are being collected for the same.

2. One Harjan was employed as a servant by a Sevaram gentleman in Gollapudi.

78. SANITATION—1. Sanitary boards were taken in Guntur, Tenali and many other villages. In Guntur, batches of Harijan workers went to Harjan Patis every alternate day and swept the streets of Harjans. Similar work was done in Brahmanakur in the Guntur District.

In Tenali also, Sevaram ladies, under the auspices of the Mahila Sewa Sangh, visited Harijan homes on all the days of the fast and swept the streets. Some ladies cleaned their own houses, in sympathy with Harjans. Similar work was done in other places also.

2. During the period under report, Jattas of Harijan workers toured numerous villages in the province, and everywhere they made enquiries regarding the water supply in Harijan quarters.

In Narsaraopet, a Sevaram gentleman promised to bear the whole cost of carrying on a survey of the conditions of Harjans in all villages of the taluk. Accordingly, 4 Harjans are employed as preachers and are touring in the taluk, gathering information about cleanliness and needs of Harjans. After the survey is finished it is intended to draw up a scheme of work in the taluk for the next year.

Sanitary enquiries were made in East Godavari District also.

79. ASSISTANCE—In all the Harijan villages visited during the fortnight, meetings were held in which Harjans were exhorted to abstain from drink and opium.

Harijan associations were also formed at the following places: put committees on the committee regarding the drink and 1. Shalapur, 2. Mahabubpur, 3. Gollapudi, 4. Dandivada, 5. Kodavayyala, 6. Mahavaram, 7. Shikharala.

77. CIVIC, SOCIAL AND GENERAL—1. As already stated above, Harijan Sewa Societies exist already in Guntur District, West Kistna and West Godavari during the period, and collected important data about Harjans for future use.

2. The following number of wells were thrown open to Harjans during the fortnight—

Ganjam	9
East Odisha	4
Nellore	6
West Kistna	47
Guntur	48
	—
Total	124

3 Five new wells for Harijans were constructed during the fortnight.

4 Efforts were made to get a well in Guntur opened for Harijans, but were not successful.

5 Details of meetings held when Harijans and Harijans sat together and parties in the same or equal terms are given below. Some of the meetings were held separately for Harijans in Harijan quarters and only Harijans attended. The total number of meetings in the province during the fortnight was 124.

District	Harijans
Ganjam	In 10 Villages
West Kistna	" 75 "
Nellore	" 7 "
Guntur	" 126 "
Other places	" 15 "

6. A lakh Anti-Unchhabhkar conference was held in Rayachoti, Guntur District, and the Rayachoti Taluk Harijan Betsa Sangh was constituted.

Workers of Thimmashila Harijans Betsa Sangh attended the big festival of "Varun" at Anantapur and did much propaganda.

OUR DUTY AND OUR PRIVILEGE

A Harijan graduate writes

"The great agitation that has been raised by the unique and unparalleled book of Gandhiji in the history of human race and the glorious results that has been achieved by the Service of Untouchables Societies in different provinces, have, beyond doubt, created a very favourable atmosphere for the uplift of the Harijans. It is a noteworthy fact that the people of India have, in a large and wonderful degree of satisfaction, shown their increasing attention towards the removal of untouchability.

In these circumstances, it is inevitable on the part of the movement to make all possible endeavours and arrangements for the diffusion of education among the Harijans. No one, no labour, will deny that education is the first and foremost step for the real uplift and salvation of the Harijans. So long as they remain illiterate or long their condition cannot be bettered. The present propaganda work makes them enthusiastic only for a temporary period, and it cannot be a rightly selected remedy for their progress of a permanent nature. Harijans, well educated, will be, as a matter of fact, an invaluable asset to India.

It is a well-known fact that, with the advent of modernisation, Hindu, Christian missionaries have started in India various educational institutions and attracted many Harijans to Christianity. If the missionaries had wanted only to further

the service of humanity and civilisation of the degraded classes, the creation of the Harijans would not have been as deplorable as it is now. I shall not blame the missionaries, as their view and aims are quite different. All the educated Harijan Christians, I do assert that three-fourth of the Indian Christians were originally Harijans. It is not at all wrong to help the Hindu Harijans, as the change is urgent. Severely comes a greater or lesser degree of estrangement between them. It is better, therefore, that we have only ourselves to depend upon to do all that is necessary to improve the status and condition of Hindu Harijans. To strengthen to an equal status, the leaders of the Harijan movement should severely rebuke the missionaries in respect of imparting education to the Harijans."

The point that the correspondent apparently wishes to make is that, though the Christian missionaries have done splendid work for the uplift of the Harijans, the advancement gained is only incidental to the ultimate aim, and is mostly upon the periphery, being the conversion of the Harijans to the Christian fold. At first sight, it looks as if it is a matter of slight importance how far benefit to the Harijans accrues and that the only thing that matters is their well-being. But on closer examination, the situation would be found to revolve a vital point to which the correspondent's letter draws attention. If the immediate or the ultimate result of the welfare work done by other agencies for our Harijan brethren is to take them away from the religion of their forefathers, it is no doubt what the uplifting spirit of the caste Hindu deserves, but it is none the less a fact that it reduces proportionately their chance of making awards for their past sufferance. As, however, the Harijans cannot go on waiting indefinitely for the caste Hindu to come to their rescue, it is clear that there is to be done to be lost and that efforts proportionate to the extent of their neglect of the Harijans in the past have to be made now and at once.

As regards the correspondent's reference to the need of education for the Harijans, we are happy to be able to say that this was realised even from the very beginning and that among the constructive steps now being taken for the uplift of the Harijans the provision of educational facilities is the most important. Those who are following the columns of the Harijan will have no doubt realised that excellent work has already been done in this direction.

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H A R I J A N

SATURDAY, JULY 22, 1938

AN AMERICAN CRITICISM

The vast majority of letters received from the West on the recent issue have been full of goodwill and appreciation for it and the motive lying behind it. The following letter balances the opinion reflected in the friendly letters and probably represents the majority opinion.

"Now that your twenty-one day fast is ended, as announced in small columns in the daily press, what did it result in? The world was told that it was for the benefit of the untouchables called. But what did it do for them?"

"(The Mahatma himself is no longer front page news, so must search the inside pages to find him in the daily press.)

India, whose culture and civilization goes back far beyond record, who has given the new tongues of Christ Jesus by Christ the disciple, in the first century, and in the twentieth century has been given every opportunity to be a free light, still remains in Egypt darkness, the most ancient of societies the great were split at the modern world.

"What is the answer? Certainly not a fast, of whatever duration by a few men, of whatever class, a man who has a hole torn off his clothes, and walked barefoot through the streets of London. That makes too much of some of the greatest faults of American publicity methods to be effective.

Nothing can raise the lower classes of India out of their poverty and degradation, if it is ever accomplished, it must be the working of many millions, each contributing to the end, and the end must be from within themselves.

"It must be a moral step for something better.

"We now choose women for untouchables,—a 'sympathetic soul' as you have chosen very much high in the scale of human progress.

"Ourselves to work to freedom, and the strongest capital in which the influence of your people live would provide a start upward, until they begin to emerge from the mire.

"A clean mind and a clean body will begin to turn their thought to a new life, which can have as its basis all the 'perfections of the body' for the 'rule of the spirit.' For instance, your 'Hilly Hilly,' writing last year is some inherent goodness, publicly declaring the body to be free. The soul, we no longer take account by any religious person. I doubt if by themselves. Do they stand, think, or do they just sit?"

"The Pope's religious idea, of giving the body full of soul, opens through the senses, and other working barriers, now which know in America and throughout the world, bring nothing but disgust, and the feeling that they are, indeed, 'untouchable'.

"I have not read 'Hilly Hilly' by Mahatma, says, but the talk in good authority, I believe

(as much as the contrary, notwithstanding) that it is a compilation of letters—indeed that I have known some of extreme abuse from reading it.

"If you really want to do something for the untouchables of India, whose cause you have so nobly championed, why not use a great attempt at cheap publicity, based on an educational system, work with a method by which hope and increasing numbers may be enabled to take advantage of it, then use the support the enlightened nations of the world, especially America, would give you. It is a long job, with every obstacle to reach, and this increasing so rapidly because of so many new social conditions which education would correct, and freedom of some hundreds of years to overcome. It will take generations but it will work, and this would be a substantial foundation upon which to build your future greatness.

"And a rapid series of very sincere people, united in knowledge, in progress, in wisdom, in spiritual desire for self-government, cannot be held in bondage, either by a minority of their own countrymen, or by another powerful nation."

After all people who are hostile to certain steps taken by a public man do not trouble themselves to express their disapprobation to him. They ventilate it in the local press. And since in the great Gangetic movement I would have to repeat the friendliness of the world, it is well to reply to the letter.

But it was difficult later to notice. For it starts with a hope and ends with it. The caste system does not last. "The greatest evil ever on the modern world." It does not even mean to know what that system is. I have myself asked my value against the evil that has crept into the system, but the evil of it is foreign to the original, and can be removed as it is being removed. Unavoidably in the greatest communities, and the world knows what human efforts are being made to combat the evil. The fact which the writer believes was intended to help the movement. I must be removed by the writer's writing up the fact and my mode of doing with "the greater forms of American publicity methods." The point of the padding will be in the ending.

But one can hardly endorse the opinion that "no one thing can raise the lower classes of India out of their poverty and degradation" and that "the start must be from within themselves."

About the very best sentence repeats the exploded idea about the women of India being "without a soul." It is perhaps, useless to tell the correspondent that many foreign writers of note have marvelled at the comparative freedom enjoyed by the women of India. This is not to say that there is not much to be done for the emancipation of their condition. But this can be said without fear of contradiction that while the backwardness of the condition of women of the West is of recent growth, the women of India have from ancient times enjoyed in essential matters a freedom which has not escaped foreign observers.

The correspondent has evidently read literature containing general and inaccurate criticisms about Indian habits and customs. No one, perhaps, has written more severely than I have done about my imagination. But to describe it as "misleading

AN ENTHUSIAST

An Indian correspondent from Tokyo (Japan) who is evidently a friend of the Harijan cause, has forwarded to us what he calls 'an offering.' We are sure our readers will find it very interesting. After the usual baptizing the specific rate

"We must give the Harijans some more inspiring Hinduism which will create faith in their own destiny. As a friend of the Harijan, I feel sure, you will kindly appreciate my sentiment. As an offering I present here with a few lines for publication in your worthy paper. HARIJAN AMER! God has created all men alike. What makes you miserable? You are suffering by lack of confidence in yourself. You are seeking to have the temple opened up for you. What temple? What temple? It is not the temple of God, right here, quite open to you? Are you not yourself living in the house of God? This earth is made by Him. He adorned it with beautiful canopy of His sky. You are begging to get the right to draw water from certain wells? But is not water of the whole world at your disposal? Man fails for you. Misery does not you. In art, on the earth and far deeper below the veil wears a dancing for you. You need only realize that you are the masters of the property of Nature and you can take all what you need to your fill. They told man-made wells is wells need not be. This is not of your reach. Amen! I say, Harijan, believe that you are MEN and work accordingly! I say, make your own temple—temple of the unity of Beligents. I say make your own wells, your own schools, your own ways of co-operative life. Love together, work together, produce all your own-wheat, and breed children—constantly developing beauty, strength, intellect, morality and enlightenment. And then in course of time you will see that all those who will baptize you will themselves become untouchables! He has not, he has not, go straight to your goal. Work to build a happy world."

We trust that the quotations of the extracts and the co-operative arrangements in these expressions will not blind the reader to a necessary aspect of the question to which the whole appeal is a reference. It is no doubt the bounden duty of the caste Hindus to do all in their power to help the Harijans to free themselves from their present condition. But this can avail only up to a point. Beyond it, everything depends on their own efforts, they will no longer, though, their courage and perseverance in the face of tremendous odds against them, their spirit of co-operation among themselves as well as with others and their trust in the ultimate beneficence of Providence. Without all these, mere outside spoon-feeding will not carry them very far. Even God would to help only those who help themselves. But, as the necessary confidence in themselves and in the righteousness of their cause can be won by them at present only through the help of their brethren better placed in life, it makes the responsibility of the caste Hindus doubly more onerous. May God give us all strength to discharge our duty unflinchingly.

'HUMAN MANUFACTURE'

Saccharists claim that untouchability, being ordained by the Creator, which use of divine origin, out in the case be abrogated or even varied by human agencies. The studies of Census Reports of the various provinces, presented in their advance from time to time, have, we hope, furnished enough evidence to convince any unprejudiced mind that, far from being of divine origin and unchangeable of change by mere man, untouchability is very much of a 'human manufacture' and that far greater changes are wrought in the incidence of the institution than many of us are aware of by the Census operations and in various other ways. Indeed, the least observant among us should be able to see that the untouchability that is prevalent to-day is observed neither in the same way nor to the same extent in the various parts of India. From the extreme South—where most approaches within possible distances ledge on pollution—to the Punjab, where such a custom is unknown, there is such a bewildering variety of social and religious practices that it is difficult to believe that the ultimate intention for them all is the same.

The only common factor appears to be the stifling nature of the incidence of untouchability as we have already shown unmistakably from the 1931 Census Reports of the various provinces. Punjab is no exception. The Study of Census operations, Mr. Khan, finds great difficulty in laying down a satisfactory definition of 'depressed classes' and remarks:

"The question as to what are 'depressed classes' has of late assumed considerable interest. The term 'depressed classes', according to the definition laid down by the Census Commission for India comprises—

- (i) All persons who would pollute a caste Hindu by proximity or touch.
- (ii) All those who are forbidden entry into the interior of ordinary Hindu temples.
- (iii) Those who are not allowed to draw water from the village well.

The caste which fall under the first category are comparatively few, and at present no caste in the Province is supposed to come pollution simply by coming within a certain distance of the caste Hindu."

This, however, is only in a general way. In everyday life, the problem is more complicated and not capable of any generalized statement as several considerations, not strictly germane to the problem, affect it in actual daily practice.

In private buildings, however, no caste Hindu would let a cooperator use a common room, not to speak of the latter ever dreaming of going into the kitchen. In many cases the studies of a Chamber or a Chattri would pollute a caste Hindu if he happened to be in his own house, but he would not allow such a thing to be played out or on a public road. The tradition or habit has much to do with the degree or not degree of untouchability.

The same applies to temple entry.

The matter of temple entry is also a very mixed question. My experience shows that old temples such as those at Benares, India, where the position is



HARIJAN

KOLKATA: R. V. BASTRI

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NOTES

A Misconstrued Donation

A Brahmin, who has lost his eldest and eldest daughter, sends me a cheque for Rs. 1,150/- to be invested and the interest to be used for the benefit of Harijans, in my opinion that may command itself to me. In the course of his letter he says:

"I had set apart Rs. 2,000/- for charity in connection with the death of my dear mother and daughter. I have used Rs. 850/- out of the sum, so far for the local charities and I am sending you the balance for Harijan welfare. My own suggestion is that this money should be invested to form the nucleus of a permanent fund whose interest only should be used for the benefit of Harijans. But you are at liberty, if you think it more advisable, to use the capital in any manner you like in connection with the Harijan service. I would like you not to disclose my name."

I respect both the wishes of the donor and I am handing the cheque to the General Branch of the Servants of Untouchables Society with instructions to invest it and to use the interest for the benefit of Harijans, with my approval, whenever such approval can be easily procured. I hope that this example will be followed by others.

A Servant's Contribution

Letters continue still to come in evidence of the unselfish sacrifice that the first had universal workers. One such worker from Orissa writes a pathetic letter in Oriya which I translate below:

"When you were in Pooné I often took up the pen to write to you, but my savings failed me. But today, early in the morning, I said to myself that whilst you were so poor as I should distribute myself of my life and tell you how I had helped poor people. It happened this way. In 1928 you may remember, there was a big famine. I was in charge of labourers who were employed at some famine work. I was then a mere lad, and I was working wrong in helping myself out of the wages that were paid to the labourers under my charge. It is likely that I must have taken nothing less than Rs. 300/- in this famine. I was engaged for nearly eight months. The saddest part of the story is that the labourers were all Harijans, whom I was instrumental in employing. I was otherwise kind to them and they always seemed to be pleased with me. But I helped myself with one pice per head, which ought to be paid to the full day labourer. I was so stupid that I could not help taking away one pice from the

wages of a boy of about 8 years old. The fact that this boy helped me creditably at the time of distribution of wages enhanced my guilt. I drowned my conscience and comforted myself with the belief that I could only steal the money I did from these poor people, because I was instrumental in finding them employment. I had under me two non-Harijan labourers also. They did not always catch my taking one pice per head from their wages and I had to threaten them with chastisement if they did not let me steal the pice from them. But the poor Harijans never had a word in protest when I helped myself regularly everyday in the manner I have described.

"We have the rental of mandals very low. I could not even keep my relations with a mean labourer quite poor."

"Though I may not say anything in self-defence I must inform you that the whole atmosphere around me was unedifying. There was only one Pun. Engineer who, I believe, was unimpeachable."

"As your promise for my sale-deeds I enclose herewith notes for Rs. 50/- of which Rs. 14/- are wanted for the use of Harijans to be distributed as follows—

Rs. 10/- towards education,
Rs. 10/- towards supply of water to them and
Rs. 14/- for propaganda."

The other Rs. 36/- you can use as you like."

What this young man did in 1928 was undoubtedly the narrowest possible amongst craftsmen and I am very much that it still continues. Poor Harijans, unable to do work, otherwise make a virtue of poverty and even feel thankful to those who rob them. They feel that if they received the salary they were in danger of losing the only means of earning a miserable pittance. Yet such regular robbery of a portion of their hard-earned daily wage cannot but have an unpleasant memory behind. I congratulate the writer of the letter on his frankness and his penance. Let this letter be a warning to all Harijan workers and let it serve the purpose of making them clean.

M. K. GANDHI

Amal Garment Again

We have had several letters showing that Sri Amal Garment, the so-called "Orissa Graduate" who was said to have identified himself with Harijans as well as simple a person as we have been led to believe he was, but that he has been resorting to deliberate fraud in order to get money. We are making further investigations. We hope to publish further information about the affair soon. Ed. Harijan

part of the ancient Vedic literature, I do not think many scholars would identify them with the four Vedas themselves. Being an exponent of the Vedas they might as well have been called Yats, but not as a direct critic of the text.

I do not think I should follow this point any further. The second part of your correspondence, viz., that even the Manu portion of the Vedas contains a freedom to "unbecomable" is the exact of the matter I am unable to verify the texts quoted by him, but assume that they are correct. In this connection I should like to observe that we are told in Rig Veda (2, 23) as clear and unambiguous terms that the four castes were created out of the great God Himself when he offered himself up as a sacrifice. We have then a caste,—Brahmins, Kshatriya, Vaishya, and Sudra. Those who claim that there is equal value, say that the purification of the fifth caste or the so-called "unbecomable" than K. I think, he will be quite clearer and more whole. God is said to have created the "caste" and made it "unbecomable". A few story references to "Chandala" and other names, which today are "unbecomable," leave the matter open to doubt, for certain terms become "degraded" or "elevated" according to circumstances in the evolution of a language.

But this is not a refutation of your learned correspondence's point of view. He holds that there are no differences to "Chandala" and "Nishada" in the Upanishads and even the Manu portion of the Vedas and maintains that this is a conclusive proof that the Vedas maintain "unbecomability." Let us see what is the meaning of these terms.

Chandala—An out-caste, man of the lowest and most degraded of the social order, born from a Hindu father and a Brahmin mother (MWD p. 102).

Nishada—A man of very degraded tribe, an out-caste, especially the son of a Brahmin by a Hindu woman. (MWD p. 102)

It is obvious that the "Chandala" and "Nishada" are "mixed castes" even as your correspondence admits, and this only proves that the original castes are four, and the rest have arisen out of "mixed marriages" between them. Are the latter maintained as God-made? Let Mr. Chatterjee answer. Mixed marriages have always evoked opposition in all societies, and this explains one of the chief causes of unbecomability in other times. But recently orthodox Hindus who crossed the sea were made "castes," but did they also become "unbecomable" and their sons too? Today the Civil Marriage Act has been enacted with the specific purpose of legitimizing these "mixed marriages," and whilst the ancient institutions of "Chandala" and "Nishada" were varied too.

In conclusion I have only one question to ask. If the meaning of Chandala and Nishada, as given above is correct, and if the progeny of these unions is the very "unbecomable," where the issue of a Hindu married to a Brahmin woman or a Brahmin married to a Hindu woman (Chandala or Nishada as the original names) under the Civil Marriage Act today become "unbecomable" or not?

Ghosh, Farukh
29th July, 1933

R. V. Chatterjee

WEEK TO WEEK

Temples Thrown Open

Following five public temples situated in the most exclusive quarter of Agre City have been thrown open to the Harijans by their respective managers—

- (1) Temple of Shri Gopalji in Nawabpura.
- (2) Temple of Shri Shrinagar in Nawabpura.
- (3) Temple of Shri Kalyanj in Lokargali.
- (4) Temple of Shri Radhakrishnaji in Chandi Khana, and
- (5) Temple of Shri Sharnaji in Karmachari bazaar.

One private temple of Shri Kalyanj owned by Vaidya Ramdasji has also been declared open to the Harijans.

Refusal Aid

Dr. P. S. Chatterjee, Damsar-Uttam, Muradabad, has undertaken to treat the poor and "Harijans" in case of need without charging any fee from them.

Eleventh and Twelfth

Five boys' and two girls' schools were opened in Cawnpore City by the Servants of Unbecomable Society. The total number of students in the schools is 117.

The Gujarat Provincial Board of the Servants of Unbecomable Society has sanctioned three scholarships for one year to the aggregate amount of Rs. 36 for Harijan college students studying in various colleges, Gujarat.

Cawnpore—The social survey work in the sweepers' quarters was continued during the whole month. A note on the insanitary conditions of the sweepers was issued and sent to Municipal authorities and the Press, Kachhatia regarding the sanitation of the Harijans are proceeding with the Municipal Board.

DONATIONS FOR HARIJANS

Rs.	As.	Ps.
Shri Ram Reddy, Gooty (proceeds of a gold watch and a wrist chain)	...	45-4-0
Chhatrabhai Kachwara, Poona, Rangam	...	100-0-0
Shri Mahadev Chelara, Mandhary, Pitham Bhy Adharnaji (proceeds of a rate of A. 1/-)	...	15-4-1
Passage on board the S. S. Ganga, Ferozpur Shri Channalal	...	14-4-0
Shri Mahara, Annapurna, Feroz (proceeds of a gold ring)	...	4-4-0
Sh. Dayabhai Prabhatani, Post Jilgaon	...	125-0-0
Rameshchandra Rahmal, Solan, Tirunelveli	...	66-4-0
Children	...	600-0-0
Sh. V. Y. Dand	...	101-4-0
Hindus of Ferozsha through Sh. Prasad M. Joshi	...	515-0-0
Sh. A. S. Reddy's daughter Laxmi, (Cash Rs. 10-0-0, exchange value of a gold sovereign Rs. 10-14-0)	...	415-0-0
Postal Order for 10 shillings	...	4-10-0

An unknown friend	Rs. 10-0-0
Kindness of Godwin	10-0-0
Sd. Dattatraya, Varanasi	10-0-0
Some of the 50 and below	10-0-0
Quadrilateral during journey from Pondicherry to Ahmedabad	10-0-0
Anonymous contributions to Ahmedabad Temple From a friend	10-0-0
Collection at power meetings in Ahmedabad	10-0-0
	Rs. 40-0-0
Previously acknowledged	10-0-0
Total	Rs. 50-0-0

HARIJAN

SATURDAY, JUNE 29, 1935

SOME DANGEROUS BELIEFS

A Professor of English writes as follows : " My reading of the literature in Odisha and Travancore is that there will be a most unhappy sight if temple entry for Harijans is your next step, unless people are convinced that the damage you have performed has undone you with the power to make stand our temples. Even now caste Hindus are not convinced that you are completing the work of the Mahatma here, because he built them separate temples. I heartily beg you to treat power (if a temple is true to Karna's words) Mahatma, if possible."

" My own untidy work on superstitions. Two feet purged me, I feared and feared for goodness, and then I felt I must go to Chandrodaya temple to pray for your life. There I met the Brahmins devotees about whom I have written once, and other days of discussion we had, we could not agree. On the seventh day I had a feeling that you would miraculously liberate the land."

" At the temple I witnessed two cases of what our psychology would call hysteria or multiple personality. The case of mental and nervous diseases is common in many temples. I saw one case of one of my Indian worshippers, Mr. Jijay of Hajipur who was a capital police officer. He went mad and mad of course, he was actually chained to a log. He was brought to the temple in a bullock-cart bound hand and feet. After being chained for 15 days he is said to have become fairly normal. The relations before he will be cured by daily worship for two more months."

" The orthodox people fear that any departure from caste may lower the sanctity of temples. The Deities at Orissa at Ekamra was once noted for such cases. The chakravartys could take among the Deities as believed to be the sites of the great dangerous cases of the power. It is almost impossible to convince people that such superstitions are absurd. They live in a narrow state of mind. The spiritual but, however, in that their reasoning is not affected by such superstitions. I am indebted to Ekamra's Propaganda for the following matter". When Mr. Munir was British Resident and Travancore, he set down the opinion

in connection with what is said to be the statue of Goddess at Changanassery temple saying, " An image of solid metal does not move". She, with robes fixed from mechanical devices in various thin devices could not move her. When Mr. Munir ordered the ceremony and set apart a large amount from his own purse for the temple, he with command, Munir's gift to, it seems, revealed in the temple. I also understood from the same authority that a Tahsildar offered similarly because he ordered the festival to proceed after the Brahmins and the Goddess had her monthly course."

" On the other hand, the women gladly accept any ceremony by them, who claim the ceremony. There is a temple at Tellicherry where also the deity was supposed to have monthly pollution. Once when the annual festival was about to begin, the Brahmins ordered it to stop saying, that the Goddess was polluted. Chellay Mahatmas, a devotee about whom particulars through I have wrote to you, ordered the festival to proceed saying, " the Goddess is old. When she was young she did so. Therefore the Goddess is supposed to have had a monthly pollution, and Mahatmas subsequently ordered wealth and glory."

I am not so much concerned over the feared as happy sight on the temple entry problem as over the dangerous beliefs to which the professors believe. It is to say that I shall leave no stone unturned to reveal a truth that my mind is quite clear. It is not to have Harijans regarded as a separate body in Hindutva or outside it. I shall be satisfied with nothing less than complete removal of untouchability, as it is known to us today. The beliefs, however, to which the professors refer seem to me to be most dangerous. No doubt imagination goes a long way in making us do certain things and to refrain from doing certain other things. People have been known to die of fright because they have mistaken a rope for a snake. But it would be highly improper to cultivate the habit of entertaining such imaginary beliefs."

Therefore, despite of the professor's testimony about the cases, I am unable to remove the dangerous beliefs, because from these cases that the extraordinary beliefs, entertained by people in Malabar about the massive power of certain deities in certain temples in Malabar, are justified. I feel that it is necessary to educate the people out of such beliefs. They cannot proceed wisely thinking. And in any case I do not see how the story of "untouchability" can justify temples or deities created therein. And it is clear from the very names of things that the powers, curses or any other, come, not from deities, but from the imaginary imagining of those powers in the temples or their deities. Surely many "untouchables" must have entered these temples without being detected and without the efficacy of the deities being in any way affected. In my humble opinion, therefore, it is up to every educated man and woman in Malabar to make a serious effort to rid Hindutva of the beliefs described by the correspondent. Surely it is no matter for joy or compensation that even the Catholic Church has been affected by the view of untouchability.

M. E. GARNETT

ANIMATED LETTER

WITH HARMED CHILDREN

Tough Ghandhis visit to Ahmedabad was predominantly to meet the members of the Ashram whom he had not seen for two years, and through most of his time was fully occupied with the work. Immediately in front of him, he willingly accented to the request of Harjan friends, and of the servants of Harjan to give them some time. Before I came to the talk with them I shall briefly narrate a few minutes with Harjan children who saw him without appointment, and who could not be turned away, as neither how busy he was. In fact it would have pained him had they been turned away.

They were thirteen and as there were other people in the room, they could not all stand as all in a row. So Ghandhis gave them their first lesson by subjecting them to a little bit of drill.

"Come along, do you know how to count? Start from left to right. Let me see how many you are."

"One-two-three-four-five-four." The boy looks down having never gone through this sort of thing and repeats the same number as his predecessor. The same thing happens with the seventh boy. With difficulty they count thirteen. The process is repeated three or four times, quite correctly the last time.

"Now tell me if you know odd numbers and even numbers."

One or two smart boys shout out 'yes' the rest are confused. As soon as they learn the mystery of odd and even numbers, the odd numbers are asked to stand where they are and the even numbers are asked to take a step forward. There is again some confusion which causes plenty of laughter and much Ghandhis is much amused and there are now two rows of seven and an awaiting further orders.

"Now those of you who smile—please raise your hands."

His hands immediately went up. A tiny bit of a smile on his face. The older neighbour immediately corrected him saying, "You must not raise your hand. You never smile."

It is followed by a little lesson on the ends of smoking.

"But now tell me something about your teacher. Is he a good teacher?"

A chorus of "yes."

"How do you study well?"

Again "Oh yes!"

"How do you sleep?"

"Yes."

"Sleep?"

"Yes, yes."

"It is very good. Do he have no doubts at all?"

"No Sir."

"That must be. Do you know any one who is without a doubt, any one who is perfect?"

A pause for a minute or two.

"Yes," said the smallest of them, to the pleasant surprise of Ghandhis.

"Yes. If I was perfect, would Government give me to all again and again?"

Every one seemed puzzled and perplexed.

"Well, no one is perfect but God. We have all to strive to be somewhat like Him and the only way is truth. So matter what your faults may be, always speak the truth, and you will never come to grief."

Friends and interviewers were now coming in, and the seven Harjans had to be dismissed rather abruptly.

A TALK WITH HARIJANS

About a hundred of them—many of them unpolished little black-pollared round Ghandhis in Sikh head-dresses—gathered. The questions that they asked were eloquent proof of the awakening that had come over them, and of the intelligence and independence with which they could discuss their problems.

Gandhi addressed himself to the Harjan questions first, as the poor things in the most unfortunate among the unfortunate. "It is for you to suggest improvements in the present methods of your work. It should be done in the honest and most hygienic way. I know it I have done it in South Africa with Hindus and so good for the disposal of the night soil. You should be strong backbone to be carried by a couple of men. You are so conservative in your ways that you may not like the suggestion, but I suggest to you that backside are for more convenient, clean and effective. If you like my suggestion I am prepared to branch the matter to the local Municipal Corporation. You want public health. I am glad you do but I want you that some of your people have not been quick to guard themselves of the health, the polluted in it is placed. You must begin yourselves and strengthen the hands of those who are working for your welfare.

Addressing next all the Harjans he said, "The quality of the high caste Hindus seems to worry you. I am dealing with them as best I can, but that is not the solution to give them a warning. How can I convey them a message through you? I would ask you not to think of them, but to think of yourselves. This is a movement for the purification of Hindus. Think what contribution you can make to it. If you hate yourselves, if you shed your useless habits, if you reform your way of living, irrespective of what the high-caste Hindus do, I assure you that your capacity of high will automatically disappear. Superstitions, caste in clean and pure living and I assure you that more of your useless occupations you can live cleaner and purer lives than the rest of us. There is a service without which the community cannot do. I want you to be conscious of the dignity of your profession, to learn to practice it in a clean manner and I am sure you will be able to devote your time. Depend on yourselves, stand on your own legs and work your own salvation.

But you complain that your own people are not being made members of the Board of Unpolluted Hindu, and you suggest that they should be given a larger share in the administration. If the caste Hindus were over-kind or a bureaucracy ruling over you, I could understand the suggestion. I would then ask them to surrender all power. But they are no over-kind, they are earnestly pledged to share the

the wrong—come in-fathers have—married for ages. How can you share in the statement? They are doing what they see by way of penance. You have no penance to perform. But, assured that the moment you share in the administration, the burden will be shifted on to you, and the caste Hindus will declare themselves free of all responsibility. There is no power or pride of possession in the responsibility to adjust funds and administer well. I have made drastic suggestions for cutting down the administrative expenses and they are being carried out. Instead of adding to be appointed on the Executive of the Anti-Un-touchability Board, you can form your own Advisory Board to help the Anti-Un-touchability Board with suggestions every now and then. That is how you can make yourselves most useful.

"You have asked me why instead of staying with you I have accepted the hospitality of Seth Rameshchandra. Will you believe me when I say that I am staying with him in your own interest? You do not want me to make a demonstration of my affection for you? If staying in your midst was the only test, I should not hesitate to do so, but I want you to believe me when I say that I can do your work better by living here than amongst you. If Seth Rameshchandra was harbouring untouchability it would have been a different matter. I should then have not thought of staying with him. But you can see that he has turned his house into a Harijans' Home for me.

(A voice.) We do not mind your staying with Seth Rameshchandra. It is the Sanatanists who are twisting us, saying "Look over your Gandhi swami and stay with evil-doers."

"Well, if you listen to the Sanatanists in these matters, you are done for!"

WITH SERVANTS OF HARIJANS

Gandhiji also took an opportunity of meeting the Anti-Un-touchability workers in Gujarat and helping them with suggestions. They worried the difficulties of work in villages. He said he was aware of them, and suggested that work in villages will for some time to come have to be predominantly welfare work. That they would have to have schools for Harijan children, wells and temples for Harijans, and so-on, the thing to be borne in mind being that they should try to enlist the sympathy of the caste Hindus who may be in favour of reform by asking them to send their children to these schools, and to use the Harijan wells and visit the Harijan temples in preference to those exclusively used by the caste Hindus. Regularly visiting the schools and wells and temples would have to be better in every way than the corresponding exclusive ones.

The task in the towns and cities was comparatively easier. He observed they were getting anti-un-touchability pledges signed by caste-Hindus. The workers must now ask those who sign these pledges to give accounts from time to time of how they were doing. To this end they should pay house to house visits and collect subscriptions, no matter how small, from each house which may not definitely be opposed to the reform. The copper lines collected from thousands of houses would be much more valuable than the ropes collected from a handful of wealthy people.

There was a Harijan Girls' Hostel opened by the local branch of the Servants of Un-touchability Society, but the workers were hard put to it in refusing khang girls to enter the hostel. There was also the fear that the girls belonging to other sections of Harijans would go away if khang girls came. Gandhiji's advice was emphatic on this matter. Even at the risk of losing away other Harijan girls khang girls should be received in once.

Gandhiji himself carried out his suggestion for house to house collection by appealing to people working in the evening program for giving their copper for Harijan work. The response was spontaneous. On the first day the collection amounted to Rs. 144 and odd; Rs. 104/- being donated by a single individual and a gold ring, on the second day it amounted to something over a hundred rupees.

MANABENDU DUTTA

GOVERNMENT SERVANTS' RIGHTS

THE Government of Madras has issued a second press communique about the ban on Government officers in regard to the Harijan emancipation movement, which does not alter matters any further than the first communique. The second communique is given below:—

SECOND COMMUNIQUE

The following Press Communique has been issued:—

The attention of the Government has been drawn to concrete and misleading statements which have appeared in a notice of the Press to the effect that the Government have issued instructions to their officers to discourage the movement for the uplift of the Depressed Classes. In the campaign now being conducted for the removal of untouchability as an obstacle to the right of entry is being a persistent theme. The steps put forward on behalf of the Depressed Classes has given rise to a number of movements generally known as the Harijan movement. In many places the movement and similar movement have assumed considerable dimensions and created a wide atmosphere in which action based on the opening portals may at any time occur, necessitating the intervention of the officers of the Government to prevent breaches of the peace.

In these circumstances it is clearly undesirable for the officers of the Government to associate themselves publicly with either the movement or similar movement. Instructions to the effect have accordingly been issued, but to avoid all possibility of misunderstanding, the opportunity has been taken to restate the policy of the Government on certain questions affecting the uplift of the Depressed Classes in the following terms:—

"The Government desire to reiterate that there is no standing ban upon the Depressed Classes using the public streets, roads, wells, etc. The attention of the heads of departments is, on this connection, invited to Sections 146-A, 147-A and 355 of the Madras District Municipalities Act, 1919, Sections 345-A and 347 of the Madras Local Boards Act, 1919, and to G. O. No. 2104 L and M, dated the 19th September 1916, in which the Government accepted a resolution of the Legislative Council to the

often that there is no objection to any person or persons belonging to any class or community walking through any public road, street or pathway in any town or village and that there is no objection to any person belonging to the Depressed Classes having access to the premises of any public office, well, tank or place of public resort or to places and buildings where public business is transacted in the same manner and to the same extent as persons belonging to the community of Caste Hindus.

It will be noticed that three phrases are used in the pamphlets: (i) 'Movement for the uplift of the Depressed Classes' (ii) 'Campaigns now being conducted for the removal of untouchability' (iii) 'Assurances for the right of temple entry being a fundamental feature of the campaign.' We are told that this last 'potentially fatalistic' has given rise to a counter movement personally known as the *Samantak* and that in many places the movement and counter movement have caused considerable feeling and created a tense atmosphere. We are further informed that clashes between opposing parties are one of our few cities necessitating the intervention of the officers of the Government to prevent breaches of the peace.

Based on these premises the conclusion is drawn that it is inadvisable to permit officers of Government to associate themselves publicly with either the 'movement' or the 'counter movement.'

If the Government sympathize with the movement for emancipation and have very heartily come to the above conclusion, only because of the alleged reason, why should the law extend to officers who have nothing to do with preventing breaches of the peace? The reason stated can cover only the police and the magistracy. There are numerous departments, the officers of which need not have been touched at all.

Again, it has been stated to be only as 'public' association is at issue, therefore, that private associations, financial and otherwise, is permissible as in the case of other forms of social service in which Government servants are expected to participate as good citizens.

Another important point which has not been made clear at all is whether the ban is in regard of association with the entire 'movement' or with the 'campaigns now being conducted for the removal of untouchability' or with the 'movement feature' of temple entry. It will be of great assistance to everyone concerned if the Government clearly state whether they deem the prohibition to be material only to the temple entry question, leaving the rest of the movement for the usual emancipation of the Harijans untouched by their new policy.

In the course of the pamphlets, the Government of Madras have taken "the opportunity to reiterate the policy of the Government on certain questions." This is done in terms which simply state that the Government believe that there is no statutory bar against Depressed Classes using public streets, roads, wells, offices and places of public resort and public business. The substance of this right is the very qualified manner that "there is no statutory bar"

carries the case no further than what it was before. It does not make it at all clear whether its permission of this policy Government officers are allowed to participate in that phase of the movement which deals with the use of streets, wells, etc., other than what may be called public and therefore covered by statute. It is not at all clear whether in a village or town where the water supply is a private one, officers of the Government can interfere and give their sympathy to secure the use of such water supply by the Harijans along with other castes. So also where in certain places the Harijans march with along certain streets about which there may be a dispute as to whether they are public or private property, are Government officers, according to the pamphlets, permitted to secure for the Harijans the same rights as are enjoyed by all other castes? It is one thing for Government to clear its own position and save itself from being misunderstood as having withdrawn the legally acknowledged rights. It is another thing whether the Government should the property of its officers including the extension of the use of streets, wells, etc., to the Harijans and withdrawing funds for the purpose of securing drinking water, education, etc., to these classes.

Nothing is stated in the pamphlets as to what the intentions of the Government are in respect of financial and personal assistance to organizations and institutions rendering Harijan service. Can donations earmarked for the opening of wells, schools, etc., be made, or is it deemed that because these institutions have as part of their work the opening of temples to Harijans, even earmarked assistance or sympathy is prohibited?

Assuming that all these several points are duly cleared, there remains the question whether it is right in a matter of this kind that Government should order absolute prohibition against participation. There are numerous hospitals and missions where it would be monstrous to prevent Government officers from taking legitimate part and yet their operation may be very controversial. Government is bound to leave it to the good sense of its officers and initiative only when the privilege is reserved Government officers have not pledged themselves to complete abstinence from religious and social reform which must always be more or less 'controversial,' such of marriage, anti-purds, inter-caste eating and marriage, widow rights, etc., being a few examples. The fundamental error is to assume that it is necessary to prohibit the exercise of a right in order to anticipate possible in rare cases, Government does not prohibit congregations taking preventive and police measures but later on the trail of offenders may be provided even when it is patent that such prohibitions is bound to follow.

Even if no other matters are made clear, the Government is bound to state its position in simple and unequivocal language whether the Government permits its officers to take part in all phases of the uplift movement except temple entry, and whether officers other than in the Police and Magisterial departments are free from restrictions.

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AN EXAMPLE TO COPY

A. European interdependent world

My object in writing for letter A, not indeed with points in Europe but to their vast extension (or rather to remind you of—yes, have surely heard of it) the work being done at Hampton Institute, Hampton Virginia, and at Tuskegee Institute, Alabama, U. S. America, for the American Negroes. To come across the problem of the masses of the Harpers in to-day is the problem of the American slave on their emancipation in 1860 (I think that was the date) in the story of Hampton (you should write for the Harpers) but it also for their pamphlets, and other books dealing with their work in the Hampton Institute) is a field of the story of how white American men and women tackled this problem. Again in *Up From Slavery*, my *Larger Slavery* and *Tuskegee and Its People* by Booker T. Washington (you should write for them books to the Tuskegee Institute, also the pamphlets in regard to their work and also *Slavery of the South* by Emma B. Oakley) is revealed the story of what white that American (many of them students of Hampton Institute) have done and are doing for their people and not only for their own people but for others. The material experiments in farming carried on at Tuskegee, for example, have benefited the country all round. Might I also suggest that it might not be some of some of them in charge of Negro education paid a visit to these American institutions. The education of American Negroes made like a wonder-land. Of course, in no case need manual training be emphasized at the expense of higher literary and artistic training. The two should go hand in hand. My ideal is that every slave-master should have a University Degree, and that every University Graduate should be skilled in some form of manual work. Then and then only would Parasitism become a thing of the past, but then also would the whole point of Parasitism fall away.

"I write that you suggest that wealthy people might build new temples, but does it require wealthy people to do that? Should not the great feature of such new temples be their simplicity? Are not the reformers, the promoters of freedom? Cannot Harpers and reformers, with their own hands, build these temples?"

Neither the Hampton Institute nor the Tuskegee are unfamiliar to me, but they cannot be familiar to the Indian readers of the *Harjians*. There is no doubt that the work of Armstrong at the Hampton Institute, and of Booker T. Washington at the Tuskegee is worth studying by all Harpers, writers, and Harpers. The analogy, however, does not hold good in all respects. The work of the White men at Hampton Institute corresponds to some of the work being done by the so-called high-caste Hindus among Harjians. But I feel sure that the duty owing by the former to Harjians, is far more imperative than that of White men towards American Negroes. For we have made of the outcasted and abused superstitious so-called

high caste, over Harjians a nation of religion and therefore the work of the Hindu reformer in India is more urgent than that of the White reformer in America, as it also becomes far more difficult. And yet I have no doubt that we have nothing corresponding to Hampton Institute in India. That Institute is a very great enterprise and a noble movement of the Indianism and exceedingly well-informed and of a handful of white reformers. The Tuskegee Institute is a model for Harjians. Booker Washington has done to the world what a man to a despised race can do in the teeth of enormous odds. He was able to build that noble edifice at Tuskegee because of his boundless faith and equally boundless optimism. Indeed, both the Institutes, apart from their special usefulness for Harjians and Harjians themselves, have a very high value from the general educational point of view. I hope some day, therefore, to give in these pages a gist of the work done by and in both the Institutes. Meanwhile, let it be noted that in both, great stress is laid upon the dignity of manual labour and the advantage in both is to draw out the best in the students that look to them.

As to my correspondent's reference to Parasitism evidently the whole point of it has been missed, for, as I have interpreted Parasitism, there is no bar in any shape or form to the highest mental development. The far altogether moral is against change of hereditary occupation for the sake of bettering one's material condition, and those setting up a system of selfishness and ruthless competition which is to-day robbing life of all its joy and beauty.

As to the temples, I refer to my description of the model temple. I am trying to think that my model temple does not fail the requirements of my correspondent. But my reason for reproducing from the letter the reference to new temples is to emphasize the fact that western thinkers are watching this movement for the removal of untouchability and that they would have us not merely to be satisfied with the mere destruction of the outward form, but that they would have us to carry out a thorough-going reform so as to revolutionize many old-crooked Hindu castes so to purify Hindu society as to effect the whole of mankind.

M. E. GOSWAMI

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Vol. I.]

POONA—SATURDAY, AUGUST 5, 1933

[No. 26]

THE GREAT EQUALITY

By RAMMOHAN TIGGE

Translated from the Original Bengali

By KALKA SARKAR, B.A.

Proud custodian of my unfortunate country—
 Throw aside your pride of caste—
 Lost on your own unwilling head
 Should be heaped the burning insults
 That you now shower on others.
 You have deprived the outcasts
 Of the common rights of man.
 With your very eyes
 You have beheld their misery,
 And yet have you refused to take them to your heart—
 But remember, please do remember
 —Some day you shall have to be
 The equal of them all in ignorance.

By contemptuously shunning
 The touch of your fellow men
 You have insulted the Lord of Creation.
 And as a punishment from on high,
 You shall have to share their grunts
 At times of famine and starvation
 But remember, please do remember
 —Some day you shall have to be
 The equal of them all in ignorance.

You have stifled your own power
 When you pushed aside your brothers,
 And trampled them under your haughty feet.
 But you never, never can be saved
 Until you have fully abased yourself
 To their state of inglorious existence.
 But remember, please do remember:
 —Some day you shall have to be
 The equal of them all in ignorance.

Proud casteman of my unfortunate country !
 They whom you so joyously trample under your feet
 Will drag you down to the spot
 Where they lie humbled today ;
 They to whom you deny advancement
 Themselves shall block your progress.
 They whom you are fondly holding
 In the darkness of ignorance,
 Have already menaced your welfare
 By the enormity of the abysmal darkness
 Of their own colossal ignorance.
 But remember, please do remember :
 —Some day you shall have to be
 The equal of them all in agony.

For centuries you have humiliated
 These children of God
 By the impudence of your pride of caste ;
 And you still feel to how low
 To the Divinity that is in them.
 Why do you not bend your head,
 And open your eyes to see
 The God of the poor and the helpless
 Dwelling in the dust where grovels
 The victims of your suicidal pride.
 But remember, please do remember :
 —Some day you shall have to be
 The equal of them all in agony.

Proud casteman of my unfortunate country !
 Can you not see the messenger of death
 Standing before your door ?
 Can you not hear the cries
 He mutters on your sinful pride of caste,
 And your criminal arrogance of class ?
 If you still cannot embrace
 All with love,
 Then step aside, do step aside,
 And cover yourself tight
 With the blankets of your pompous pride.
 But remember, please do remember :
 —After death you shall have to be
 The equal of them all
 In the ultimate ashes of your body.

TAMILNAD REPORT FOR MAY

1. RELIGIOUS MATTERS—

- (a) 2 temples in Coimbatore were thrown open to Harijans amidst scenes of great enthusiasm.
- (b) 81 Mahan parties in which both Harijans and caste-Hindus freely participated.
- (c) 134 meetings were held throughout the Province for general propaganda and to advocate temple entry in particular. 79 joint prayer gatherings met to pray for the successful transference of Mahatma's feet the following—

2. EDUCATIONAL—The following new schools were opened in May—

1 night school at Porto Novo at a monthly expense of Rs 10-1. Bhanding and Kandiakal school at the Kallakottai Ashram of the A. I. S. A. with a monthly grant of Rs 15-0 from the S. U. 2 night schools in Coimbatore. 1 day and 1 night school at Nagercoil. Coimbatore Dist. 1 night school at Karambala near Tirunelveli. 1 day school at Northgate, Chert, Madras.

The 2 schools run by the Kelpa Ashram at Tiruvannamalai, North Arcot, have been meeting with very strong opposition from the caste-Hindus of the village. These schools are being kept up by the courage and devotion of the Ashram workers.

The Tiruvore Municipality resolved on 14th May to give books, slates and station free to Harijan children in all the municipal schools.

In the North Arcot District S. U. 5 workers persuaded Harijan parents to send their children into 1 taluk Board schools.

3 Reading rooms for Harijans were opened in the North Arcot District by the S. U. 5.

In the Madras District, S. U. 8 workers got Harijan children admitted into the Veangam Taluk Board School. Banaras, books, slates, etc. were distributed free to the children of the Malabar school established by the Madras S. U. 5.

Gandhi Ashram Tiruchirappalli has put up 1 new school house for 1 out of 1 schools they are conducting for Harijans mainly.

Mr. M. C. Mahalingam Iyengar, Lawyer, Coimbatore, has agreed to a donation of Rs. 10-0 a month to maintain a Harijan school at Chellur.

3. ECONOMIC—Shawmaling started by Gandhi Ashram Tiruchirappalli to give work to Harijans is making good progress.

4. SANITATION—Special attention was paid to the sanitation and Harijan child-welfare work during the month. The Provincial Office inaugurated a Gandhi Mahan Service Camp for direct and personal service to the shakas. Several districts took up the idea. These districts are Tirunelveli, Tanjavur, Tiruvallur, Salem, Tiruchirappalli, North Arcot and Madras.

Place	No. of shakas visited
1. South Arcot	3 shakas. Daily visit for shakas work to Gandhi workers.
2. Coimbatore	8 shakas Rs. 60-1 worth of oil and soap worth Rs. 15-0 worth refreshments to children
3. Tiruchirappalli	24 shakas. 6 permanent Harijan child-welfare centres. 1000 children given oil and soap bath.
4. Tirunelveli	12 shakas visited 8 times.
5. Tanjavur (Kumbakonam)	11 shakas. 4 permanent Harijan child-welfare centres with over 700 children on the rolls.
6. Tanjavur (Sibbudi)	14 permanent Harijan child-welfare centres.

7. Tanjavur (Mannargudi)	30 shakas.
8. Tanjavur (North Arcot)	9 shakas.
9. Madras	11 shakas.
10. Salem Town	8 permanent Harijan child-welfare centres. 500 children given oil and soap bath.
11. Salem District (Gandhi Ashram)	6 child-welfare centres. 1000 Harijan children given bath with oil and soap.
12. Karaikal (Devakottai)	1 shakas.
13. Madurai	1 child-welfare centre.

Harijan child-welfare work means giving oil and soap bath to children and then distributing light refreshments to them. The total number of shakas distributed is 132. Of these a good number were visited once every week. Intense continuous work also was undertaken in these shakas. It is noteworthy that in Madras several Shaktas (castes) took active interest in this work, and that the Municipal Health Officer personally visited in shak-dharm.

5. AGITATION—80 meetings were held in different districts for anti-drink propaganda.

6. GENERAL—

(1) 117 wells in the Coimbatore District were cleaned. (2) Alankonda, a Harijan village, 15 miles from Coimbatore was given Rs. 10-0 worth of grain, Rs. 100-0 worth of rice and Rs. 2-0 worth of oil as relief after a village fire. (3) A Harijan Youth League has been formed in Chelvanthoosar. (4) The Day Street President, North Arcot, has proposed to ask four wells in places selected by S. U. 5. (5) Tirunelveli S. U. 5, President has contacted the Municipality, Tirunelveli to give better houses to scavengers. (6) The Madras S. U. 5 run an anti-rumour campaign with propaganda leaflets and leaflets and was awarded a gold medal. (7) An anti-rumour campaign was launched from village to village in the Madras District dealing over 20 Harijan villages and covering meetings of Harijans. (8) Anti-rumour for Harijan children and caste-Hindu children took place in Salem on 14th May. (9) Shaktas (castes) on a representation from the Gandhi Ashram S. U. 5 gave generous remission of tax to Harijans of Kumbakonam. (10) 80 shakas were distributed in poor Harijans in Karaikal.

7. CONFERENCES—the North Arcot District Harijan Conference was held on 11-5-33 with Mr. M. C. Raju, M. L. A., as the President and elected members supporting temple entry and the Assembly bill. Another big conference of Harijans took place at Tirunelveli on 21-5-33. A 2nd Harijan Conference took place in Tiruchirappalli.

8. MAY DAY CELEBRATIONS—The 2nd of May was observed in 81 places in the province. In 100 children parties took place in 81 places. Harijans also also led in thousands in many places. In Tirunelveli alone nearly 1,000 Harijans were led by different organisations in the North Arcot District also, over 1,000 Harijans were led in Villams, Arad and other places. In Tirunelveli a big inter-caste dinner took place when a scavenger boy served the food. In Coimbatore also over a thousand Harijans were led. The same thing happened in Mannargudi. Clothes were distributed to 40 Harijans in Tirunelveli and in Tiruchirappalli to the value of Rs. 150-0. In Madras Mr. H. Sankaranarayanan entertained Harijan children in his house. Another Harijan children's party took place in the Madras Gandhi Vasthala. At Salem Harijans and others partook in common worship and prayers.

G. KANDASWAMY
K. KANDASWAMY
Tiruchirappalli District

H A R I J A N

SATURDAY, AUGUST 5, 1938

ETHICS OF FASTING

A learned correspondent from the West thus writes about my late fast:

"I have read your reply to a correspondent regarding the Ethics of your fast. I don't quite see your point. You seem to think that the fact of your refusing to eat is all others know: such a fact, but every man who does wrong suffers—according to your reasoning, then, there is no such thing as wrongdoing. If, instead of identifying yourself with your body, you, for a moment, regard your body objectively, will not there then be just this violence to or unnatural treatment of that body in so much as indulgence of the law of nature as such, unnatural or violent treatment of any other external object. The fact that good men or others agree here contemplated and even perpetrated such facts is no argument."

The argument has been advanced before, but not so curiously as has been done by my correspondent. As I hold that fasting is a powerful means of purification ought to occupy an important part in the life of the human family, it is best to examine the argument.

The fact of a fast even by the offender does not remove the offense from his deed, much less can it do so when it is conscious. What the fast does is to prevent repetition of evil. Mind, if not all, will come from attachment to the flesh. It, therefore, the body is controlled, attachment to it is likely to decrease. No doubt this is dependent on the motive with which a fast is undertaken. There is a great deal of truth in the saying that man becomes what he eats. The greater the food, the greater the body. Plain living is a good thing, but plain living is only a few steps removed from fasting. Plain living may well be said to be a mode of fasting. Complete fasting is a forcible reminder of the fact that "man does not live by bread alone."

"But assume that there is some force in the argument you advance for the offender's fast, what about voluntary fasting?" might say the correspondent. The answer is that just as there is identity of spirit, so is there identity of matter and in essence the two are inseparable. Spirit is matter rendered to the utmost limit. Hence, whatever happens to the body must touch the spirit and whatever happens to one body must affect the whole of matter and the whole of spirit. It is within the experience of us all that if one wrong does are touched by the loving acts of their friends and relatives repeatedly when they consider the latter to be better than they. Fasting for the sake of loved ones is a forcible and unconquerable expression of love and therefore affects those for whose sake it is undertaken. Those whose love reaches the whole of life cannot but affect the whole creation by a supreme act of love.

If the necessity of fasting is admitted the argument that it is unnatural or an act of violence to one's own body falls in place. Just as a fast for acquiring lost health is neither unnatural nor ethical self-torture, so is not a fast for purification of self or others.

But all my argument is useless if it cannot be sustained by practice. And if there is any weakness in it, the violation of the law of the sages and others from those who would attack the argument. Scripture, however, need not rely either upon argument or past testimony. Let those acquainted themselves with the value and the efficacy of fasting for purification and then test its efficacy themselves. That fasting does not appeal to people brought up in the midst of the dawning materialism is an additional reason for people like my correspondent not to reject summarily one of the most potent methods of purification and penance.

M. K. GUPTA

OUR KITH AND KIN

In a beautiful little book entitled "Social Peinshikien" (by Allan Hunter) which may be said to be a strong plea for an integrated world, there is a striking little chapter on 'Colour' which summarises the negro problem in a nutshell and suggests directions for the solution of our own slave problem which are worthy of careful consideration.

The chapter begins with a warning and ends with a pregnant observation. The warning is psychological. The writer says that whether in India or in America it must be recognised that the feeling of tension between what we call racial groups now arises with a self-conscious power and scope hitherto unknown. We have to decide on what plane the conflict will be settled. Is it to be violently settled or non-violently settled? Force, power, prejudice may have in the past kept masses of people under subjection and to slavery by violence. But will they continue to do so? Will not that violence rebound on the oppressors with doubled force, now that there is a larger self-consciousness on the part of the oppressed? By citing just a little instance, the writer shows the way in which hatred produces an echo of hatred and violence of violence. A negro girl in a railway station pushing to a child climbing over the dangerous roof of a neighbouring shed is rebuffed to say: "I wish that kid would fall and break his neck." "Why" was the question. Because he is "white" was the prompt answer. There is a world of meaning in this little incident which we cannot possibly ignore.

The other aspect is the fear of race amalgamation. Is our country there is no fear, proper of that fear ever coming true unless the caste-Hindus will by their own conduct precipitate it. Centuries have we avoided to hear about even the caste fears that we are all very desirous to bring about. But when one understands you and with that go the subconscious the amalgamation will be a perfectly natural process. The problem here has the form of religious representation which is fast wearing, but luckily it has not the fastness of colour as in America.

The most unsettling thing in the consideration of the fast

economic conditions of the country is a study of the oppressed classes. As the American Negro stands he is down, the Harlan has shown that he is down, but it is because of my environment. Give me the right education and I will climb." Let us recognize that we have created the environment for him and the promise has to be performed by the child. Hinder altering the environment. The writer closes the matter by quoting Adler: "If we approach a human being, endeavoring his self respect as far as his relationship to society is concerned, ourselves abandon all hope of ever accomplishing anything, note his struggle and then find that he actually never attempts at anything, then we dare not maintain that we are right, for we must admit that it is we who have caused all his error."

The writer next quotes extensive facts and figures to prove that "a great number of black, yellow, and brown folk are equally as intelligent, even though a few may surpass in full below our average. Further more, instead of being colors that Negroes for example, are available because as whites we had better realize what their untapped potentialities." This is with reference to the white parent's fear of their children discriminating by associating with inferior whites. We have carried out no intelligent tests here, but where there has been considerable growth of education among the Harlans, as among the Negroes of Tennessee, they have shown themselves in no way inferior to the best of the intellectuals among the so called back caste Niggers.

The prejudice against teaching the Harlan to read and write is fast wearing away and even among the Southern a kind of hypocrisy is exposed for the education and civilization of the members of the Harlan. Let us however appreciate the realities of the situation. The U. S. Government published some time ago the figures of literacy and education among the depressed classes which showed a phenomenal progress. What has happened with the Negroes might well happen with us. Today there are about four thousand Negro physicians and surgeons in the country, more than eleven times that more Negro teachers, and a grand library of about eighty per cent. Less than a century ago a Southern town put a woman in jail for taking a few colored girls into her boarding school. Twenty five hundred are now listed nurses."

The writer next points out that in all race questions the economic question is the main question. The issue is mainly of "keeping one's place." "Why does the most perfected white mother instructs Negro the care of her child in the most intimate relationship, without a shadow, as long as she is white and the Negro is correct?" "We have all the room in the world for what we know as 'slaves,' but none whatever for colored labor and gentlemen." The Negro must be kept in his place for economic reasons."

"Perhaps the only way," says the writer, with conditions in my hands," we can learn to bring such colored human beings—and the position is about equal on both sides—in through wisdom, not on the

professory basis which is most primitive, or the military basis which at present is a deplorable question or the parental basis which caters to no hopes, but on the life-or-death basis."

Yellow-dirty basis sums up the attitude of the reformer anxious to perform the statements, whether it is the Negro who is concerned or the Harlan, who is concerned. The problem revolves on all. There is a little incident which epitomizes the spirit that is coming—

"A Southern white lady concerning said to her Negro maid, "I am that you take the washing this week, Linda, both my children have caught fever and I don't want it to spread to your home."

"Oh, that's all right, Ma' Lory," beamed the colored Linda, reassuringly, "my four children they have all done here detestable fever two weeks ago."

Naturally we realize that the Harlans are our Kith and Kin on real statement be made, and the writer concludes with a note which every one of the readers of Harlan must lay to heart.

"Our color-consciousness cannot be abolished to begin with and overcome. In strange and unexpected ways we are members one of another. As a nation we could not outlive-half slave and half free. As a phase we will be orange-yellow-brown of us, the blacks and whites, browns, exploited. If six and ten year old children in India get four cents a day for mother house work is against faster speed opening every day on the work, then fast severely but while mother as who dwell comfortably about ten thousand miles away. It happens on because "we are what we are sensitive to," and because, in a sense not a single person can be what he ought to be "until everybody else is what everybody else ought to be."

M. B.

GANDHI'S ANGST

The way things were drifting on during last fortnight or so it was tremendously clear that Gandhi could not afford to be with us out for long. And the possibility has happened. Once again he is back to the place behind the prison bars. The country he govern will suffer greatly, but more than that will his chance to help the Harlan or whom, as to several millions of people in India as well as outside, he has been a valuable source of comforting peace and strength.

The readers of Harlan, we are afraid, will have to go without his writings for the time being. All the old facilities which he enjoyed during the later period of his last incarceration are denied to him for the prosecution of his campaign against untouchability. We have, however, reasons to believe that it will not be long before Gandhi is accorded the necessary facilities and privileges to carry on the Harlan work from inside the jail, as otherwise it would spell a heavy setback to the good cause—a wrongdoing, which we cannot view with feelings of sympathy nor from which the Government will escape without seriously regretting the position.

A. P. H.

A DAY IN KHAMPAUN

A fine passing of the months of June and July in Prome and Delhi with only casual trips to some places for inspection of Kharjan work, I am again on tour, commencing with Bero and the C P Headquarters. I have visited mostly provincial towns only, but I can now devote some time also to the district towns to make myself more familiar with and well-versed in the rural parts. For this purpose I am visiting Aikia, Khamgaun (Beldena dist.), Anaradi and Tantal, the four districts of Bero Province, in company of the President of the Bero Provincial Board, Mrs. Dimpah Jaidi. I give one day (17-7-35) devoted to Khamgaun, as she presents a district, where the district committee has been organized, but the work not well-commenced, and yet where there is a good field for work. Though the committee was set up here in December last and met in January and February, no substantial work was done for various reasons. The leading workers of the place were therefore interviewed and they could be easily coaxed to begin the work in right earnest at once. A beginning for the collection of Fund was also made. A boarding house for Mahatma students recently started by the leaders of this caste was also visited. Quarters of the Municipal Khamgaun were visited and preliminary investigations made into their indebtedness and the means thereof. Information was also obtained from the Municipal President and the Sanitary Inspector about the living and service conditions of the Khamgaun employees and about Municipal finances in general.

Mahatma Mahatmas and the C. P. and Bero are a comparatively forward community both educationally and economically, but the Mahatma of Bero are even more forward than those of Mahatmas and the C. P. They have their own educational institutions and hotels for promoting students in various places. The district of Beldena can boast of six boarding houses for village boys studying in the primary and secondary schools in District and Taluka towns, while Anaradi Dist has 7 Aikia 4, and Tantal 3, total 14. And it is a matter for satisfaction that most of these are being conducted by leading members of this caste by their own efforts, and in many cases assisted by the State. The Jangam Boarding house at Aikia, now providing for 84 boys, has a commodious house, though now in decay, being a free gift of the founder Mr. Jangam. But the Boarding House I saw in Khamgaun was of a different type and was accommodated in a couple of grass huts in the house of the Mahatma. The Secretary who resided in this house as from 1924 and kept it in the open for as to as an anybody accustomed to the boarding houses at class and towns would have any conception of a hotel for high school students, situated in the midst of a congregation of 75 huts, laid out very irregularly on sloping hilly ground. Up to some time back the boys were housed in a small corrugated sheet house, but more numerous than the present grass hut, which had to be vacated on the return of the owner of the house. Mr. B. I. Khambhoo goes out in villages of the district to beg for food to feed the boys, and

his wife daily cooks the gruel brought by the husband and feeds the boys. It is a hand-to-mouth existence. There are 15 boys studying here, six in the high school classes, 1 in the middle classes and the remaining three in Mahatma standards. Three more boys from the surrounding hilly lodge here and study with the boys in the boarding. The hotel was started only 11 months ago and though the donations from the towns during the period came to about Rs. 700, it had to incur debt of another sum of Rs. 100 to make both ends meet. The hotel was not visited by any leading citizens of Khamgaun and on enquiring the secretary as to why the visitors' book was quite blank, he replied rather sheepishly, "We came to come to this Mahatma. We are not sure that such sound enterprises for one's own upliftment is a born desire for knowledge and some other religious considerations, but not material gain. I would much like the encouragement from the citizens of an industrial and a rich town like Khamgaun."

The newspaper's quarters in Saidpur and Beldena were next visited. There is an indigenous *Shikar* class here, but no forebears of the present men migrated to this class from the State of Aizawl in Nagaland about a hundred years ago, and the present population is now over one hundred families. They have built their own houses of mud walls, and with roofs either thatched or covered with old rusted iron-ore iron sheets cut, which latter is always the sign of a *Shikar* house. The Municipality has not yet provided them with houses, perhaps they think that it is not necessary, but it is very necessary, to me, at least, that they do not over crowd the place and also keep the place sanitary. Though primary education would be compulsory for the last three years in this town hardly half a dozen boys from these one hundred families attend school. The Municipality does not drive these boys into Municipal Schools; the teachers are shy to receive them in the common schools and the Bhairo Bero Singh has not yet moved into the matter of schooling them or taken the burden upon itself of starting schools in them. The workers of the Bhairo should take up the duty of giving daily bath to these children, and supplying them with clean clothes as far as possible and insist upon their being admitted in Municipal schools. The parents, the Mahatma authorities, the public represented by the Bero Singh should all work together for educational and economic betterment of these public servants.

The members of indebtedness of the newspaper was inquired into and details of 15 families obtained on the spot. Though the income of each family varies from Rs. 10 to Rs. 45-P. M. (a man's pay being Rs. 15, and woman's Rs. 10—minus 10). In both cases their debts vary from Rs. 40 to Rs. 100. Some of the money lenders are newspaper themselves, some are mahatmas, while others are Pathans, popularly known as Bokhila. The rate of interest varies from 15% to 300%, the Pathan's rates being of course the highest. I was told that some years back, some sort of bank society, privately conducted by the Municipality, was doing them some service by partially relieving them from their debts from their own de-

money. But when the Provident Fund system was introduced about five years ago for municipal school-children getting over Rs. 15/- P. M. these poor and low paid people were disgusted by everyone and the merit society was abolished as of no longer required for any use. It is very necessary to revive the fund system on the lines of the wage-earners society of Bombay Presidency and to take the question at once in hand of paying off their old debts by slow degrees. At present the sweeper are on the labour of accumulating large debts for their emergency necessities varying from Rs. 200/- to Rs. 300. Not only the bride-price has to be paid, but a large number of friends and relatives must be invited from various other towns and districts, chiefly on pork and sweets. The expenditure they incur on such festive occasions is far beyond their limited means and once a debt is contracted, they rarely can get out of it. The social worker has to go amongst these hucksters and to constantly draw their ears that this extravagance on their part is a cause of their indebtedness and ruinous. They should persuade and coax them to reduce their extravagance to a very low limit to get their Provident to frugal rules for them for this purpose and to see that they are regularly enforced. The welfare worker must be alert and if possible settle amongst, or at least near them.

At present the Municipality does not do anything to relieve the monotony of their daily life. There are no leave rules except the traditional half-day every week on the weekly market day. There is no Provident Fund nor Co-operative Society for them, with the result that they must pay interest on all their borrowings. There are no maternity benefits for the women workers. The monotony of even their children is not relieved by their being brought into contact with other children of the town, much less by a holiday equipment trip. This state of things requires immediate remedying at the hands of the town Sangh. The Sangh has promised to set up homes in order in about two months' time, when the official year of the Sangh ends. It has promised that the work of the Sangh will not be done haphazard as a mere pastime, but that they will be able to show substantial welfare work for Harijans, Chamars and specially for Slaves of the town which has a population of about 25,000 people.

I hope there will be an improvement at a very early date.

A. V. THAKUR

THE DAVID EDUCATIONAL SCHOLARSHIPS

We have received from the General Secretary, D.U. S. Delhi a list of students to whom the David Educational Scholarships have been granted by the Central Board of the Servants of the Untouchable Society Delhi, and also a press statement explaining how the scholarships have been distributed amongst various applicants from various Provinces in India. We publish below both the statement as well as the list for the information of all concerned.

PRESS STATEMENT

The Central Board of the All India Servants of the Untouchable Society, Delhi, has received 177 applications for the David Educational Scholarships upto the 31st July. The Advisory Committee has so far recommended the grant of Scholarships to 41 applicants, for periods ranging from 1 year to 4 years according to

the needs and merits of students. The monthly value of scholarships varies from Rs. 10/- to 15/- the total monthly payment by the C. Board on account of all scholarships will be Rs. 594/- and the total sum actually allotted is Rs. 18,720.

Applications have been received from 14 provinces, the largest number of applicants being from Malwa, Madras and C. P. Mandal. 25 applicants belong to the Mahar Caste, among a number wanting aid for post-graduate studies. Almost all the applicants wish to pursue the ordinary Arts studies and eight have been selected and granted scholarships for first year reason.

In allocating scholarships the legitimate claims of all provinces have been kept in view. So far the applications have been received from Tamil-Nad, Kapasana, Sind and Bihar but a few scholarships have been reserved for them. No scholarships have been allotted to Gujarat, Bombay, Cochin, Travancore and Mysore, as adequate provision has been made by Provincial Boards or Indian States.

The Scholarship money will be realised by selection of applicants in view of the monthly general progress report, signed by the Principals, is received by the Board Office.

The Central Board of the All-India Servants of the Untouchable Society has granted scholarships to the following students:-

1	Richardson Nath Das	(Assam)	Rs 15
2	Krishna Han Sharma	"	15
3	B. Suryanarayana, B. A.	(Andhra)	15
4	Purna Ramaswami, B. A.	"	15
5	R. Raja Ram Mohan	"	15
6	G. Ganesan	"	15
7	R. Venkanna	"	15
8	Ganga Sankar Sharma	(Bihar)	15
9	Gulabdas L. Mohi	"	15
10	Dandekar T. Jagu	"	15
11	Hemadraya Apudhik	(C. P. Mandal)	15
12	Pranabha Sahasrab	"	15
13	Ramachandra J. Mura	(C. P. Mandal)	15
14	Ramdas V. Ramaswami	"	15
15	Srinivas A. Aiyer	"	15
16	Ramachandra T. Jagu	"	15
17	Keshu Rao	(Delhi)	15
18	Ramachandra Das	"	15
19	Ranga Harshad Parmar	(Gujarat)	15
20	Narayana N. Palani	(Karnataka)	15
21	Vidyal T. Sankar	"	15
22	Anand J. Sankar, B. A.	(Maharashtra)	15
23	Gurpat D. Taper	"	15
24	Talpanan A. Sankar	"	15
25	Ramachandra H. Malawade	"	15
26	P. Shankar Rao	(Madras)	15
27	M. Datta Singh	"	15
28	Sankar Das	(Punjab)	15
29	T. B. Venkateswamy	(U.P. State)	15
30	Shanku Singh	"	15
31	A. Jagannathan	"	15
32	Thakur Das	(U.P. State)	15
33	Devi Das Power	"	15
34	B. S. Prad	"	15
35	Ram Singh	"	15
36	G. Chatterjee Sankar	(U. P.)	15
37	Madhava Prasad	"	15
38	Devi Das Lal, B. A.	"	15

The Scholarships will be paid monthly to these students after receiving general progress reports, signed by the Principals of their colleges and will be annually continued until the completion of the course of studies for which the scholarships have been granted.

A few more scholarships will be granted and announced after more necessary enquiries about applicants have been made.

S. R. MALHOTRA

for Gen. Secretary.

WEEK TO WEEK

Temples & Wells Opened

Reports received from various villages by the Servants of Untouchables Society, Cooverpore, indicate that 15 temples and wells were opened for the Harijans during the month of June.

The Lahore Branch of the Harijan Seva Sangh has started 2 new schools in the month of June. One day school for the adult Harijans which is taken run by a group of young men at Model Town was affiliated by it.

The Delhi Branch has decided to help a Harijan student, who has joined Murray College, with a monthly sum of Rs. 15.

The Bombay Branch helped a Harijan student to get admitted into Harijan College, Delhi.

In the month of June the various municipalities at Panaji have spent Rs. 112-14-3 for supplying books to the Harijans.

At Alwar District Railway 1 a hostel for Harijan students was opened on the 13rd July, 1933. 50 poor students carefully selected from the surrounding villages will be fed and clothed for the year.

The Harijan Hostel at Guntur is being run by the generous aid of the Guntur Municipality with boarding and lodging free. Education is being provided to the students free by the authorities of the local Town High School, Guntur. There are sixteen students residing in the hostel and they are studying in classes ranging from 1st Year of the High School to the B. A. 3rd class of the College.

The District S. U. S., Manglyr, Bengal, has promised to open a Pathshala (school) for the Harijans from 1st August, 1933.

The District S. U. S., Warfah, has donated a yearly grant of Rs. 100 to Shri Chakrabarti Free Boarding House for Harijans at Jorh, C. P. Mr. Jamsal Das has donated a yearly grant of Rs. 250 to the same Institution.

The Lakhimpur, Dist. Board, U. P. Branch of S. U. S., has started 2 Harijan primary schools.

The Education Committee of the Khordha Board has opened 3 Primary schools for the Harijans and has given scholarships this year to 5 Harijan boys and 1 girl.

The Chairman of the Lakhimpur Municipality has given a scholarship to one Harijan girl.

In Lakhimpur 5 Harijan boys (one of whom is deaf) have been admitted into the III standard of the Government High School for the first time this year.

2 Harijan girls have been admitted into the Model Girls School.

10 Musahar boys have been admitted into the primary school at Gola, Dist. Khord.

Propaganda

The Ambedkar Branch of Harijan Seva Sangh organised a conference from the 1st to 4th of June in which resolutions regarding the removal of untouchability and Harijan uplift were passed and speeches delivered in that connection.

An Ambedkarite a meeting was held on the 16th of June in connection with the death anniversary of Late Dr. B. R. Ambedkar. During which speeches were made regarding Harijan uplift. The Harijan Seva Sangh is arranging Prakash Panch twice a week. This branch staged a drama named Kapa Kapa also Langmuir which created good impression.

On the occasion of the opening ceremony of the Hostel for Harijan students in Alor (Malay District) on 13th July, 300 Harijans were comfortably fed and a procession of caste-Hindus and Harijans with Mr. Peters and Gandhi's photo was taken up. In the evening a meeting was addressed on the evils of untouchability.

In Cooverpore Mr. Chandrasekhar Pandey visited the Khatas of Sri Krishna and Padma and then to Harijan quarters. Harijans participated this year in the Khataganga procession and were entertained by the public with pan and water.

Under the auspices of S. U. S., Manglyr, Bengal, a Harijan Khatas was held on 17th July in Nepal Bazaar Mahalla which was attended by both the Harijans as well as caste-Hindus in large numbers. At the end of the Khatas Prasad was distributed and a speech was made exhorting the Harijans to shed their ancient hatred.

Medical Aid

The Medical Branch of the Harijan Seva Sangh has been able to secure the services of a Lady Doctor and a Male Doctor who visit the Harijan quarters and give them medicines free of all charges.

Free Water

On 16th July a Harijan Chet at Mayapur, Madras, was completely burnt down because of the epidemic help rendered by the caste-Hindus. The Parishayat of the town spent nearly Rs. 40 in refecting the distress of the Harijans by giving them clothing, grain etc.

Place Relief

On account of the flood in Manglyr district, Bengal, several villages, especially, Choudhary, Dakshinapara and south side of the Khagaria Thana have been washed away. The District S. U. S., Manglyr has sent some help to relieve the distress of the villages and has considered the flood is not enough. The Society, therefore has appealed to the public to help liberally in alleviating the misery of the homeless and the forlorn villages.

General

The National Branch of the Harijan Seva Sangh organised a deputation which visited 36 villages. During the tour the members of the deputation tried to secure admission into common schools for the Harijan boys & recorded the complaints of the Harijan villages where they met.

On the occasion of the opening ceremony of the Swadeshi Bazaar at Cooverpore, Harijan volunteers made arrangements and one Harijan boy collected Prasad Mahatras.

A. T. R.

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HARIJAN

KARNATA, R. V. KARNATI

Under the auspices of The Servants of Untouchables Society

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WEEK TO WEEK

A Temple Thrown Open

At Satnagari, the Pan-Hindu Temple was thrown open to the Harijans on 3rd instant when the Harijans of several neighbouring villages started "Aghas Agas" (a ritual in which Aghas pass by deep walking different routes in standing position, day and night, for full seven days) in the main hall adjoining the Sanctuary.

Religious Possibilities

A free night school for Harijan adults was opened at Kothari (Dist. Bellary) in Datta Gera Ashram situated in Harijan Quarters. 15 adults have joined the school. Two teachers of the Harijan day school have offered their services for the night school without any additional remuneration.

The Board of the Servants of the Untouchables Society U. P. has decided to spend Rs. 1,000 for scholarships to Harijan students.

In Harivagar (Kashmir), the students of the Divyashiksha School have started 7 night schools for Harijan adults in different localities.

A night school has been opened at Dehri (Orissa).

The S. U. S. Ahmedabad has renovated a room in the 75 for 5 Harijan families whose houses had been burnt by fire during last summer.

Shreegaur Dabkar has sanctioned an amount of Rs. 1,000 to erect a water tank for the Harijans in Shreegaur City.

The marriage of an anti-untouchability worker Sh. H. Shalappa with another young worker Sh. M. Subashchandra was celebrated in Harijan House, a Datta Gera Ashram situated in Harijan Quarter at Kothari (Dist. Bellary). Harijan men and women had free access to the marriage place. It was a simple and elegant ceremony. Harijans and some select Hindu workers were fed.

A. T. H.

KUMAR ASHRAM (MEERUT)

For a long time I had entertained a desire to see the Kumar Ashram of Meerut, the commencement of my duties came on the 1st July last; I could not meet Mr. Alga Rai Shastri, chief organizer of the Ashram, as he was out of the station. The Assistant organizer Mr. Karna Prasad showed me round the Ashram very cordially. Mr. Karna Prasad is a man of a safety nature and he resides there since the inception of the Ashram.

The Ashram is the creation of the Ashbrahmad Samiti of L. Lalaji Rao—affectionate to his name! In the March of 1933, Baboo Chandra, a prominent lawyer of Lucknow, started this Ashram with only three Harijan boys. Chandra is very firm in his determination, his devotion to the cause of Harijans being admirable. His fervent efforts brought about the gradual improvement of the Ashram and, so far as I remember, this is the only institution of its kind in this Province.

Mr. Alga Rai Shastri, the famous patriot and a member of Lala Lalaji Rao's Servants of People Society, has been managing the Ashram with able assistance since 1933. The following is the position of what I saw there in a brief space of time—

Kumar Ashram is situated near the well-known Ganga Ashram, outside the Meerut City. To-day the Ashram covers two hectares of land which were presented by Chowdhury Raghunath Rai Shastri, a son of Meerut. Students have been using the present building since April, 1931. Before that, the Ashram was lodged in houses taken on rent. The boys reside in a long row of fourteen double beds furnished with slates. The kitchen as well as the Chief Manager's room is double, though, of course, one small office room is paper built. The beds are separately clean. In some beds two and in some even three students live. There are no showy articles or useless material inside the beds. Only wooden plates are lying there—that's all, the same covering as pots, tables and chairs.

There are now 30 boys in all in the Ashram whose ages range from 8 to 10. These are caste-Hindus, the rest all Harijans. Four boys are residing in the Datt Hariji High School, one in the Vasant Chandra Hariji School, four in the town Middle School, four in the Laxmi Works School and nineteen boys in different primary schools of the Municipality. Three boys are learning tailoring and one carpentering. There are morning and evening prayers in the Ashram and religious instruction is also imparted. There is one library too, where the boys play football and other Indian games. Some newspapers also come to the Ashram for readings. But the boys have their best exercise in gardening. There are some sixty banana plants in the Ashram, forty guavas and ten pomegranate trees. The boarders of the Ashram grow seasonal vegetables.

Both the morning and evening meals of the boys are simple, consisting of chapatti, pulses and vegetables. Once in a week some special preparation is provided along with the usual meals. The expenses

— (Continued on page 4)

Notes

A Happy August

It is indeed gratifying to note that the Haryan movement has brought about considerable awakening even in our Indian Friends who are generally believed to be apathetic to the popular appeal. The fact that some of them have voluntarily bestowed themselves to undertake the drudgery and the lowly task the depths of degradation and unspeakable misery, to which they have been reduced as a result of the weakness of the so-called high-caste, argues well for the future of the Sikh community as a whole. Amongst such enlightened and ideal-minded Friends is the Maharaja-Rana of Jalandhar who presiding over the Haryana conference a few days ago, assured his Haryana subjects of the equality of treatment on par with his other people of the State. The welcome note of news we recently came across in the "Hindustan Times," Delhi, which we reproduce below for the information of our readers:—

Jalandhar, July 28

The Maharaja the Maharaja-Rana of Jalandhar presided over a public meeting convened by the Jalandhar Haryana Sabha. In a long speech which lasted for about an hour His Highness deprecated the tendency to suppress Harijans and to deny to them even the ordinary amenities of life.

He announced that he regarded them as important and integral parts of his State as the high caste and that they could have shelter in his temples. His officers provided they came in clean clothes.

He further stressed the necessity of their developing clean habits and taking proper exercise. The meeting then came to a close with a vote of thanks to His Highness for his past interest in the welfare of the Harijans.

It is naturally hoped that the Maharaja of Jalandhar's example will prove contagious and that it would be emulated by all those who have it in their power to ameliorate the deplorable condition of our Haryana brethren and take them to the status of an all-round equality with the superior caste Hindus. Thus alone can they effectively help in achieving the biggest task on Hindustan, namely, Untouchability.

A. T. R.

A Successful Conference

A correspondent has sent us a mailing from Raigarh Mail containing the details of the proceedings of the First Haryana Conference held at Kanke (Barua) on the 24th under the auspices of the Haryana Kava Sangathan, Raigarh. We share with our readers the following condensed account of the Conference which appears to have been characterized throughout by an admirable spirit of equality and fraternity:—

The Conference which was held at the premises of the Mahar Mahajan Raigarh, was attended by over 100 persons, including the majority of the Provincial officers paid more attention to the historical aspect of Untouchability, which was centred to the Arya movement and to the expulsion of Agastya persons and peasants in the Darbhanga. After the Provincial officers withdrew, the gathering

moved on a body to the Sri. Vishwanath Temple. The Haryana family entered the temple and had Darshan of the Lord. The gathering then went down to the Vishnu Temple of Kanke where the Haryana were seated with great decorum.

The next item on the programme was the inauguration of the temple. About thousand people were led Raigarh on by the side of some Hindu and Brahmin, and partook of the same meal. Historical explanation led by the side of the Historical movement and objectives of the High Priest, did not then declare to sit along with their depressed brethren.

The afternoon programme consisted of historic on the various aspects of Untouchability. The concluding session on the programme was the musical concert by Mrs. Radha Mohan Das and Mr. Mohan Das. The songs of Mrs. Radha of Kanke. Due to the over-estimation of time and programme were much appreciated by the audience.

During the conference passed at the conference, in our speaking to the leaders of the Hindu temples in Kanke to stop the custom of worship of gods and idols at the temples.

The organizers of the conference deserve to be congratulated for the success which attended their labours. That the gatherings of such kind go a long way to eradicate the evil of untouchability, no one can possibly deny. The Haryans can shed their sense of inferiority only when the caste-Hindus consciously admit them to their society and treat them with all the consideration, love and regard which are generally due from a brother to a brother. As such gatherings alone, in our opinion, provide the necessary opportunities to build the workers of our community for coming nearer each other and finally getting merged into one indivisible whole, we would urge all our friends and co-workers to organize such conferences frequently in their respective camps of activity and thus help to promote the spirit of brotherhood and social equality between the Haryans and the caste-Hindus.

A. T. R.

YEARLY REPORTS OF WORK DONE

The following note has been prepared by Mr. Yashwanth of the Baidyanatha Ashram at Waridha, giving a report of the Haryana work done in the Waridha Taluka in the U. P. It is a model report for all Taluka Committees to copy. If all Provincial Headquarters and elsewhere in these District and Taluka Committees, forwarding similar reports for the period of 12 months ending 31st September next, the consolidated report will make not only interesting reading, but will also give a correct summary of the work done during the last year of the Servants of the Untouchable Society. The district letters should be sent soon now, so that the correct information regarding (1) the various Haryana centres, (2) the opening of wells, temples, schools etc. to them and, (3) the uplift work carried out in various districts, could be gathered as soon as possible. All such reports

should be sent to the Delhi Office not later than the 24th of October, 1933.

A. V. THAKUR
Gen. Secretary

WARDHA TEBEL (C F) REPORT

Wardha Tebel is a small Tebel in the District of Wardha, with a population of nearly 5 thousand people. It is, as they say, one of the most advanced Tebels of the Province.

The whole Tebel has 305 villages and 4 towns with a population of over 5000. Out of 305 villages, 95 villages have got 100 students covered primary schools. Out of the 4 towns, 3 have managed primary and middle schools, and the fourth Wardha has three full high schools. All the schools in the whole Tebel admit Harijan students on equal terms, except the Marwadi Vidyalaya of Wardha which refused admission to them.

The Harijan population of the Tebel is 18,713 males and 22,682 females, i. e. nearly 30% of the whole population or a little less than 30% of the Savarna Hindu population. (Savarnas 1,31,679 and the Harijans 35,433.) Percentage of literacy among Savarnas is 50%, while that of the Harijans is 11% only, 766 males and 48 females being educated.

There are five castes regarded as untouchable in this Tebel. They are according to the social status (1) Pardhan, (2) Chamar, (3) Mahor, (4) Khing and (5) Mohar.

The Pardhans are one of the aboriginal tribes, like Gonds or Kols, and are not regarded untouchable in some other parts of this province. Their dress, manners and social customs resemble those of the Gonds. Their present occupation is cultivation. They are most depressed and, financially much degraded as a whole. The occupation of Chamar is shoe-making. Their literacy is very low. Their financial position is much better than the other depressed classes, though the present depression has told upon them also.

Khat is infinitely worse than the Mahor. They are the most advanced of all the depressed classes. They are very clever, shrewd, industrious and a daring set of people. They are much more literate than any other depressed class. They will be found as road labourers, village watchmen, brick-makers, shopkeepers, milkmen, bulldozing and P. W. D. contractors, masons, carpenters, masons, goldsmiths, barbers, hotel-keepers, milk bands, drivers, taxmen, and field-labourers. Their untouchability comes in the way of their progress. They are fast advancing in education and in every other walk of life.

The hereditary occupation of Mahor is bullock-redding, brass-making and playing music. In rare cases they are village watchmen also. Their financial position is worse than other castes.

As present the Mohor class is financially much better than any other class. Every family of their caste has less than Rs. 25-P. M. while one family in Dakh shows something like Rs. 70- to Rs. 100-P. M. Some private gentlemen have opened a middle school for these people at Wardha.

The Ardi-Umardolabhai work is going on here very long time here. But it was given a great push by Shri. Jwanshal Dagar who opened his two temples and wells to them, built a school, gave scholarships to them and so on. The Wardha and Dakh Marolabhai, too, did not fall back. They threw open all their wells some months ago. The celebrated completion of opening wells and temples began in November 1931 when many wells and temples were thrown open by the efforts of the leaders of the Satyagraha Ashram of Wardha. The work is progressing steadily but slowly. Following is the number of temples and wells thrown open to Harijans in this Tebel till now—

S. No.	Name of the place, Wells	Temples	Remarks
1.	Wardha.	47	1. Landlowners pay both tax and maintain 2. Same.
2.	Bargava.	4	1
3.	Jangar.	2	—
4.	Sala (Kato)	7	—
5.	Misapur.	—	1
6.	Hikrapur.	—	1
7.	Dakh.	60	3
8.	Nagari.	25	2
9.	Pargana.	4	—
10.	Satal.	1	2
11.	Savarnas.	4	1
12.	Chikara.	4	1
13.	Sala Sora.	4	1
14.	Satal (Harapur)	14	4
15.	Dakh.	9	2
16.	Misapur.	6	2
17.	Bargava (Maha)	2	1
18.	Satala.	3	—
19.	Bargava (Satal)	3	2
20.	Jwadi.	1	—
21.	Dakh.	2	1
22.	Hingra.	1	—
23.	Bargava.	—	1. Capitalisation, tax and permanent.
24.	Satal (Sala)	—	1
25.	Misapur.	1	—
26.	Bikara.	2	—
27.	Chikara.	15	1
28.	Dakh.	—	1
29.	Satal.	1	1
30.	Bargava.	—	1
Total.		345	24.

The Local Council (Provincial) has passed a Bill throwing open all the public places to all unreserved of caste or creed. According to this Act over 100 wells, in addition to the above 194, were opened by the District Council and the Municipalities in nearly 45 places. They have been open to all from the 25th March, 1933.

WARDHA
Satyagraha Ashram,
Wardha C. P.

HARIJAN

SATURDAY, AUGUST 12, 1938

TRUE INWARDNESS

An Arya Samajit writes a long letter to Hind. Here is the gist—

(1) Should Hindians in order to run in the world and remain Hindus or will it serve the same purpose if they become Christians or Mohammedans?

(2) Is not untouchability determined merely by the views of the caste to which one may belong?

(3) If untouchability is to be removed from Hindians, why not invite untouchables to join the Arya Samaj?

(4) What is the specialty of Hindians for which a Hindu must cling to it?

In my opinion these questions betray the ignorance of the questioner about the true scope of the reform that is being attempted. The pages of the *Arya Samajit* make it clear from week to week that it is the so-called higher classes that have to reform themselves by getting rid of untouchability, of high-caste-lowness. It is they who have to repent and purify themselves. They have to come in contact with Hindians not for the sake of the latter, not for their pleasure but for the sake of themselves and as the servants of Hindians. Therefore the object is not served by Hindians forwarding inquiries.

And in my opinion religion is a much deeper thing than the questioner would allow. It is not a matter of convenience or of bettering one's social or material position. People have been known to cling to their religion although they have had to face social ostracism, material loss and much worse. One's religion keeps one true in the face of the greatest adversity. It is the cheerfulness of one's hope in the world and even after it leads one to one's God, to Truth in its religious sense. Therefore, whilst Hindians must know best what is good for them, let their place, could not be satisfied by change of religion. From the practical point of view, they seem to me to be so inevitably mixed up with the so-called higher classes that the very majority simply cannot help remaining Hindians. It is this helplessness which lays a double burden upon 'the higher classes' of doing the much belated repentance by regarding them as rejected members of the Hindu family despite of some of their faults. Indeed, whatever is evil in this India is due to the criminal neglect of 'the higher classes'. The quickest way to remove the evil is to remove untouchability and receive them as they are as full-fledged Hindus.

The answer to the second question is in the affirmative. That just shows how primitive untouchability is. If the Hindians would receive their caste name and simply declare themselves as Hindians they will, as in many cases they do, join caste except in their immediate neighbourhood, but from the standpoint that I have suggested, such subterfuge can only pro-

tract the agency. It cannot cure 'the high classness' of the kind of superiority and caste-consciousness.

As to the third question, what I have said above makes it clear that the admission of Hindians to the Arya Samaj does not solve the difficulty. The kinds of evilness of non-Arya Samajists will not be touched by the Hindians' acceptance of the Arya Samaj. It is the 'superior' Hindu heart that has to melt. It is the whole of Hindians that has to be purified and purged. What I am aiming at, what I hope the Servants of Untouchable Society is aiming at, is the greatest reform of the age. That it may take time to achieve it, does not much matter. The reform is assured, if there are reformers enough who will not be baffled by any difficulty and will not lower the flag on any account whatsoever. They will not, if the conviction has gone home that for Hindians to live, untouchability has got to go.

The fourth is an irrelevant question. Perhaps it is also foolish. But I must answer it, if only to show what I mean by religion. The divorce, though very incomplete, analogy for reflection I can find in marriage. It is to be used to be an instructive to Hindu more so to the use of religion. And just as a husband does not remain faithful to his wife, or wife to her husband, because either is conscious of some weakness, susceptibility of the other over the rest of his or her sex but because of some inevitable but avoidable attraction, so does one remain inevitably faithful to one's own religion and find full satisfaction in such adherance. And just as a faithful husband does not need, in order to sustain his faithfulness, to consider other women as inferior to his wife, so does not a person belonging to one religion need to consider others to be inferior to his own. To pursue the analogy still further, even as faithfulness to one's wife does not presuppose blindness to her shortcomings, so does not faithfulness to one's religion presuppose blindness to the shortcomings of that religion. Indeed faithfulness, unshaken adherance, demands a truer perception of shortcomings and therefore a keener sense of the proper remedy for their removal. Taking the view I do of religion, it is unnecessary for me to examine the weakness of Hindians. The reader may rest assured that I am not likely to remain Hindu, if I was not conscious of the many faults. Only for my purpose they need not be exclusive. My approach to other religions, therefore, is never as a faith-breaking critic but as a devotee hoping to find the like weakness in the other religions and wishing to incorporate in my own the good I may find in them and rid of mine.

M. K. GANDHI

THE GENTLENESS OF HELL

The reader is familiar with Naga Baba who with a band of co-workers has thrown in his lot with the Hindians of the Calcutta *Asram* and who is editing the Bengali *Harpun*. He has been contributing to an extensive series of pictures from the Calcutta *Asram* a wealth of his Hindian content with the Hindians there. We take the first one in this issue, giving a free and uncoloured translation from Bengali.

The papers are true to tale though the names are imaginary. Ed Harjan.

I HARJAN

Harndelton lived with his family in one of the 12 rooms (the sub-appears) known as the hotel. He came from Mongolia District to Harbin where he used to go once every two or three years. It was no easy thing to go home with wife and children. The train fare would devour the savings of two years and as Harndelton used to go home alone leaving the wife and children in Calcutta. He has not been home for two years and has been having important letters from his brother. But getting away on leave was no easy job. There was an hierarchy of petty officials to be propitiated before one could go on leave with one's family. It was no difficulty about it. There were numerous people willing to bribe in on an substitute, but both the work going on here and his substitute had to pay something to the *Sahib* (Supervisor) before the leave could be secured. There was then not only some payment to be made for getting the leave, but also for retaining one's life.

Harndelton managed to find out a substitute, and went home on a month's leave, leaving his wife and children in the one room apartment. Only a few days before the date of his departure he was in the grip of a malignant fever and died. He was in full possession of his senses at the time of his death and a few minutes before he expired he called his younger brother to his side and said: "Within a few minutes I am off. What will happen to poor Harndelton and the three little children? I would ask you to do one thing. Leave the apartment in charge of some one, and send a note to the *Sahib* immediately after my death to keep my place for you. The *Sahib* is very well disposed towards me and he is sure to keep the place vacant." That was all that Harndelton had to leave by way of his last testament.

Raja quickly got through the funeral ceremonies of the deceased, which to the *Sahib* and heartily half farewell to the land of his forefathers. He had never before ventured out of the district. With the greatest difficulty he reached the bank and greeted his brother's wife with a flood of tears. She was in the twinkling of an eye what had happened. Raja and Harndelton were friends from childhood. They were and shared the grief. But there was no time for grief. She had some few friends for herself and the children during Harndelton's absence but now there was no longer to fall back upon. All the savings out of a monthly wage of Rs. 12 were gone.

Next to his strange surroundings was like a fish out of water. Harndelton desired him early morning to go to the Railway workmen's bazaar a mile away from the house. The house had no latrine. She also wanted him to express the grinder with a copper, should he ride a cow over a strange using the latrine!

Raja soon found himself in the *Chavangal*

Supervisor's Office in search of his late brother's job. The substitute was there, but he was not inclined to vacate the place for another substitute. He died a few months before over Harndelton's death and said:

"What a calamity for the unfortunate Harndelton and the children. You had better take them home!"

"But," said Raja, "my brother assured me that I was sure to get his place. You are bound to vacate when I am here to take his place. You must have some pity on the four children."

"You mean to be a simpleton. I paid Rs. 5 when I was taken as a substitute and as soon as your brother died I paid Rs. 10 each down to be made permanent in his place. And you know how I managed to get this money? I borrowed it from a *Sahib* at the rate of 100 Rupees per month and. However, know how many to be actually shown against my name in his books? You must find out your own job."

"Where am I to go to search of one?"

"Go to the *Sahib*. He is all in all."

After a few days was knocking about he went to the *Sahib* who gave him a cold shoulder.

My brother particularly asked me to send you a word. He said you were very kind to him, and that you would be good enough to get me in his place."

"But my dear man, his place has been filled. Your brother went on a month's leave. On the expiry of the leave the substitute was made permanent in the place. There is no vacancy now. Inquire when there is any."

For days he knocked about from place to place, visiting the *ma-dar*, *black* *ma-dar*, *ma-dar*, *ma-dar* and all the officials in that hierarchy, but there was no money to propitiate all these gods. In sheer desperation he came home one day and narrated his tale of woe to Harndelton. "It is no use remaining here. There is no place to be had without money. Even with money it is not easy to secure. There are swarms of people on the waiting list. We shall soon be free to live with starvation. Let us go back to our home. There is a land perhaps deserted in the neighbourhood. He knows our plight. He has offered to lend us money without interest. He knows brother who he said was thoroughly trustworthy and to be sure to repay the money on getting back home."

The very mention of 'home' put heart into Harndelton. "Agreed. Let us get back home. I have often planned to get back home. I have often pictured you and your brother working in the fields, earning an honest living. I working at home, a happy family living in fresh air and better surroundings of my own, and being exactly like human beings. But here. We have talked and argued these ten years on Rs. 12 a month, living worse than beasts in the veritable hell."

"And among what kind of neighbours? It makes one bend one to think of them. There is no house here which is free from drink and its concomitants. But your brother lived a life of spurious purity. He was the life-giving oak in this poisonous desert, and even he is now gone. Why should we tarry here any longer? Are there no poor people at home? If they can live, even we can live."

"One thing you have perhaps not noticed, as you have not gone out before dawn. You will find the whole narrow lane lined by women! Why? There is no labour for the three hundred inhabitants here! You must not go out a mile or two, but what are the poor women left to do? We take shelter of these dark, mud-laden roads, and there are people everywhere, pushing about! But the women have now lost all sense of shame. It has become a matter of habit to them. How can there be shame for coverings? It is unthinkable. The municipality does not care, those who need our services care less and we ourselves have no corporate sense, we have lost even the consciousness that we are human beings. No, let us go back home, even if starvation awaits us there."

It was glad that Nandini had fallen in with his proposal. There was little packing to do. A few shawls and rugs were made up in one bundle and they got ready to go. The neighbours crowded to bid them fare well. The landlord generously cut down eight annas from the two rupees and a half of the monthly rent.

It was only when they prepared to go that Nandini realised how they had managed to live in this hell for ten years. But for her husband it would have been impossible. And now that he was no more, there was nothing to make that hell bearable.

But the moment she vacated the tenement, another family came in to occupy it. Nandini had sold her freedom, but there were anonymous people to take her place. No vacancy was a hell!

IN THE SWEEPER-QUARTERS OF CAMPORA

I

THE city of Campora has a population of about two lakhs and a half. The number of those living in large buildings is also fairly large here. In whatever direction you cast your eyes, windows are busy with life and the merchants and buyers are busy—the former in disposing of their commodities and the latter in purchasing their necessities. At nightfall, the broad highways of this place are all aglow with the light thrown from electric lamps and the headlights of motor cars. From a superficial point of view it may appear that the atmosphere is full of luxury and that all the inhabitants of this place are happy and contented.

But facts are quite the reverse. Our sphere of study was very limited and our viewpoint narrow. Such was our ignorance before the epic fact of Mahatma Gandhi that we did not even know where the quarters of sweepers and the habitation of the so-called untouchables were situated. We were not in the least concerned as to what was their population, their condition, and whether there was misery or peace in their huts. We did not pay the slightest attention to the property of those who live and die for us, who are prepared to do the most degrading and arduous tasks and make the biggest sacrifice in our service and for our happiness. Campora, too, was raised from its slumber when the country joined its eyes to this firebrand—Gandhi to Mahatma. Gandhi! Gandhiji, thousands and millions of huts became

rafters on hearing about the fact of Gandhi; the gods of India's destiny, and some people resolved to expiate for their ages-long sin.

The word 'untouchable' has a different interpretation in different places. Who are those untouchables whom Hindu society considers it a sin to touch and sit close to? Undoubtedly, Chakras, Shukras, Kuras, and Paves etc. do not fall into that category in our district. We know many of them to be the friends of most orthodox brahmins with whom they frequently exchange visits and in whose society they move. Among the so-called untouchables classes it is sweepers, Damsas, Jangals, Khatas, Lachars, Jails and Damsas who are considered to be of the lowest strata and naturally they are the most depressed among the depressed.

II

In Hindu society, among the classified untouchables, there is none more unfortunate than the Jails (including Jails, Lachars etc.). None leads a more depressed, dishonoured and degraded existence than they do. Mismanagement, misorganisation, poverty and wickedness are their life-long companions. Neither have they any representative body which can raise its voice against the tyrannies to which they are daily subjected nor is there any one to protect them against the demagogues of the Municipality. Leaving God, there was none so long to look after them. Yet now Gandhi has roused confidence in their hearts. The name 'Harpas', coined and popularised by Mahatma, has in that, be appropriately applied to hapless Jails only.

There is a small host of sweepers near the Farwalda Ashram Anandpur Mohali. It is a somewhat spacious of earth, rich and poverty. There is a row consisting of some fifteen houses just above the drain. To call them 'houses' would be an injustice to the word as, strictly speaking, they cannot even be called 'huts'. Khatas, dilapidated, cluttered with filth, very low-roofed, such are the hovels which shelter the families of these sweepers. As if the evil were not enough, the Municipality has a big place in front of their houses for storing refuse where there is always a heap of rubbish and excretion of horses and men, rotting and giving out an awful smell. In the middle of it runs a broken, stony road which is some ten feet wide. On the other side of it are the public latrines frequented by the people of the vicinity.

In the quarters of the rich and the affluent, the number of parties is on the increase every day, but in the habitations of these wretched people it is the number of distressed inmates which is going up. Their children play and walk against rubbish and latrines. Their faces have grown black and haggard on account of constantly living in an atmosphere smothered with dust and mud, soot, excretion and urine. When even our horses and dogs would not like to live, hundreds of our brethren who are our own blood, who belong to our own religion and who have the same features as ourselves, are forced to drag their wretched existence.

They live sultry days. We see that their dark bodies were red with profuse perspiration, and to

Harjans in the Co-operative movement before visiting New Madhya.

The Kanyakubera District Committee has arranged admission to a Palaga youth as an apprentice Cotton Press Man.

A Nayadi (Tribalite) has been appointed as a Hospital attendant at Chitawa (Cotton State).

Rayward workers specially attended the Palaganas to run into debt by mismanagement, cessation of marriage feasts which generally continue for over a week.

3. SANITATION—A special feature of the work in the province is the Sanitary work by the workers. 25 villages were visited by the Rayward workers. The party includes a very respectable caste-Hindu lady. Besides advising villages on the importance of clean living, this lady and party occasionally clean the houses and the vessels in Rajan houses and arrange them in orderly manner. The Rayward workers visited 125 individual huts in six different localities and bathed some children with oil and soap. Similarly, the Tribhuv workers visited 125 huts and distributed 5 lbs. of soap and bathed 125 children. The Kanyakubera workers went to all the huts within a radius of 1 mile of the town and they too bathed the children with oil and soap. Kanyakubera workers visited the Harjan huts in Kanyakubera town and always village. Ishwariwade workers report that there is decided improvement in the upkeep and construction of the huts since the movement began.

4. ABSENCE—The message of absence is being carried to the people in the course of the visit.

5. CIVIC, SOCIAL AND GENERAL—The Caste-Hindu Parishad well at Akrothit (Harjan) was opened in the Harjans also.

15 village meetings were held in the Rayward district. Generally, the parties go to a village before night-fall with a lady policeman in hand. On their entry into a village they begin the Sunday road and go into the huts. The village is soon cleared and permeated an air of order and crispness. Harjans, 50% of whom are agricultural workers, return home only after night-fall and the policeman announces that "Harjan help" have come and there will be a meeting. The crowd begins to collect after the meals and the meetings finish by 5 o'clock. Women and children as well as Christians participate in the meeting. This is the only District in the Province where there are Harjan villages. In the other districts they live in individual scattered huts. The Kanyakubera workers covered 4 conferences of Palaganas in six different localities. There was one meeting in Pannal village and another at Kanyakubera village.

Palaga meetings advising Harjan came were held in Nagardil, Gaden, Tribhuv and Trivandrum.

The entry of the week during the month disclosed that 4 villages in Rayward were in need of walls and one Cheri lady made to be connected by means of a road to the main one. The Harjan Co-operative Colony at Varkala needs 4 wells, the Colony at Kollathur at least one and Rayward of Othayacham needs two wells. The Ishwariwade Palaganas badly require a burial place. We hope that some generous gentlemen will come forward to supply these needs.

6. Two events require special mention. The first is that a grand entertainment was given by the young men of Chitawa (Cotton State) to the Nayadi (the Tribalite). They were also bathed and presented with new clothes and were led in procession through the Harjan and some caste-Hindu quarters. That was

the first time when these people saw such quarters. The incident is all the more remarkable as Chitawa is a centre of caste-Hindu orthodoxy.

The other event is the unprecedented flood in Trivandrum in general and Trivandrum in particular. The propaganda for the district Mr. Gopal Pandikar with his band of volunteers did splendid work on the occasion. On the day of flood accommodation and food were arranged for the poor people rendered homeless by the flood. The arrangement continued for 5 days and the number of persons who were relieved, amounted to 400 in all the three centres of relief. The Municipality and individuals made generous offers in kind and cash. Remission was obtained to build huts on three new elevated sites. 15000 blankets and 3000 quiltings were granted by the Government. The work of distributing these lasted up to the end of June. Special thanks in this connection are due to Mrs. Joshi, the Municipal Chairman and Mr. Changanacherry Parameswaran Pillai.

The Kanyakubera District Committee also collected rice and clothes and rendered help to the destitute of the locality.

S. NEELAKANTAN

Secretary.

Cotton-Trivandrum Provincial Board

KUMARASHRAM (MADRAS)

(Continued from page 1)

of food came to about four rupees per day. The clothes are also supplied by the Ashram.

Several of the boys I saw were very bright. All looked healthy and clean. When I reached the place, the boys were being given some religious lesson in a hut. I put some questions to four or five boys to which I received sensible and prompt answers. Seeing the learners (boys) of the Ashram, who can say that they come out of the so called uneducable masses? The atmosphere of the Kurnas Ashram is very clean and healthy. Every visitor to Madras who is interested in Harjan uplift must see the Ashram—this is my earnest appeal.

Coming to the budgetary condition of the Ashram, we find that the monthly expenses aggregate Rs. 410/- but the fixed income is only Rs. 115/- including Rs. 25/- from Madras Municipal Board and Rs. 15/- in the form of monthly scholarships. An aid of Rs. 120/- has been received this year from the U. P. Branch of the Servants of the Untouchables Society. It is well so long as an ideal Ashram like this has not to face financial difficulties.

VICTOR HARRI,

Ed. Kurnas Harjan

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[No. 25

WITH DO WITH.

Educational Facilities

Mahant Purnima of Bishnupur, U.P. has made a gift of a plot of land to the local Harijan Sewak Sangh for the purpose of school building.

The Varanasi Area Committee, Bishnupur, has sanctioned a monthly grant of Rs. 7- for the Harijan night school.

One night school for the education of adult Shudras has been started at Lalitpur, Dist. Khari (Oriss) by the local branch of S. U. S.

10 more Shudra boys and 3 girls in all 13 Shudra children have been admitted to the Primary School at Gola, Dist. Khari.

The Lalitpur Branch of S. U. S. has decided to offer scholarships to 8 Shudra boys.

Seven young men of Ahmedabad (Gujarat) have volunteered to help in conducting 7 Harijan camps outside in the city.

A scholarship of Rs. 1-9-0 each have been sanctioned for four Harijan boys of Bihar (Oriss).

One Harijan boy in Ahmedabad who has joined Purna School of Telling has been awarded by the local branch of S. U. S. through the help of a gentleman a monthly scholarship of Rs. 50-.

The S. U. S. Ahmedabad, has given Rs. 50- for the booklets to 1-3 Harijan boys.

One night school at Baram (Gujarat) has been given a grant of Rs. 3- per month by the S. U. S. Gujarat.

A sum of Rs. 120-0-0 has been given to a General student of Scope, Dist. Surat, by the S. U. S. Gujarat.

A Harijan student at Baroda has been given a sum of Rs. 10- for books and clothes.

A sum of Rs. 120- has been given to a Harijan student for continuing his practical work at Victoria Telling College, Poona.

Growth

The Chairman of Lalitpur Municipality, Dist. Khari (Oriss) has appointed a Shudra to the post of Sanitary.

The Harijan Sewak Sangh, Bishnupur, has received donations to the amount of Rs. 120-.

Owing to severe floods in Cuttack and Puri Districts several hundreds of Harijans and other people have

been reduced to a most wretched plight. In a joint statement issued by the Servants of India Society, Cuttack, and the Youth League of Southern Odisha, they have appealed to the public and the government to help in the relief measures to save the flood-stricken people from starvation and despairing death.

A. T. D.

ANTI-UNTOUCHABILITY WORK IN VILLAGES

Very few people have realised the urgent need of concentrating our energies and efforts upon the removal of untouchability in villages. The major part of the people of India live in villages and as long as the villages are superstitious, ignorant and illiterate the evil of untouchability cannot be removed. Therefore, the social reformers have to turn their attention to the remote corners of villages in India and conduct a rigorous propaganda against untouchability through lectures, stage lectures, shows, dramas and Shudras as the missionaries do to propagate Christianity. This requires a large number of workers who are properly trained for work work. They will have to face the opposition of the orthodox people whose numbers are very large in rural areas. But steady work and faith will ultimately conquer all difficulties. Propaganda in cities is quite easy as there are a number of enlightened and educated people there, but in remote villages several difficulties crop up when the workers attempt to do any work there. If the village officials have some interest in the welfare of the Harijans, a lot of these difficulties will vanish, but as the officials there generally belong to the caste-Hindu section, their sympathies are more with the orthodox people than with Harijans. If the Government become conscious of all the village officials to help the Harijans in improving their status and condition, the caste-Hindu opposition will disappear and Harijans will be able to enjoy their legitimate rights of using public wells, tanks, roads, schools etc. Leading people of the caste-Hindu section should go to the villages occasionally and visit Harijan quarters and try to realise their difficulties and material conditions of their life. But more than that I would appeal to the Harijans, both of the cities and the villages, to stand on their own legs and lead a pure, hardworking and manly life.

P. K. RAJAGOPAL

MADAN MOHANYIA'S ORDER

[Dealing with the question of Government servants and Harijans, Mr. G. Rajagopalachari has addressed the following letter to the Chief Secretary to the Government of Madras :—]

" I note that you have drawn my attention to the assignment of land, the provision of house sites, construction of wells and opening of schools for Harijans that have, for many years, formed part of the normal duties of the Labour Department and of District Officers.

" I acknowledge, without hesitation, that Government has done much in the past and is bound to do still more in the future in these directions. The fact, however, makes it easier and logical for the Government to permit its servants in their private capacity as citizens and Hindus to participate in the movement for the emancipation of the Harijans as members of Hindu society. The task is essentially one of social and religious reform and cannot be achieved by Government measures to assign land and house sites etc. It is not merely a question of economic relief and education, because, as a rule, land and houses are the common lot of all classes of Hindus, but the special disability of the Harijans is everywhere this common lot. It is a question of changing the mentality of Hindu Society towards these classes. It is necessarily the work of all enlightened Hindu citizens. Government servants do not cease to be Hindu citizens and their duty in this regard becomes all the more sacred by reason of their enlightenment and influence.

" The controversy should not be understood in the sense of a charge against the Government that they have not done their part in the work of the emancipation of the members of the depressed classes. That the Government has assigned land and house sites and constructed wells and opened schools for the Harijans is not a reason for withholding the right of Government servants in their private capacity to participate in a reform movement that has earned the public imagination. Conversely, there is bound to be an attitude of grave impatience and long standing usage, but if without detriment to the normal duties attaching to their service under Government, these gentlemen can lend a helping hand in achieving reform, why should it be prevented? I do not believe the Government believe that all work is finished, with the assignment of some lands and sites and the opening of a few schools. Where there is no difference in policy, but on the other hand there is an identity of aim, why should service in the capacity of private citizens be prohibited for Government servants?

" I do not hope to make any impression on Government by this discussion, but I felt it my duty to submit my view in reply to your letter addressed to me. I have, in an article that has appeared in the "HINDU" of the 21st July and in the "HARIJAN" of 29th July referred to the matter still left in doubt by the Government since commencement of 21st July. It will be very helpful if Government should issue a communication clearing the points asked.

C. RAMSUDHACHARI

THE HIGHER EDUCATION OF HARIJANS

" The September fest of Mahatma Gandhi was the first of perhaps a series intended to arouse Hindu Society to a full consciousness of its present evil—the sin of untouchability. It was His one great heart-beat of real sympathy that thrilled a society three parts asleep. His representations in India and even abroad, were profound and manifold. Some unexpected things happened and the latter which Mr. David of Bombay wrote to Gandhiji on the 26th Sep. 32, from Queen's Road, Fort, I consider as one unexpected but sure fruit of that fest. Mr. David submitted a scheme for the higher education of Harijans, 'now so sadly neglected.' First teachers, then more definite and which has since become a practical achievement. The fact was a 'spark', 'a gesture' for Harijans. It was a 'shock' for caste-Hindus. But tangible and sustained results could be achieved only by persistent and patient and realistic work, if the tremendous psychological barrier released by the fest were not to be fractured away. There was a swelling wave of pro-Harijan sympathy and Mr. David wanted to turn it to a lasting force for the uplift of Harijans through the imparting of higher education.

" We Indians, more specially Hindus, have lived a life of slavery for centuries if not millenniums, until untouchables came to us as our kith-kin. These 'Untouchables' have lived a sub-human life for millenniums, not centuries, so that they have become men who are not men. As we as Englishmen, so the untouchables to us—there is one long wave of sympathy raised by Mahatma Gandhi's wave of pure hate. It is all a vicious circle. It must be broken. Numbers and education, more specially higher education, is the one most powerful weapon for making vicious things straight. To have Kastes and Aryas become by the dozen to serve their brethren with all their might is a passion if there be one. But Kastes and Aryas are not Hindus who's gone without adding in the wastes. Race products grow by special culture. The spread of higher education among Harijans is the soil in which such results can flourish. Mr. David's scheme was designed to produce a crop of professors, doctors, lawyers and engineers, who would be 'ornaments' to their community and raise the social status as nothing else can.

" In brief, Mr. David proposed to find " say 1000 Hindus, each of whom would be willing to bear the expense of the higher education of one Harijan, for 5 years. The commitment need not be annual, Rs 500 to Rs. 500 per year per Harijan should suffice. He ingeniously suggested that he was not proposing any large capital scheme and freely believed that these 1000 Harijans would be " a new living memorial to caste-Hindu-Harijan friendship and the scheme would consolidate and build upon the good feeling towards the Depressed classes that your fest has generated". Mahatma Gandhi promptly replied on 21st of Sept.,

" I wish I could see you and discuss your scheme which attracts me." On 11th Oct. he again wrote.. " I am glad you had encouragement from all sides.

You may depend upon my doing all that is possible for me, circumstanced as I am.

Since then the scheme has been before the public and has assumed a practical shape, after substantial modifications and limitations. The 1000 donors of Mr. David are not forthcoming, even after appeals by Mahatma Gandhi. Only 7 donors have donated Rs. 1000 each, for the full education of a Harijan boy, during 5 years in college. The total collections are about 25,000 from perhaps 15 donors, most of them paying to Gandhi directly, for any purpose he thought suitable. Except Mr. David, the Jinnas and few donors, and the Hindustani Garhade Trust, Bawal, the rest are Hindus, but I would hesitate to call most of them, 'caste-Hindus' or its technical equivalent "Sanskrits". They are adherents of Gandhi's test, but casteless men, but are also Hindus. The 'Caste-Hindus' or 'Sanskrits' as such have done previous little for the not very large uplift scheme of Mr. David's professions and professions notwithstanding. Hence the whittling down of the noble scheme to its present fragment proportions. The Central Board of the Servants of the Untouchables Society has recently announced but 48 scholarships, of Rs. 10 and Rs. 15-only, for the average period of 3½ years!!

There has been another limitation due to the other 'party'-the beneficiaries, who are not yet ready for the not very large uplift scheme of Mr. David. Applications were mailed from almost all parts of India. Only 127 applied upto 15th July, a dozen have applied since, but mostly down of the grand total are school boys wanting scholarships for schools. The number 127 is not a very staggering figure for All India, even considering that an equal number has not applied for other reasons. Thus it is quite true that the higher education of Harijans has been sadly neglected. Worse still follows. Most of the applicants are going to for the well-trodden and now much worn-out & common ordinary Arts College. Mr. David and others will have to wait for a good long while before a crowd of Indian lawyers and such other professional aristocrats departs the ranks of the downtrodden. For our we public the pain. There are "self-respect" movement among Harijans, who want to get at the 'national' courses, and not equally with social caste in Hindu Society. The vocational and industrial courses are considered for the moment inferior for manual work, however skilled, is not dignified enough for respect and respect. What we the caste-Hindus have been with pain will not be loved by Harijans with ease. 'Dignity', 'Respect' is alright for us, but they must seek the means of 'dignity' and its fruits 'respect' till both are turned into hollow. In fact, it is best to reserve enthusiasm for 'social' course to ourselves. To the Harijans it is something suspect if offered by others. Nature must run the wayward course with all of us. It seems the Harijans can only start from where we have learnt to depart. But we have planted seeds, which will grow with care. Time will plant India and gather them too.

There is one more limitation of the scheme, which I should call a drawback, however natural and in-

evitable at present. Mr. David wanted that each donor should adopt a Harijan boy for college education so as to establish a 'personal touch' that would be like a liaison between communities expected for ages. He even inquired whether the term 'God-father' might not be applied to donors and a natural pride in the upbringing of a boy encouraged by calling a scholarship after the name of the donor. A scholarship known as Gandhi-Hija, or Gandhi-Raja scholarship would be very different from the ordinary University and Govt. scholarships. To me this suggestion has appeared as the best, almost the noblest part of this great scheme. But it seems time is not ripe for all that. Donors are mostly the great rich adherents of Gandhi. Probably free from so-called "religious susceptibilities," but too far far too large, and very distant. Each according to his mark and strength. And not even all persons are or can be good and true 'God-fathers' to their children.

Neglect, however unintended, in the case of Harijan 'God-fathers' would be far worse than refusal to 'God-father' them. That it appears to me that a real and living touch with Harijans is the root of the question of uplift. If donors will not, or cannot lend the hand as long and others want to do it. There are a number of enthusiastic souls who would delight in 'God-fathering' the poor and weak, if someone else pays. I think each scholarship holder should be handed over as a ward and a sacred trust into the hands of such godly souls. A sacred trust will be a citizen's trust. That will certainly jing but a very few will be the natural leaders of their respective castes and communities. Whether they will help or hinder, help to merge the untouchables in a purified Hindu Society or hinder by isolating them from the parent body, will depend on the degree sympathy or thoroughness with which they are treated by their guardians. The David Scheme is but a scheme. It will be for the guardians to fulfil the true spirit of the scheme and help to knit the Hindu Society into one, indivisible, organic whole, with no long-festering sore healed.

M. N. MALHOTRA

TRACTS ON UPHILTING

TRACT No. 1. "An an Untouchable's Guide to Uphilting."

By H. P. N. PRADIPAL, Advocate, Madras.

A clear exposition of the Harijan's own views on untouchability and the attitude towards the present movement for the uplifting of Untouchability.

Price 1 anna, Postage 6 cents.

TRACT No. 2. "Truth of Harijans" by a Brahmin.

A convincing tale of Harijans' (untouchables) and plight in Hindu Society, its bad conditions, inhuman dealings, humiliations, and sufferings, the daily nature of life work and various misdeeds which have made them a 'social leper' in Hindu Society. The writer gives some suggestive suggestions for improved methods of uplifting and better housing accommodations for them. A useful guide for the workers and sympathetic better. Price 2 annas, Postage 6 cents.

TRACT No. 3. "A Harijan's Heart's Desire" by Mr. C. Raja.

This is a short story or autobiography, with illustrations by Harijan.

Price 1 anna, Postage 6 cents.

A. V. THIRUMALAI,

Genl. Secretary, A. V. S. Hindu M. P. N. Delhi.

H A R I J A N

SATURDAY, AUGUST 13, 1934

QUANTITY Vs. QUALITY

There is no doubt that workers in a cause are as a rule tempted more by quantities than by qualitative results of their labours. And though the volume of work done throughout India, as a result of anti-unrestability movement represented by the formation of Unrestability Society is not by any means unimpressive as a whole, it lacks concentration when it is distributed over the respective provinces and when it is considered relatively to the goal which is complete removal of unrestability, that is, of the high-caste-low-caste mentality that pervades Hindustan. There was, therefore, dependence markedly reflected at the meetings of anti-unrestability workers that were called during my conferences after the event that I did not share the dependence myself. For, I had only quality in mind whereas I saw that the workers had quantity as unconsciously quantity in mind.

I would have one good teacher in preference to fifty indifferent ones. I would be satisfied with the constant attendance of five children instead of the sporadic attendance of fifty. I would have five workers concentrating their attention on compact small school areas rather than having them to cover large areas in which they could never give concentrated attention.

If this preference for quality is good, as it is for any movement, it is especially so for an essentially religious movement like that of anti-unrestability. In religious indifference to reality may even lead to disaster. If teachers are a stop-gap, if school children come when they like and workers go about from place to place without establishing personal contact with Harijans, it may be feared that both the Harijans and the caste-men may have their hearts undrained at the end of say five years' labours, and the result may be a reaction against the movement on the part both of Harijans and Caste-men.

In a religious movement faith plays an important part. Therefore many factors are necessarily unknown and unknowable. No one can follow the movement from time to time as we can most secular movements in which most factors are known and under control. If I want to manufacture one million yards of khadi from the beads and cotton, I would be able to say when I can deliver the goods. But if I have to touch the hearts of five Hindus and win them from unrestability I should not know when, if at all, I could accomplish the task. I have simply to work in the belief that my cause being just, if I am a pure enough person to handle it, I must touch the hearts of the five Hindus amongst whom I have been called upon to work. I may not, therefore, have any dependence on my success. No way I change the name of my work, nor unconsciously extend its scope beyond my capacity. On the contrary, I must believe that not only shall I be able by

gentleness and patience to affect the five fellow Hindus, but that when I have succeeded with them I shall not be long in succeeding with five millions. Then and no other, is the meaning of the saying "Faith not mere quantities" or "To those who work unconditionally and in My name I always grant success."

Therefore, what we need is headless faith backed by perfect purity of character. An impure mind and a religious spirit go off together. Purity of character is benevolent truth, love and chastity in thought, word and deed. If we have not these we shall neither move the Caste-men nor the Harijans. If we have not this triple purity, not only shall we fail to reach the hearts of either, but by our failure we shall do much not merely ourselves but the great cause we represent.

Hence, I have no hesitation in saying that in our campaign against unrestability, if we will take care of quality, quantity will take care of itself. It is hardly necessary to point out that what is said here about quality applies as well to Harijan workers as to Caste-workers. If the former are to carry out an internal moral reformation, I was going to say, evolution among Harijans, they will do so only by producing workers of unimpeachable purity and integrity, working with single-mindedness in limited areas where they can establish personal contacts.

M. K. CHANDRA

DENIERS OF HELL

CHAMARA

Chamara has lost a replacement driver for some years. He has just returned from home with his wife, Radika and two children, a girl of four and a baby boy. They have taken one of the cheapest transport known as the *bach*. The road to the town lies through a late-looking with much and refuse Radika, back from the country, finds it hard to stare in that dark bag of a place in which one has to manage everything including washing and cooking. 'Let us move to the adjoining *bach*,' she proposed one day to Chamara. 'The rooms there are bigger and more open. Sures and her husband are staying quite comfortably there.' But how could poor Chamara agree to her proposal? Sures's room is four rupees a month, his is only a couple of rupees, Sures has no children, he has two. How is he to pay? He is now out of a monthly wage of Rs. 157. A few months have passed Radika and the children of their costly complexion.

Chamara has to leave home daily at four o'clock. It is no easy thing to leave the hall at that early hour in winter, but Radika shakes him up vigorously and drives him to his job. Chamara goes to the godown, takes out the grain for the horses and feeds it for them. He next cleans the stable, grooms the horses, has his wash, performs his morning devotions (there are of course no latrines attached to the *bach*), and gets ready with his cart of 3 *dhokas*. Next comes the roll call and finally a procession of carts issues from the place. Chamara's horses know their driver and their way well. They break from the

garments at the right time and stop exactly where the vehicle has long stopped up to be taken into the cart. Channu has a basket with which he transfers all the refuse into the cart and sets off for the next house. From this to the next and yet another until the cart is full to overflowing. Then he turns in the direction of Daga, towards where carts from all directions are converging. At about 5 o'clock on the Sighote hills one may see this long procession of bullock-carts, horse-carts, buffalo-carts, mule-carts—all kinds of carts and loads loaded with the city refuse of all descriptions. These are one by one emptied at the highway refuse berriages. Channu, as his cart is emptied, hastens the horses again and sets off for another round. The roads are still studded with much refuse which have got to be removed. The houses seem to feel an extra heavy load to-day, but they go on, this time a little closer, to their destination. There is again the same process of emptying and it is not until noon when Channu catches the willing horses back home, back, that is, to their stables. He washes the cart, then attends to his horses, takes off their harness, and sits down under the dirty pile in the yard for a bath. There is such a scramble for it that he no longer waits his turn but has to get up to make room for another. It is after midday that he returns home.

Radha inquires why he is so late today. To which Channu quietly replies: "Yesterday there was numerous weddings in the city and consequently there were dinners as plentifully as ever here. There were thousands of horses and masses of food to be cleared—this meant much extra work for me and work I have not had even a proper bath."

"That will not do. There have a proper wash at my rate. Your bath with us, from having handled the baggage of meat and fish dishes. So take a handful of earth, rub the hands with it thoroughly and wash them."

She suggests the use of the earth with a certain amount of pride, as it was she who had got the earth. There is a dish being ornamented in the vicinity and Radha has had a supplementary occupation out of carrying baskets of earth on her head and hawking it to the houses. This means an addition to the income of an anna per day. Part of the earth Radha keeps in the room for household purposes. She has never known the use of soap.

And water? There is no pipe for the residents of the town. Water has to be fetched from a distant municipal pipe. Out of a bucket that Radha fetches daily, some water is being kept for drinking and all the washing had to be managed from the tubs.

Channu has seen his world of food, but not Radha. The girl is shivering violently, and there is little in the house to cover her with. He sits by the shivering girl, chiding tears and repeating the name of God.

For Channu has no money to give them. With a heavy heart he goes back to his horses, greets them, feeds them and returns home late in the evening.

Today he is impressively sad. He does not know what good he has gained by leaving the country and

coming to this hell on earth. Even the horses he tends are much better off than he. They are better looked after, their stable is cleaner and more airy than his house, they get better and cleaner food, they get plenty of water. And he and his miserable wife and children? Fated to be worse than even these animals! Lord God, is there no difference out of this? (Continued translation from the Bengali original.)

A LEAF OUT OF THEIR BOOK

(Continued.)

"Sick and Thirst in a Foreign Village" by Miss Miriam Young is a most refreshing account of an experiment in missionary effort undertaken by two missionary women who brought to bear on their work, a determination to understand the Indian villagers and to work amongst them through complete identification with them, a sympathy, a power of understanding and withal a humility which is rarely to be met with in efforts of this kind. As the account of an experiment and the extent to which it succeeded or failed, for reasons which the author has tried to give, the book is well worth a study by missionaries and non-missionaries as well. But it is not from that point of view that we have taken up the book. It is for the lesson it has for the Hindu-Sikh that we have done so.

The book starts with a confession which many of us would be willing to make and many must make if we would be serious to our people. Even like the author, and certainly much more honestly we too must have been taught to live "more or less as a foreigner," "without knowing" "astonishingly little of the India round about" us. But the author and a friend determined to "make the experiment of seeing and knowing India, by 'living in one of those forgotten villages which make the real India.' With perfect humility the author says: "We lived in rented houses, and tried, while the Hindu of health and disposition, to model the externals of our daily life on those of our fellow villagers. We could never reach them in the simplicity of their material possessions. We could not reach them in that poverty" which "does not necessarily imply, as is generally kept them ill-housed, ill-serviced and over-worked." We have to model not only the externals of our daily life, but also the externals on those of our faith and life, and reach them in their simplicity and their poverty, for the simple reason that their poverty and their weakness are ours.

And our wisdom was so far as based on hell would we live; compared with struggles and our propensities corresponding to the gross of religious hygiene. Here is an account of what the author had to meet with whilst working amongst weavers, who everywhere in India are at the bottom-most depth among the Hindus. "It was our good fortune to have a very nice woman to whom to do our work for us, and it was comparatively easy to get into friendly relationship with her. There was a certain feeling of repugnance to get over. Her clothes were dirty, the most dirty, she was also badly infected with syphilis as so many weavers were. We tried to make it give them hospitality that to visit them and accept their

hospitality. Her own house was surprisingly clean and tidy, but the surroundings were terrible. You can have no idea if you have not seen them how wretched Indian pigs are kept—huge black animals with rusty bristly hair, rooting about for their food among all the filth and garbage of the village. Sometimes we had to pass a mass of some animal hung up to dry and one sat within eight and would of all the filth left over from cleaning it. Fools everywhere, as the Indians in the houses, and when the wind was blowing one's imagination sometimes got obsessed with the thought of all the dirt one was breathing in. All too true, but we have to be frank and neither the swamps as he is in the midst of all his unsightly surroundings, his dirt and even vile habits, for it is he who has made him so. With Miss Young the whole work was in the nature of an experiment, she was trying to find out her own bearings and so she could afford to leave the experiment after a time. With us it is not an experiment, it is a task, an obligation, a *chukra*, it is our *dharma*, if we are to lift our religion from the degradation in which we have allowed it to fall.

But let us hear Miss Young about her experiment of giving reading lessons to the children. "Just as a boy had sat down to take his lesson a man would come up, shouting and yelling, and drive him off with blows and curses to some job of work. If two or three of them sat down together to take their lesson, they began by jostling at each other, and ended by fighting. Barking dogs and greening pigs sometimes made it impossible to hear what was being read. They were all voracious, most had some from which they were continuously working off the filth and many were voracious. The noise of clams and misery that used to weigh on my spirit as I sat in the banyan yard teaching them fell on me almost like a call to make some special effort to get them rid of all their terrible dirt and derelictions." Again all true. Fortunately for her, Miss Young was not a Hindu and she had no children. But those of us who suffer from here to India among them, with our children, taking the added risk of the first necessary move of contact with dirt and filth and disease, but in the faith that we will conquer it all and make the swamps children as tidy and disease-free as ours. Miss Young could peek and choose and leave her experiment and could afford to smile when the Chamberlain Khan, rebuked her and her companion with the remark, "If we had become Christians you would have stayed." But we cannot peek and choose, we have to start at the bottom-most depth and plod on unrelentingly unaided of success or failure but ever mindful of our own failings. Miss Young's description of the school-house will excite "Barapan" readers strongly. The Barapan school described in these columns some months ago. Think that we have a few workers of that type who have completely thrown in their lot with "these laws" in a spirit of utter self-effacement and self-purification.

SWEETPERS OF CALCUTTA

The slums of Calcutta are notorious for their insanitariousness. There are locally called *Burrows*. It is said that a large number of these belong to members of Corporation and to other equally influential persons. Either the Calcutta Municipal Act does not provide for sufficient powers to the Corporation to scourge the system of these *Burrows* to make them fit for human habitation, viz. by widening the 2 or 3 feet wide passages which now do duty as streets and providing a sufficient number of latrines for the use of the tenants, and also by arranging adequate water supply, proper drainage, and sufficient light, or, the Corporation does not exercise its powers in the interest of the poor valueless tenants, fearing to displease the rich and influential *Burrow* owners. Whatever it be, the *Burrows* are, no doubt a plague-spot in Calcutta. A few *Burrows* have been improved in the past, but they form a small fraction of the total, which is said to be about 200. Some clearance and improvement on the model of Madras work remains to be done here.

But the Corporation does not provide habitations for its own employees and compute the poor and low-paid employees staff to have residences to them even-handed dirty *Burrows*. It employs an army of about 14,000 workers to cleanse the city, but it has provided housing arrangements for only 5,000 employees, which forms only one-seventh of its staff. But that housing provided for only 14% of its staff is not at all of a desirable type.

And let us see what sort of barracks the Corporation have provided for these fortunate 14%. In District No. 1 the 2,000th row of rooms in the two barracks are said to be absolutely dark, each room measuring only 6' x 7' x 4' 6". This is less than half of the minimum area required by the Bombay City Municipal Act where a minimum of 100 sq ft is required. The maintenance men at Comptrol have their huts in fully open fields and yet their huts are said to be "like photographic dark rooms or sealed boxes." This cannot be exaggerated, as I am taking some extracts from the published report of a committee appointed by the Corporation of Calcutta itself.

The Don sweepers living in a Municipal *Burrow* near Hogg market, situated a few hundred feet from the Central Municipal Office, have their huts which "can pass for heaps of packing cases and bamboo crates." Is this another piece of exaggeration? The quotation is from the same report. In spite of the Municipal barracks for sweepers, except in Garia and Telikongra, nowhere outside or any huts or even pens for women. Don this really exist in the so-called City of Palaces? Even the latrine accommodation is insufficiently provided in these barracks and one latrine for every fifty persons is said to be the general rule in place of the Bombay rule of one in twenty-five. But when one reads in the same report that "In District IV Garia huts each have to use the same trough or cistern, although some arrangements have been made recently, yet the shortage (of drinking water) is appalling," I rub my eyes, and do not know what to

up, whether to cater or wrap as a protest against society and the so-called civilisation. The Harijans are who

the working conditions of scavengers, as already described in the report are heart-rending.

It is a pity that these people are forced to work under such temporary and repugnant conditions, which are totally preventable. We found that men have to crawl in through trap doors and remove night-soil from cesses with pots. The feces are thick with splashing of rotting night-soil accumulating for ages. Vermin swarming to and fro, and substances spread themselves over the floor. The workers stand there in this mess and remove the night-soil.

A strange and perplexing differentiation is made in favour of sweepers working in Chowanganes, the fashionable, European and rich quarter of the city. They alone out of the 14,000 workers in the whole city are exempted from the Corporation for being provided with decent uniforms, clothing, as is not afforded the contemplation of the high class people whose eyes happen to fall on these fortunate workmen. It is so certain that the distinction between the sweepers and other classes regarding clothing is abolished by providing all workers, sweepers, with the white khaki uniform, white cloth, rain coat, shoes, or even a cap etc.

The new matter is that in about the provision, with the provision of primary education for the children - over 14,000 employees of the Corporation. The report says, "There are four Municipal schools in the city - which are attended by about 100 persons. Slightly more is therefore no provision for their education. "Then this is a failure? A Corporation, whose object is welfare? at some extent, cannot afford to spend a few thousands, not to say a few tens, in the children of the slums, and make their future bright? It is not to prevent one, but miserable? Light without means of education of the young is almost impossible and it is for this purpose that the thought is necessary that several of the necessary to be looked at. Given monetary help and facilities for improving the moral, intellectual, and educational and training them and their children. But apart from the educational work, why cannot the Corporation itself open dozens of schools for them, thus putting in a ray of light in the life of these wretched workers?

Comparative may be to be always others, but can cannot help doing so in this world to bring better place, though we must admit. Money is the answer in Calcutta in this respect. It has found almost all the necessary staff of 8 to 10 members in well-lighted rooms and less than 100 sq. ft. each, a large proportion of its power are now on the water-borne system and wherever they are on the old basin system they are well looked after. Schools are provided in dozens, and exist wherever there is even a small population of the sweeper class. Calcutta has in fact a good deal from Bombay in the matter of provision of education to its necessary staff and the betterment of their working conditions.

A. V. THAKKAR.

Calcutta, 4th August, 1944.

TAMIL NAD REPORT FOR JUNE

(A) RELIGIOUS MATTERS:—

(a) 1 temple at Melor, Tallicherry District, was thrown open to Harijans and a social dinner was also arranged after the religious offerings which great enthusiasm.

(b) 2 religious parties took place during the month under report.

(c) 27 meetings were held throughout the Province for general propaganda and to advocate temple-entry in particular.

(B) EDUCATION:—

The following schools were opened in June:—

1 night school at South Gate Road, Madurai Dist.

1 school at Vadapatti, Tanjore Dist.

A day school for Harijans has been started at Madhavaram for which a monthly grant of Rs. 100 is being given by the Tiruchirappalli S. U. Society.

The Aravappur Kalai Kalagan, Nellore, North Arcot Dist. is managing 19 Harijan schools with Government aid all now. Though the Government has withdrawn their recognition all of a sudden these schools are kept up by the courage and devotion of the members of the Kalai Kalagan. They have applied for a grant to this Office.

In Coimbatore District, Harijan workers have opened day and night schools in four villages.

The Nilgiri Taluk Board opened a day school for Harijans.

The Labour Department in North Arcot District have promised to open 10 new schools for Harijans and they opened 6 schools in Arondal Taluk during the month under report.

The Pudukkottai Taluk Board, Ramanad District, has agreed to open a day school within its jurisdiction for Harijans.

Harijan-students were admitted in Local Board schools by the efforts of the Madurai S. U. workers.

In Coimbatore District S. U. S. workers are Harijan students admitted into the Kanganapattanam Taluk Board School.

The 7 to 8 workers of North Arcot visited 10 Local Board schools and made necessary arrangements for the admission of Harijan boys in their schools.

As the schools are increased the following districts have purchased books etc. and supplied to Harijan students from 1 to 71 Pans who are poor and deserving.

Chidambaram — Rs. 100/- worth of books

Nelore — Rs. 15/- worth of books

Madurai — The R. E. Commissioner Chettiar, President Legislative Assembly, has generously consented to place the Government under the R. E. S. Calcutta for the use of a Harijan hotel.

Scholarships — We have availed of the amount previously sanctioned from the R. E. Trust Rs. 40/- and have distributed the same to 17 students (very poor, hard-working and deserving, some of them being orphan) in the various districts residing from 1 to 71 Pans. The following districts are also giving the number of scholarships granted against each of them:—

End Number of students

Madras ... 4 girls and 3 boys

Sendigal ... 7 boys

Including boarding at a cost of Rs. 307/- per annum. Local Co-operative Bank has undertaken to pay Rs. 15/- They had benefit-performance for this purpose and realised an amount of Rs. 113/-

Tanjore ... 2 boys,

N. Arcot ... 1 boy

Salem (Gandhi Ashram)... 15 also cost of Rs. 18/10/-

The Provincial Board is giving boarding and school fees for 8 orphan girls at Rs. 10/- p. m. Also Rs. 10/- p. m. for two Marjuna boys in Rameswaram, Vrindavan, Calcutta

Two meeting rooms for Marjuna were opened in the North Arcot District by the S. U. S.

(b) **Resolutions**—The Gandhi Marjuna Service Corps in the following districts are doing great and personal service to the orphans—Trichinopoly, Tanjore, Thiruvelli, Salem, Dindigul and Karaikal

Place	No. of Orphans visited
Tanjore	24 Orphans (104 children were given soap and oil bath)
Madras	24 Orphans
Dindigul	1 child-welfare centre at Vannagudi is functioning
Trichinopoly	25 Orphans (5 permanent child-welfare centres visited. 1 item-and-soap-and-egg bath to 1,485 children at a cost of Rs. 228/1)
Tanjore	17 Orphans (4 permanent child-welfare centres visited and gave oil and soap bath to 503 children.)
North Arcot	14 Orphans (The Union Board President has made necessary arrangements for sufficient water-supply to Karaikal at the request of the S. U. S. workers)
South Arcot -4-	1 Orphan (Thiruvannamalai) Daily visit for intensive work to Gandhi kuppam
Salem Town	5 permanent Marjuna child-welfare centres. Soap, oil and soap bath and clothes to the extent of Rs. 42/5/-
Salem Dist. (Gandhi Ashram)	1 child-welfare centre. Oil and soap bath were given to 1,275 children.
Colaba	4 child-welfare centres. Soap bath were given with soap and oil. 3 wells were cleaned and repaired by S. U. S. workers
Karaikal (Devastathi)	3 Orphans

The total number of orphans thus visited is 338. Of these a good number were visited once a week. Intense individual work was also undertaken in these districts.

(VI) **Attendance**—45 meetings were held in the different districts during the month under report for anti-drink propaganda.

It is worth while to mention that 27 persons left the habit of drinking liquor in Thiruvelli District as a result of the intensive work done by the S. U. S. workers.

GENERAL

Conference—(1) The Madras District Higher Conference was held on 4-9-33 at Coimbatore, a large number from Madras and adjacent districts for temple-entry and the Assembly Bill. Another big Marjuna Marjuna Conference took place on 12-8-33 with Mr. Rajagopal M. Rajagopal Pandeyan M. L. A. It was a grand and successful success. Important Marjuna leaders and hundreds of Marjuna were present. Important men like Dr. T. S. S. Rajan, Mr. Sankararam Dasgupta, Mr. Paramasivan Pillai and others had informal and full discussion with Marjuna representatives and Marjuna in the morning. An open Conference took place in the afternoon for the adoption of the Constitution Amendment drafted after the informal talks. We have already submitted a detailed report of the Conference on 20-9-33.

(2) A health performance was given by Mr. Sankararam Dasgupta and the net collections amounted to Rs. 100/-

(3) A dramatic health performance at Madurai for Dindigul S. U. S. took place and an amount of Rs. 520/- was realised.

(4) A well near Vadamai about, Trichinopoly Dist. has been built by S. U. S., Trichinopoly, at an estimate of Rs. 70/-

(5) On account of the the Marjuna houses were destroyed in the village near Vellam in the North Arcot District. The Provincial Government has given an advance of Rs. 50/- for their visit.

(6) at Thiruvannamalai village, North Arcot Dist. anti-Hindus are boycotting and prohibiting the Marjuna to use the public road for taking their corpses. Arrangements are being made and negotiations going on with anti-Hindus leaders and Marjuna To pacify both the parties a combined meeting was arranged on 12-8-33. Some Varna-Sutra caste-people of the anti-Hindus community are still objecting to the same. Arrangements are being made to quiet the important Varnasutra leaders and informal talks are going on.

(7) One well at Colaba and 2 wells at Pollachi were cleaned and repaired by the Colaba S. U. S. at a cost of Rs. 40/-

(8) An anti-untouchability Jatha marched from village to village in the Madras District visiting over 50 Marjuna villages and spreading messages of Marjuna to explain the significance of the present movement.

(9) A Marjuna Youth Association has been formed in Thiruvannamalai, Tanjore District, for social work.

President

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HARIJAN



EDITOR: R. V. BANTER

Under the auspices of The Servants of Untouchables Society

Vol. 11

POONA—SATURDAY, AUGUST 26, 1933

[No. 29]

The Brench of My Life

Dolls ways are uncontrolable? The most unexpected event of my life has happened. I have been used to the most unexpected things in the course of a very long public life but this is the most unexpected of all. What is now in store for me? How I shall use this life out of prison, I do not know. But I must say this that whether in prison or outside prison, Harijan service will be always close my heart and will be the breath of life for me, more precious than the daily bread. I can live for some days at least without the daily bread, but I cannot live without Harijan service for one single minute. It is a constant prayer to the Almighty that this blot of uncontrolability may be removed in its entirety from Hinduan and plough millions of caste-Hindus may see the Sun of Truth which shines upon us, if we would only remove the scales from our eyes, as I have repeatedly said in these columns. My life is a dedication to this cause and I shall consider no person too great for the vindication of this Truth.

Published,
Wed. Aug 24, 1933
9-49 A.M.

M. K. Gandhi

WEEK TO WEEK

Educational Facilities

At a special meeting of the Education Committee of the Municipal Board, Agre, held on the 15th instant, the it was decided to admit Harijan students in all the Municipal schools.

In the month of July the Board of the S. U. Society, Madras, sanctioned 22 monthly scholarships for girls amounting to Rs. 20-0-0 and 35 scholarships for boys amounting to Rs. 75-0-0, the scholarships being payable for 12 months from July 1933 to April 1934. The Board also resolved to supply books for 5 girls at a cost of Rs. 2-0-0 and to 25 boys at a cost of Rs. 14-0-0. The scholarships were awarded to students residing in non-Corporation schools. As Corporation schools are free, no scholarships were given to students of the Corporation schools, but gifts of books were sanctioned to them.

The Harijan Seva Mandal Hyderabad, Ltd., has spent Rs. 7.5/- on clothes for Harijan boys going to school and distributed free books and slates worth Rs. 10/-. The Mandal sanctioned seven more scholarships to the amount of Rs. 7 per month for Harijan students in their District.

Propaganda

At Agre (D. P.) on 15th instant a meeting was held under the chairmanship of Pandit Rajnath Kankar which was addressed by a prominent Jain monk Kirtanji (Sri Narayandas) Mahant of Asharya Sampradaya of Kharwarad on "Jainism and Uncontrolability". In his speech he said that it was a sin against God and religion to consider any human being as uncontrolable and that it did not have the sanction of Jainism.

As a result of talks by Pandit Rajnath Kankar and Kharwaran Sharma at an anti-uncontrolability meeting held on the 14th instant, the entire population of village Hiran, Taluk Kharwar, consisting of both Harijans and high-caste Hindus went into the village temple together on the 14th instant, had Shra Dharma and resolved passed in honour of the manifestation of the birth of Lord Krishna the previous evening.

A new Hindu temple is being built in village Samal, Taluk Agre, with the express understanding with the Sanstha Pandit Rajnath Kankar, on whose land it is being constructed, that all Hindus including Harijans will have equal right of entry in it.

A. T. R.

WIND REPORT FOR JULY

1. RELIGIOUS WATERS—A daily *Astanga* is being conducted as usual everyday at New as well as Old Kothkur and the Kothkur from Valmiki Hanayana is being recited. The sacred book of the Hanayana has been installed in the Valmiki Temple at New Kothkur.

At Hyderabad five night *Astanga* were held in different quarters which were largely attended by the members. During the day time also several *Arats* were paid to Hanayana quarters and group talks held on religious and social topics.

2. EDUCATIONAL—In addition to the fees and books already provided a Harijan girl has been provided with books worth Rs. 7-12-4 to study VJ literature at Khamul, Khamul, where the Municipality has made special arrangements with the Marshall Girls' School for studies. A new school has been started at Tandakur by the Nawabshah District Committee where the number of the students has reached 48. A Hanayana teacher has been appointed in the Old Kothkur Night School. The Kothkur Committee has also made arrangements to teach music in the Hanayana School. A uniform has been supplied to the boys of the Hanayana School. At Kanakda the system of giving the 1-2-a-prize for the best students in all the Night Schools has been bringing about satisfactory result. The Municipality of Solapur has considered a plot of land on a nominal rent of Rs. 10/- per year for building the Hanayana School there.

At Hyderabad one Hanayana Mephar Teacher has been appointed for the night school on Kothkur side on Rs. 10/- as another teacher, a job. Ujda, an experienced teacher experienced on their duties on the same salary.

Dr. Golabhai, the Health Officer, has kindly offered to pay one year's subscription for some good papers for Harijans.

3. EDUCATION—At Kanakda, a Co-operating Housing Society for Harijans is being formed. Rules and by-laws have been prepared and sent to Mr. Jamnadas Namdevrao, the President of the Municipality, for parental and final opinion and will be sent in a day or two for registration to the Registrar, Nashik. The application will be sent next week to the Municipality for a plot of land for them. The arrangements to borrow money from the Central Bank of India Ltd., are also in progress. At Kothkur the construction of Harijan quarters by the Municipality has commenced. At Kanakda also, the quarters of sweepers staying in Solapur Bazar, are being constructed. A Debt Relief Fund has been started at Solapur for giving loans to Harijans till the Co-operative Society is started and a small amount has been handed over to the Committee of Sweepers themselves. The Committee of Sweepers is efficiently managing it.

The first meeting of the promoters of a Society for Harijans was held and the Managing Committee was formed to collect the share for the same. The rules of the Society is given relief and help to Harijans who spend big amount on marriages have been formed at Nawabshah. The intention of this Committee is to collect Rs. 1000/- from sympathizers and contribute the same to some Marriage Fund on the day of their

on behalf of Harijan children who will get a fairly good amount at the time of their marriages. The amount contributed will be paid back to the Society with interest at the time the benefit is received by the married. A small shop has been opened in Harijan quarters at Solapur by a sweepers.

4. SANITATION—At Hyderabad, *Arats* during the month, sanitary rounds were given to all the Harijan (Sweepers) Quarters of the town in company with the Health Officer. Several other visits were paid to study their sanitary conditions and the attention of the Municipal authorities drawn to them. During the rains when the Hanayana Quarters were practically under water arrangements were made with the Municipality to get them some temporary shelter till the rain water was disposed of.

An Akhara has been started by a Harijan at Solapur who is training Harijans in gymnastic exercises.

5. ASSISTANCE—In addition to the big number of Harwal sweepers who have taken vows of abstinence from gambling and drinking at Kanakda, nearly 25 Harwal sweepers at Hyderabad, Mad, took the same sort of vow before their own peers.

6. MEDICAL AID—Free treatment medicines is given to Harijans by Drs. Jayaram, Chakrabarti and Shriniketan of Chaurangan, Hyderabad, Mad. Dr. Jayaram paid three visits to Hanayana Quarters and treated several patients at his dispensary free of charge.

7. CO-OPERATIVE BANK—At Hyderabad the first election of the Co-operative Bank has not yet been conducted till to transact the work of the existing members, and elections are being sought for. Three meetings of the Sweepers were held in different quarters in the connection.

8. REMOVAL OF UNTOUCHABILITY—For the first time a caste-Hindu family allowed one *Shrotriya* enter their kitchen and cleanse their stomachs. Dr. Jayaram has engaged one Harijan boy who does the cleaning of wounds and other work of the patients.

In the various *Shi* Rangs held in Hanayana quarters the Prasad is generally distributed by Harijans and it is gladly accepted by the caste-Hindus who attend them.

9. CIVIL, SOCIAL AND GENERAL—A survey is being taken of Harijans in Kanakda on the form suggested by the Central Board and although it will take some time and little expenditure, an effort is being made to complete the same as soon as possible. Harijan's meeting was held at Tandakur by one Nawabshah District Secretary who explained to them the present condition and appealed to them to send their children to schools. In addition to Rs. 100/- which were given to the Harijans of Village Chaurangan in this District by our Society at Solapur owing to destruction of their houses and all, due to fire, Rs. 1500/- have been further given to the village as a help by the People's Relief Society of Mad.

It is proposed to start a regular weekly function of school-going children on every Sunday in the grounds of Chaurangan Park, Hyderabad, where they

will be entertained with songs, stories and games. The highlight was made during the month and one such function was held in Tirth Hall. Five hundred leaflets of an appeal to the teachers of schools to render help to the Harjan Cause were sent to various schools in Hyderabad, Nawabshah and Soling districts. The leaflet contained instructions as to how they could help the cause.

Secretary

THE FOOD THEY TAKE AND THEIR WAYS OF LIVING

The conditions of living among the sweepers are so horrible and disgusting and their diet so unwholesome that many of us would even to turn our eyes to them out of sheer dread. So grave is the situation that the solution does not lie in shutting our eyes to it.

I was reminded in this connection of an incident, a description of which would be relevant to the topic in hand. One day, after Mahatma's fast, we were sitting on a verandah reclining over the happy termination of the (painful) trial and eating sweets. Before us was a terrace on which was sitting a set of four pipes owned by my friend. Just after we had finished our repast, we saw our holding on its mouth a paper which was fluttering like wings in agony while its eyes closed while the other persons, thinking a similar fate had overtaken them, remained stupefied with their closed eyes. My friend told me that he had always observed that whenever a bird came to death by a fall off the other pipes—when they were not stand transfixed like sparrows on a wall.

If mankind could ignore its difference from death by merely closing of the eyes, we would have been freed not only from the blot of untouchability but also from the curse of our present slavery. But the fact is otherwise. We despise ourselves and our community by adopting an attitude of indifference towards the untouchables and by evading the sight of their horrible sufferings.

Let us make use of our eyes and study the conditions in and the diet upon which they live. We know that the consumption of particular health-giving commodities is essential but our sweepers have no idea of dietary, thanks to their colonial ignorance and illiteracy. For our people a vegetarian diet, with milk and fruits, is necessary. But there are probably the terms of dietary which are beyond the reach of sweepers and nobles.

Hardly do we find a sweeper possessing a cow of his own, but a comparison of the height and build of those who actually do possess a cow with those who do not, is really revealing. In the former case, it will be found that the face is always plumped with swelling, while in being used as a dust-festoon and sweeping water stirred as fuel. What a pleasure it is to see the sweeper Kalia, for example, milking his cow with hoary strokes, his children standing around him in eager expectation of their quota. A part of the milk is consumed by him and his children and the remainder can be sold. Indeed the health of the milk-drinking sweeper-families is invariably very good.

Several sweepers have come and told me that they too would buy a cow but that their scanty afford one definite quantity of pasture-ground. The Municipality and District Boards should arrange to remove this difficulty.

The following family budget of the sweeper Kalia's family will give a good idea as to how far the present diet of sweepers is conducive to their health and what proportion of body-enslaving substances can be found therein. The family includes Kalia himself, his wife, a daughter aged 18 and two sons aged 8 and 2 respectively. The total monthly income comes to Rs. 100/- out of which Rs. 2 go to the Inspector and Rs. 1 to the Janabdar every month. Kalia has been sick for more than a year. His loss of work has in spite of his sickness and loss incurred a debt on which he has to pay Rs. 11-4-0 as interest. So only Rs. 94 remain to him after debating that. His budget is as follows:—

Flour —	Rs. 4-	p. 10	or 2 whites a day
Matka —	Rs. 1-	..	3 pils. ..
Meat —	Rs. 3-	..	1
Vegetables —	Rs. 3-	..	1
Spices & Salt —	Rs. 3-
Eggs —	Rs. 2-	..	2
Oil —	Rs. 3-	..	1
Tobacco —	Rs. 1-	..	1
Sugar —	Rs. 4-7-
Rice —	Rs. 12-	..	3 pils. a day
Liquor —	Rs. 2-	..	(once or twice a month)

The deficit of Rs. 4/- per month is made up by borrowing. In this way the debt is handed down from generation to generation.

Though the sweepers have to work from 6 A. M. to 12 P. M. in the morning and again from 3 P. M. to 6 P. M. in the noon and do the dirtiest of work, their minds do not wander of any things which may be regarded as nourishing. No wonder their average life is very short and many die in their prime of life. Like the foreign man-labourers our Indian man-labourers should also arrange to supply few quarts of milk and an unadulterated salt to the children of the working class. It would be good for other persons of a very bad habit.

These helpline sweepers are over-worked. They demand that they should not be made to work for more than seven hours but their voice is unheard and their demands and grievances remain unredressed.

The number of sweepers at present is inadequate and ought to be increased to double its size and half their present number. This will solve the problem of unemployment and give them greater income. The Municipality should even impose a cess on the wealthy members of the society if necessary to obtain the requisite funds.

These sweepers are not able to have subsidiary sources of income through some handicraft or other. No doubt they manufacture the sweeping fan (pasp) but it is not on any large scale either on account of the lack of labour or because of paucity of demand for this product. The fact, however, remains that other handicrafts like the manufacture of toys of wood and grass, spinning, etc. can be introduced among them to their advantage.

BYJAMBAHAN TANDON

H A R I J A N

SATURDAY, AUGUST 26, 1933

UNTOUCHABILITY IN SOUTH AFRICA

[By C. F. Andrews]

It is profoundly interesting to find that in another part of the world the very same problem of untouchability is being attacked and partly overcome by a supreme effort. For 18 years past I have been watching the struggle against untouchability in South Africa. This struggle is called the Decoral of the Colour Bar, just as in India we talk about the Removal of Untouchability. There is a desperate attempt being made in South Africa to segregate the coloured races. They are prevented from travelling on the main railway carriages and trainways. There is a quarter in the towns, segregated from the European quarter, and in the hotels and restaurants and theatres and even in some Post Office and public buildings. Even in the church, there is often segregation, and just as there is a great temple entry question in India, so in South Africa there is, at the present moment, a great struggle going on to allow the coloured people to enter the churches which are used by the white people. In many parts of South Africa it is quite impossible for the coloured people to enter into certain churches which are even called "White Churches." Thus in South Africa the Christian religion has become deeply tainted with this untouchable evil, in the same way that the Hindu religion has been tainted with the same evil. There is also in South Africa today a colour movement in which very earnest and noble people who are true Christians are struggling against this colour bar which refuses to allow church entry for those who are not white in the colour of their skin. These reformers declare that the Christian religion cannot possibly exist if such a colour bar remains in force. In other recent years these reformers have won very great victories for the Christian religion in the matter of all the evil of the colour bar, and have declared that in all churches there must be allowed fully and freely the entry of all races and conditions of men without any distinction of colour or caste. One story may be told which is profoundly interesting for those who are engaged in the work of temple entry in India. There is a small church in Yereville in Johannesburg where the older European members refused to allow the Christian arrivals, who were Africans, to enter the church where they themselves worshipped. The Pastor summoned a meeting of church members. The older European members said to the Pastor "If you admit the coloured people into our church we must resign." But the younger European members who belonged to the reform section said to the Pastor "If you don't admit the coloured people we ourselves must resign." The Pastor said, "I am on the side of the younger members of my congregation. After all the future of the church is in their hands and as principle also I hold that there should

be no colour bar in any church and that every Christian of whatever colour should enter freely into any Christian church." So the younger members who were reformers won a great victory. This is only one example of the great struggle against untouchability which is going on in South Africa.

One of the champions in this struggle is the present Agent General, Kenneth Sir Matsen, Hugh. He and his wife have gained magnificent victories for the coloured people and he himself has spoken now and again in Christian churches and cathedrals where in previous times none except the white races were ever allowed to enter. Thus he himself has had to break down untouchability in South Africa. The work that the Right Hon. Sir John Balfour and Sir Kenneth Reid has done on is now being continued by the present Agent General and his wife who are both Indian Christians. The day is soon coming when this church entry problem will be solved in South Africa and I trust that the Indian problem of temple entry will be solved in the same way as speedily as possible.

ANOTHER SILENT WORKER

Sir Shree, a social worker of Poona, has been doing Marathi uplift work of his own accord in Marathi quarters near Lalaji Beldige in the city of Poona since January last. Things in the Maharashtra have their social status reference to the colour of Mahans and Chitrawas and have not covered the colour. But being very active in the social and moral work, they have become the ordinary labourers of the lower order and are becoming second citizens. It is for these people that the Poona Municipality has built a model colony for 48 families in Bhamburda, where their old quarters there, were disturbed by the town-planning scheme. When the Council Board held its meeting in Poona in the beginning of July, a visit by all the members to Bhamburda colony and a meeting was arranged for and Sir Shree's work amongst the things near the Lalaji Beldige was the first to be visited. Sir Shree continues his work of reformation of the things in all possible directions by almost making his residence or "possession" amongst them and devoting his whole time to the work.

At the time of the visit to his Bhamburda on the morning of last July last, Sir Shree had prepared notes of his work, from which I quote below to show the work that he has been able to do almost single-handed during the course of 8 months. The report—

A. MOUNTING.—Regarding the problem of better housing for the things I had to go over the hundred times to the Municipal Office, and this was largely of the sympathetic executive officers of the Municipality, in the matter of better housing.

C. FOWLS OF REFORM.—On the 10th of May, 1933, all the children and adults were notified by a letter and they worshipped God Shree by the service of Bhamburda. At the time 32 persons took vows to abstain from (1) Eggs, (2) meat, & (3) drinking

of food. *ARRIVAL* was given a long and a little dinner at St. Mary's.

A MOLT—Indecent and abusive language, which has much indulged in at all times of the Holt Journal, had altogether disappeared, on the arrival of the last Holt.

A PRESENTATION—On the Run-School day leaders like Messrs S. O. Kikwa, O. K. Serebhar and Principal Tawata addressed a gathering of the Minge, who bantered each other with the Gold powder. The function concluded with presentation.

A NEW LODGE—There were striking sports and the distributing of Rs 15 were collected from the ship and Rs 20 from among the members of the locality.

A STAFF—On the Run-School day dinner was performed at night time.

A HARRIAN DAY—On the last Harrian Day i.e. on the 5th of April, all the children in the colony were bathed in the early morning with hot water and were provided with refreshments. They attended a gathering in the St. Mary's and were given the drink of sugar-cane juice.

A HARRIAN STAFF—On the 5th May, 1933 (Good Friday) the day of fast, St. Mary's worship was performed by the Minge for the successful termination of the fast. The 10 p.m. of the worship was delayed mainly from the devotion given by Mr. Valvick and partly from the amount collected from among the Minge themselves.

A SCHOOL—Detailed statistics of those who have been collected at St. Mary's school of the Minge rule and female rule were also April last. About 20 boys and girls take advantage of it.

A SOCIAL GATHERING—On the 4th June all boys and girls had a dinner of Mangochia provided for them.

A SANITATION AND MEDICAL AID—The work in this locality is daily except in those on the shore of their own houses. For instance this I had to do considerably sweeping work, as well as cleaning the premises. A few high-caste Brahmins ladies come there for giving bath to girls and dressing their hair. Ordinary medicine are kept in the school which is conducted by volunteers, and eminent doctors give free visits to the colony in case of serious illness, when asked. The St. Mary's has opened its health centre and heartily co-operates with us in this work.

A RELIEF FROM PAIN—About 10 of the subjects who have been taken from the colony and sleeping have been released from the colony. I have seen signs of the biggest babies, which are very common with Minge, disappearing with a few months. The vice of gambling has been much reduced. One family, which was deep in debt, was relieved by me by a loan to pay off all its creditors. Several more families who had taken refuge of shelter from debt are have also been relieved of their indebtedness and they are well on the way to economic salvation.

A COMMON FUND—I have raised a common fund which each child made has contributed 1 anna a month and each female one anna. Following is an

abstract of the account of expenditure for the work during the last six months, i.e. January to June, 1933.

Receipts	
Deposits by St. Mary's without interest	134-10-3
Deposits by Mr. Valvick without interest	115-0-0
Donations by Prof. Schenckelshide	50-0-0
Donations by Messrs S. O. K.	36-0-0
Donations by Mr. Valvick	30-0-0
Small donations	17-0-0
The Common Fund	7-14-0
Returned in instalments by 6 families who have been relieved from their old debts	50-0-0
Miscellaneous receipts	1-0-0
	<hr/>
Total	410-0-3
Expenditure	
Housing & maintenance	50-0-0
Food and Training	17-10-0
Medicine	5-0-0
Uniforms for adults and children	21-0-0
Loans to 5 families	131-11-0
Furniture, school, staff, station, petrol, etc.	
Loans, light, etc.	30-11-4
Salaries	1-0-0
	<hr/>
Total	410-0-3

Thus the work of one devoted worker working on his own responsibility and by funds supplied by friends on the basis of a woman's charity and honesty of purpose, St. Mary's has given from his little savings for the redemption of the poor Minge. He keeps an account of the income and expenditure of the 2 families—donors and is watching their income, as to be increased more by plan. He ensures himself that the loan instalments are returned and the families are completely independent and freed from the shackles of debt and of Kallid interest. St. Mary's work is often, reinforced and winning in Mangochia village. That my own moral interest brought him work in my mind, I would not have known him and his individual work would have remained unrecognised. But no human recognition is necessary for such dropped and unimpaired workers. Unpaid work brings its own reward. A few dozens of workers like St. Mary's are, I repeat, and more as in rural parts, can transform the attitude of the orthodox Hindu nation, mostly by the end and devotion and the humanitarian service.

A. T. THAKUR.

A THOUGHTFUL AND CHARITABLE

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THE SPIRIT OF TIME *

"Does not the old order change automatically yielding place to the new? Why then disturb the people in their repose on tradition?" some people ask the reformers. "Overlapped time will do everything for you in due season. Leave everything to it and spare yourself the waste due to haste. As we are not aware of the fact that 'unseasonable' is not going to survive long in the form it exists today, and did we ever maintain that it was the same as two hundred years ago? Time will amend itself, you simply wait and see, rather than create new divisions in a society already rent by ancient feuds."

This is a very common argument advanced by people who are averse to any change. The fallacy behind the argument is easy to see but still we have to recognize that however fallacious the argument be, it has behind it a true spirit of Hindutva. Hindutva does recognize three-factor in the progress of mankind. Our very body changes with time, the body politic also must follow the same law, 'Change or Perish' is the Law of Life. Hindutva has been able to retain eternal truths by recognizing this law. It has always avoided the opposite extremes of haste and stagnation. It knows that stagnation is death. The body is kept erect and does not lose its balance only so long as it moves. Stop it and it lies flat on the ground. Did not Indra, the Lord of the heavenly host, ever preach that the devotee of him who sleeps the reverse, if he stands his destiny stands too. It sleeps with he sleeps and the devotee, therefore, for ward as soon as he begins to move. Walk then sleep, sleep O, man, walk. Only those who walk under the Hindu banner always described him as a pilgrim because while we live we have always to be on the move. Hindutva like the sacred Ganges has ever been flowing. That is what keeps it current fresh and powerful. Not only the source but the whole of the Ganges is moved for the Hindu, not only the Vedas but all the later texts also are accepted by the orthodox Hindu. The Vedas, of course, are authority par excellence, but we do not stop at the Vedas. The Smritis (ancient codes) too are recognized as long as they are consistent with the Vedas teaching. The Puranas and "Itihasa" have been accepted as the fifth Veda, because they contain the teachings of men who have been recognized as divine. This vast body of literature gave a fresh start and new orientation to the life of the Hindu. After the Puranas came the Tantras. They too secured a place in Hindu scriptures. Not that all the changes proved to be healthy, sometimes the remedies proved to be worse than the disease, and reformers had to range. Hindutva of such circumstances. A time came when the Tantras also threatened to destroy the very moral fibre of Society. Health and life were almost choked out of existence. To the lot of scholars and religious reformers fell the duty of walking these dangerous straits. The Vaishnava reformers did their best to purge Hindutva of its many defects and taking it out from the mire of stagnation set on the bright path of devotion. Hindutva, therefore, gave the sayings of the Salva

the dignity of scriptures.

The fact is that in Hindutva every statement that has direct spiritual experience behind it, is authority, and believing as it does that all experience must be uniform and consistent, if it tries to harmonize the authority of various ages, every new testimony is compared with the old. The theologians who do this work have to recognize that each age has its own scheme of thought, its own line of approach and even religious experience is progressive. The experience of some ages may be overlapped whilst with others the stages may be with the experience. The theologian has to try behind the words and recognize the unity of spirit behind the multiplicity of form and expression.

The law of evolution applies to the spiritual domain no less than to the material. All evolution is gradual. All knowledge is progressive. There is evolution even in the matter of salvation. This gradualness, this growth, this evolution is the manifestation of the Spirit of Time.

Those who maintain that the Lord delivered His final word to their attention and that there can be no going beyond them are not Vaishnava Hindus. The true Vaishnava believes in perennial flow of revelation. They refuse to believe that the Lord delivered Himself of His message to the sages and prophets of old and then went to sleep ever afterwards. The Lord is in the hearts of all, and speaks to everyone who has prepared himself to receive His voice through patient discipline and self purification. Hindutva, therefore, has never withstood those who, refusing to accept the literal meaning of the scriptures, have tried to interpret them in the light of their own spiritual experience. Hindutva has always been loyal to the Law of Evolution, to the spirit of Time. Therefore, who recommend it is that we should trust in the omnipotence of time. Have understood the genius of Hindutva.

But time can be either a tyrant or an ally to those who believe in a soul, who believe that it is the dignity and nature of man to reach his self-chosen goal. Time is ever an ally but to those who act on such narrow, who are prepared simply to drift with the current of affairs. Thus proves itself a tyrant a log of wood helplessly floating in the current of a river may be used to make progress but it has no objective, it is loyal to the flow of the waters but not to its own destiny. In fact it has none except that of being kicked about amongst the boulders or rolling away unnoted between the rocks. This log, if it had the speech and intellect of man would think that it is moving progress and that it is loyal to the spirit of time.

There is no betterment for the log even if they are liberated from the boulders by some playful kids and again sent into the current. The log will remain a log even if it is utilized as a raft by some swimmer to save his strength. The progress will be for the swimmer not for the log. The dead and the inert can have no progress. A society that is inward, helpless and devoid of all initiative is like a log of wood tossed hither and thither by tyrant time.

* Translated from original English by Shree Kallidasa J.

God must weep at each failure of His argument.

But those who believe in themselves, those who believe that they are omniscient souls endeavoring to realize their God-appointed destiny, they take time as their ally. The reformer knows that he can swim right across the river; he knows that as he is trying to reach the opposite bank the current is bearing him down a mile a day. But that does not matter. He knows that he must reach the opposite bank. He is neither a lion of wood nor a corpse to helplessly float along the current to the sea. He will make a proper adjustment between life and death. He will, as he swims, avoid the headlens, and will take a new start if by chance he is thrown back to the original bank. Part of his strength he will use in overcoming the force of the current and the main part he will spend in pushing himself forward. He knows that what is correct he can think of as an end which will be desirable. He can think of not only as reaching over the river. The expert swimmer has one way of expediting the current: the corpse swifter.

Religious reformers of all times have recognized the spirit of Time and have given new turn to religious doctrine and usage. They take advantage of Time, they do not yield to it.

The Western personification of Time is wonderful. With time Time is a clean-shaven youth making headlong with his body groomed all over. He has only a small forehead, and nobody can catch him from behind as even as he passes by. Only those can catch him who await his coming. Hence it is those catching Time by the forehead.

No doubt the rigors of untouchability has abated during the past half a century, but can we claim any credit for it? Is the change of our own making? No. We changed helplessly in submission to the change of time.

The railways were introduced in the country. The foreign management required the Brahmins and the Shudras (untouchables) to sit together. The Brahmins could not forego the advantage of a railway journey, nor could he possibly keep the Shudra away. The Brahmins, therefore, had to modify his scruples and with only a few exceptions came into the untouchables. He went back on reaching home, but there again he is too busy or too lazy to go through a bath. His rough house, he extended himself, was no better. The Iron Age has come, he thought to himself, making it difficult to observe all the rules of religion. Did not the all-wise Vyas predict that the Shudras (untouchables) will be all powerful in Kali Age (Ironage)? The prophecy must be fulfilled. The religious Brahmins bowed before the force of events and abandoned in his mind as "Duty-boundness." Such is our progress. Wherein lies the triumph of Brahmins in this helpless change? Standing before the force of events is to loyalty to Shudras. Is nothing extraordinary implied? To recognize the divine right of those who oppressed with tyranny, to pronounce validation over the misdeeds of the strong and the powerful and to approve

of ignoble activities is the so-called spread of such religious all things including time of impurity, of death of the spirit.

Changes wrought a like compulsion on its answer to vested interests, loans or false pride are not a credit to the religious life of a Society. They do not herald the birth of a new era.

Lord material and the sub-human condition are subject to the laws of Natural Selection. It is a privilege of man alone to know his destiny and to achieve it consciously. The sub-human condition can at best be a far from good man can look far ahead both in space as well as in time. He therefore can take time as an ally and spend himself in space not as he chooses. He makes time instead of being his victim. By recognizing time he becomes the master of time. Human will and human endeavor meet in the end transcending time.

It is no use waiting for untouchability to wither itself away. We cannot afford it. It may happen that we may be wiped out of existence before untouchability wipes itself away. Improvements may be gradual, we may wait for them, but time cannot be done away with by life and scruple. Initiative must be expected once and for all. It is a matter that concerns the whole body and must not be tolerated even for a moment if we can help it.

D. B. KALSHAN

THE VEDAS DO NOT COUNTENANCE UNTOUCHABILITY*

According to the religious view the Vedas are the source of religion. The authority of the Vedas (Gedra) is based on the Vedas (Vedanta). People, therefore, are always anxious to know whether the revealed portion of the Scriptures contains any statements in support of untouchability. The Vedic Upanishads, the Brahmanas, the Aranyakas and the Upanishads that are available as the Vedas contain no single reference in support of untouchability.

The thirteenth chapter of the white Yajur-Veda describes Parashara, a sacrifice in honor of Manu, standing for the whole of human society. Naturally there is mention of all the component parts of society like the Brahmins, Kshatriyas, Vaishyas, etc. It also makes mention of trades and professions like Chandala, Rajaka (the washerman), Charvaka (the leaver). In this reference comes the of quoted with regard, the work understood being work, which usually means to prohibit the Dasya Vajra should touch a Chandala. The verb used in this context means one should touch. It cannot mean anything else because in the same context there is a reference to touching a Brahmin as a Kshatriya, a Vaishya etc. One can clearly see from this that whenever man is working for Manu, God of Manu etc., cannot regard anybody as untouchable.

In the Taittiriya Maha Brahmana of the Sama-Veda there is a description of the great sacrifice. There it is explained that whenever man is performing the supreme sacrifice—Sama Yajna—should a Vaishya, a

* Translated from the original of Parashara by D. B. K. Kalshani of the same name.



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1. *Journal of the American Medical Association*, 2000; 283: 2686-2692.

HARTLAND

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FRIDAY—SATURDAY, SEPTEMBER 2, 1955

1. *Introduction*

The following poem is a free translation by Mr. B. Madhava Baliga, Tumkurghat, Bangalore, of a poem in German by the well-known poet-mystic, Karolusdes of Ulm. The story of how God himself seemed to give words to this service has been given in outline in the footnote on P. 7 in our issue No. 4 dated 14th March 1935. E. B. S.

Who is an Untouchable?

Fool, why look for the untouchable in the far off parish lanes ?
Canst thou open your eyes and see that he is here within the town ?
He is an untouchable who wishes to possess much, but cares to give little .
He is an untouchable who esteems himself a better man than others ;
He is an untouchable who speaks an untruth or gives much-liberty
to profane speech,
And a fool untouchable is the fiend that takes another's life.

Who look for the untouchable, then, in the parish lanes,
Is he not somewhere found within the town ?
He is an untouchable who knows how to borrow, but not how to repay ,
He is an untouchable who meekly lets himself become his passions' slave
He is an untouchable who does an ill turn unto him whose salt he once did eat

'We look for the untouchable, then—as the pariah lives
 When you can find him anywhere in the town.'
 He is an untouchable whose promises are like gas equal, made to be broken.
 He is an untouchable who, devoid of charity, seeks his own good in all his
 doings.
 He is an untouchable who fails to bring to light the wrong he knows.
 And a foul untouchable is the sinner who forgets to serve his Master and his
 Maker :

The untouchable is not born in a parish home. He is everywhere found within the town.

Notes

The Distinction Between The Two

Davidson Andrew wrote last week on the similarity of South Africa and showed how there was the single-entry question even there. It is, however, worth noting the distinction between the two-entranceability. In South Africa, it is based upon colour prejudice and has no relation either to religion or to law. In India, unfortunately, it is defined by a large number of Hindus to have religious sanction and we know that it has also the sanction of law. The Indian unentranceability is, therefore, much worse than the South African. Both are, no doubt, equally wickedness, so too as the victims are concerned. Both deserve equal condemnation. Only, in India it seems that the fight is likely to be much harder than in South Africa. M. K. G.

Where Things Happen

It was the afternoon of the 13rd July. I was proceeding on a train towards Mahabandui when it pulled up at the Tin Hagan station where some persons boarded the train and took their stand in the open space at the back of it. They were all dressed in dirty rags. I took them to be labourers of the Tinway Company carrying a few ribs home after the day's labour. But I was surprised to see the conductor collecting the fares and still not speaking them with accommodation, though there were many vacant seats.

"Friend! Why don't you give them seats?" I asked of the conductor.

"The place where they are standing is meant for those they can't occupy the seats" was the prompt reply.

"Why not?" I inquired.

"Don't you know," he said, "they are sweepers?"

"But all the same they have paid the full fare. Is there any rule prohibiting their use of seats?"

"Yes, it is particularly a rule, the public will object to riding by that side and then the Company will suffer loss. They are accustomed to stand there."

"No," I said, "that can't be" and I asked the sweepers to come inside and take their seats. One of them made bold to come in, the rest remained where they were standing as before. Poor wretches! They were greatly afraid.

Sitting by my side was a caste-Hindu gentleman, who was a victim of leprosy. Seeing that I was sitting with the sweepers, he got further and said "I can't understand why you people are relaxing these distinctions for the sake. Do you gain anything by breaking the bonds of tradition?"

"My good Sir, these poor fellows are also human beings and they have got money. Why, then, should their right to a seat be denied?" I very politely answered.

That leprosy gentleman began to growl. Evidently he did not relish my pleading for my down-trodden brethren. I did not think it right to keep away from them. So I went and stood amongst them. One other passenger joined us. The sweepers were seven in number, two of whom were women with babies in their arms and they were all standing on the edge of the board.

Till the Delhi Tinway Company relieves the grievance, I would not those who feel free to go by way of protest to stand with the Hanses. Y. H.

A Reminiscence

One of my own reminiscences of Harijan work in earlier days may be of interest to the readers of this paper. Some years ago the Post, Richmond's Telegram, was on a visit to South India and I had accompanied him. One day I was walking along a broad road with a Brahmin Sansar teacher, who had come all the way from Bangalore to meet the Post. He had been out with him a young student, who at once attracted me by the spiritual nature of his conversation and his general character.

They were very deep in a three-stick + 4 (ii) was telling me quite simply the story of his own life, with its hard struggle to gain higher education. He had aimed at being a Doctor and had now very nearly completed his course. At one period, his poverty and lack of grant had led him to be obliged to abandon his studies in order to earn sufficient to pay his Medical College fees. Only when he had earned the sum needed did he go back to his medical course.

He was in the middle of telling me this story when suddenly he disappeared from the main road along which we were walking and went hurriedly across I turned to the Brahmin teacher with some alarm and said to him:

"Did any word I spoke offend him?" Why did he leave us so quickly?"

The Brahmin teacher said to me, "It was not on account of anything you said. He is a man of the type of a homeless wanderer and is impossible to get through it because he belongs to the Depressed Classes. But in a few minutes he will meet us on the other side."

After we had walked on, he re-appeared with a look of shame in his face that I shall not easily forget. He told me that, if he had broken the convention law and had continued to walk with me through the Brahmin quarter, he would have been detected and the worst might have been his injury and things still worse. I could not at the time feel at the very thought of it and did not press him further.

Recently, one of the teachers of India is one—that, even when every barrier of mental, doctrinal and want of culture has been broken down and there is nobility of character of a very high order, the barrier of untouchability often still remains. The mark of segregation continues.

There can be no excuse whatever offered for such treatment. When I compared on my mind that cultured medical student's face with the faces of those whom I saw in that Brahmin quarter, the dread of violence and indifference that I saw in his face were exposure to them. Yet what a result it was to be in that he could not, even in my company and in the company of the Brahmin missionary, walk down that street! Courtesy in India is universal yet here was something that was entirely contrary to the true spirit of India. It needed surely to be removed.

Let me add, to avoid any misunderstanding, that I have always found in the work of culture and in the old slogan that the Brahmin policy has taken a false line and leading part in the reform movement. I found this in Vaidya and in Mahabharata as well as in Madras. C. P. A.

A HARIJAN STORY IN BUDDHIST TIMES

Kabirchandra Das

THE problem of unreachability is not new to our country; we come across references to the custom even in some of our oldest literature. In Dr Radhakrishnan Mitra's *The Sanskrit Buddhist Literature of Nepal*, there is a very interesting discussion on the subject of Unreachability and Karma, between a Chandala and a Brahmin. The Chandala brings forth arguments, which, though spoken thousands of years ago, hold good even today and I can do no better than quote the entire story for the benefit of the readers of the *Harizan*.

"In a forest on the banks of the Ganges there dwelt Trishanku, a Chandala, who was chief of ten thousands of his caste men. He had, in a former turn of existence, studied the Vedas, the Upanishads, the dharma and other branches of knowledge, and remembered them in his present life. He had a son named Karishakarma, and to him he taught all that he remembered of his previous learning. The youth thereby became godly, in every accomplishment. Trishanku thought of a Brahmin, named Pratikarma, who had an only daughter, thoroughly accomplished and in every way worthy of his son. Next morning, followed by a large retinue, he proceeded to the abode of this Brahmin and was well received, but when he made his request, his host objected him for his presumption in asking the hand of a Brahmin girl for a Chandala youth, and this led to a long discussion on caste differences.

Trishanku said: "There is a marked distinction between silver and gold, but there is nothing of the kind between a Brahmin and a person of another caste; a Brahmin is not produced like fire by the friction of dry wood, he descends not from the sky, nor from the wind, nor does he arise, planting the earth. The Brahmin is brought forth from the womb exactly in the same way as a Chandala. When he dies, he comes reappear exactly as other castes do, there is not the least difference in the case. Brahmins, leaping for flesh-meat, commit most cruel atrocities. They say that gods and the like, by being sacrificed by man, go to heaven after slaughter. If this be the way to heaven, why don't they send their fathers, mothers, sisters and the rest to heaven by the same expeditious way? Brahmins, Kshatriyas, Vaishyas and Sudras are mere names, and imply no specific distinctions. All human beings have feet, thighs, neck, back, sides, and hands exactly alike. There is not the slightest difference in any respect, and, therefore, there cannot be any differing species. Even as boys playing on the highway take a quantity of dust and, dividing it into different parts, call one part water, another milk, another curd, another flesh-meat, another ghee, and so on, but the dust does not thereby become any of those articles, so Brahmins &c., are mere names, and do not imply any distinct species. In animals, like the cow, the horse, &c., there are marked differences in shape, and thereby the cow, the horse and the rest constitute distinct species. In the same way, mangoes, honey-plums, rose-apples, dates

and the rest belong to different species; but these being no difference of shape in Brahmins, Kshatriyas, &c., there can be no difference of species. Brahmins become Sudras, Kshatriyas Vaishyas, Vaishyas Sudras, Sudras Aroras. Had there been any truth in the doctrine of the Brahm that Brahmins produce Brahmins, and Vaishyas Vaishyas, there would certainly have been some specific marks. Moreover, every member of the four castes can attain heaven by the merit of his own actions, and there is no lot or hindrance with reference to particular castes, merely, therefore, there are no specific distinctions of castes. Among men, those who plough partly & till, sow seeds and raise crops are called Kshatriyas. Those who, giving up marriage, retire to the wilderness, build huts of leaves and there pass their days in contemplation are called Brahmins. Among Brahmins, those who go to the village and teach students are called Ashvinsenas. Those men who, subsisting upon grass, undertake livelihood by pious works are called Sudras. Those who feel disposed to conduct the work of chariots and of elephants get the name of Matsyagat. Those who plough are called Kshatriyas. Those who trade are named Vaishyas. Those who retire from home and accept asceticism are named Pravrajitas. Those who by their good conduct gratify people are called Kungs (Kings). In none of these is there any specific organic distinction."

- THE DAVID EDUCATIONAL
SCHOLARSHIPS -

THE Central Board of the All India Services of Unreachables Society, Delhi, has granted scholarships to the following students in addition to those whose names were announced on 21st July, 1932—

46 R. P. Gulghate, C. P. Mirajhi,	Rs. 15/-
47 C. D. Khandasray, s. a., Maharashtra, Ra. 10/-	
48 V. D. Karmakar, Maharashtra	Rs. 15/-
49 A. S. Khatkhate, Tamilnad	Rs. 15/-
50 N. Lakshman, " "	Rs. 15/-
51 Y. Karmayya, s. a., Andhra	Rs. 15/-
52 Pravinchandra R. Modha, Gujarat	Rs. 15/-
53 Chhaganlal Jodra, Gujarat	Rs. 10/-
54 Ramprasad Das, Assam	Rs. 5/-
(College fees only)	
55 Badrikesh Chandra Das, Assam	Rs. 7/-
(College fees only)	

The scholarship money will be credited to these applicants as and to the monthly general progress report signed by the Principal, is received by the Head Office.

The scholarship of Mr. Rakeshchandra Das (Assam) has been reduced from Rs. 15 to Rs. 7 only, as he has secured a Government Scholarship of Rs. 75/- The scholarship of Mr. Sarvaram Jena (Orissa) has been cancelled, as he is now getting a Government scholarship of Rs. 15/- p. m.

A. V. THAKKAR

Delhi, 2nd August, 1933

General Secretary,
A. V. S. Delhi

H A R I J A N

SATURDAY, SEPTEMBER 2, 1948

THE TEMPLE ENTRY BILL

It is said to think that the anti-untouchability measure has been hung up for one year by the Legislative Assembly and that the amendment to bring it up received the support of the Government. But the reference may not end all untouchability is blotted out of the Statute Book. Meanwhile, the process of having temples opened by removal of divisions and temple-gates and the general propaganda in favour of opening temples should continue.

But I observe that a Harijan conference at Agra has passed the following resolution.

"The Harijan Conference unanimously sympathises with the Harijan movement. It also affirms the great number and position of Hinduism shrines in the case of the consideration of the down-fallen millions. But this Conference considers that the methods and system of work of the movement is not satisfactory. Changes movement lays stress on the temple entry problem more than on educational and educational problems. The former view of the programme is not desirable for the Harijans, since it will produce class mentality, spirit of blind devotion and many other evils which will go in the way of the efficiency of the Harijans. The 'Paper-Flower' will decorate the Harijans and they will become slaves of Hindus. Hence it is highly necessary that great emphasis must be laid on the educational and social aspect of the progress. Inter-caste marriage and inter-dining must be on the programme of the movement. In the case of this Conference, without inter-dining untouchability cannot come to exist."

The economic and educational uplift is no doubt an essential part of true reformation for caste-Hindus. It is a kind of the minority of their preferential. But the uplift will not be complete without the throwing open of temples. The throwing open of temples will be an admission of the religious equality of Harijans. It will be the most sign of their coming to be the citizens of Hinduism, which they are today.

It is better the going that tens of thousands of Harijans do not want to enter temples. If it were properly probed, the fact would be found to be quite otherwise. Thousands of Harijans do want to enter temples. Only they have been accustomed to the prohibition that the very hope of entering temples has dried up in them. They believe that admission to temples on a par with the other Hindus is not impossible.

But whether Harijans desire the consideration of temple entry or not, whether, if temples are thrown open to them they will make use of them or not, caste-Hindus have to perform their simple duty. They have to open their temples for Harijans. To offer worship is, not only on the same terms as for themselves, a duty is not absolved from the duty of payment because his creditor does not care for the payment, or has forgotten the debt altogether.

And when temples are thrown open to Harijans, schools, wells and many similar facilities will be automatically open to Harijans. It is surely easy enough to realise that untouchability may stand side by side with economic uplift. Many Harijans in Travancore and Madras in Bengal possess decent fortunes and are yet treated as pariahs of society. The law divides in all the same calling to them by reason of their flourishing condition. Dr. Ambedkar suffers from the same in spite of his high educational attainments and his superior economic position. He is naturally more sensitive to the touch of untouchability. But the remedy will be automatically removed, immediately caste-Hindus proclaim the banishment of untouchability by admitting Harijans to their temples on terms of absolute equality with themselves. It will not then become necessary for any Harijan individually to go to temples, if he does not desire to do so. The dedication of the opening of temples will cover him with the rest. It will be like the abolition of slavery. It will be a vast and glorious day in the world's history and deserve glorification of Hinduism.

Temple entry prohibition, to be of use, has naturally to be a voluntary act on the part of Hindus. It has to be, therefore, a genuine change of heart in the caste-Hindus. Legislation is immediately necessary because of the fact that to law the entry of Harijans into caste-Hindu temples is said to be prohibited. Legislation will eliminate the evil of approval of the vast mass of Hindus. I personally should not want that legislation. In the touch of universal caste-Hindu opposition. My own belief is that caste-Hindus are whole do not oppose temple entry by Harijans. I should abide by the result of an honestly conducted referendum. Anyway, let the reference realise that, whatever happens in the Legislature at Delhi, the movement for temple entry and the necessary legislative work follows.

There are other things in the resolution quoted above which call for explanation or criticism. This must be postponed for a future issue of the Harijan.

M. K. GANDHI

A CRYING NEED

Only the other day I had a talk with an educated man about the difficulties of Harijan service and the thick wall of prejudice we have to demolish before we can treat Harijans as human beings. He confessed that he too had changed a lot but that his mouth and emotions were now at war. His mouth accepted Harijans as men like him, but his emotions rebelled against such a recognition. The touch of a Harijan was a constant reminder through his frame, so powerful that he was ashamed of himself. Another friend stood at me in that moment when I told him that my servant who looked no water to drink was a Harijan. The movement had an element of admission, but even the law betrayed a less worthy sentiment of disgust.

The question of untouchability has now become a question of nerves, not of belief. We don't argue, we feel stupid against argument, but we shrink from the touch and sight of what we consider untouchable.

and sensible. An inner conflict is tearing us to pieces for our thoughts and feelings are at cross purposes. This conflict can be solved only by persistent, frequent and effect contacts with those whom we are prepared to consider our equals but treat as inferiors. To my mind, one of the most powerful means for securing such wholesome contact is through Homes and Boarding Houses for Hindus and Harijans.

We can neither social surveys of Harijans and ghats for improved sanitation and better conditions of work, nor for them, we can improve the methods of work and increase the scope of employment so as to raise their wages, we can, in a fit of viciousity, keep their dirty children and sweep their filthy ghats, we may even grant them council seats and yield them coveted posts. But all this may not draw us nearer, may even cause a widening due to consciousness of class or community. More growth of sense of self-respect is not enough. We must also feel that we are sons of the same God—we brothers must be opened. We must also feel that we are Hindu and members of the same social body—we must learn to live, play and even die with each other, without segregation, without antagonism, as equals. The mixed Boarding House, for boys or girls, appears to me the first and necessary step to that achievement.

And yet how rare is this realization, in the wide world of India! There are some Boarding Homes for Harijan boys only, e.g., the Chikankarai Boarding House of Nagpur; the Male Hostel for 32 boarders and the Dill Hostel for 34 boys attached to the Hindustani College of Calcutta; the T. T. Hostel for 30 boys; the Ram Ashram Boarding House, Talpote, (Orissa) for 18 pupils, the Kumar Ashram of Meerut for 35 boys. A few more, but not very important ones, do not exist in C. P. and Maharashtra. There are but two hostels for Harijan girls—the Gray Hostel for 55 girls in the Madras State and the Shree Sharda Raju Bolar Boarding House, Indore, for 50 Harijan girls. In the length and breadth of the wide continent there is but one real genuine mixed hostel—the Shri Chhatrapati Shahu Boarding House, Satara, founded by Sh. Bhaurao Patil in 1924. Out of 101 boys in the House, 77 are Marathas, 25 Marjans, 7 Jats, 5 Muslims. "It is the only Home in Western India (perhaps India) which brings Harijan boys in close touch with those of advanced classes and effects a healthy mingling of culture." And Mr. Patil started with but one boy in his Home in 1924.

This is not a very brilliant record of Boarding Homes in country with the millions of more Indians. It will take some time if we leave it to the agency of few hundred girls and boys in half-a-dozen Boarding Homes. The financial condition of these institutions is a tale of courage and shame—the courage of the few founders and the shame of the whole Hindu community. The Hindurao Math, Calcutta, with Rs. 1 lakhs, two orphanages, 3 schools and one temple, is the biggest institution in India during 1931-32 since 1920 it gets various grants from the Government and Local Bodies to the tune of Rs. 1,50,000—per annum, but is closed for funds. The Shri Sharda Raju Bolar Boarding House, which is getting Rs. 1,20,000 from

the Maharaja as annual donation and used to nothing from the public, has an annual deficit of Rs. 500.—The Kumar Ashram of Meerut, which costs Rs. 75/- p.m. and the loss of an orphanage from the Peoples' Society, Lahore, has a monthly deficit of Rs. 150.—The Shree Ram Ashram of Orissa therefore is closed once for all, "if the appeal for funds is no longer heeded." And even the unique House of Satara has a deficit of Rs. 1,500—"which has to be met from donations from well-wishers." It is significant that none of these institutions is yet supported by the Government or even by rich private donors. The budget of the Satara House is most striking and evokes admiration—It gets Rs. 1,540 from boys' scholars' ships, Rs. 1,085 from paying boys, Rs. 1,085 from garden produce and, last but not least, Rs. 1,400—from the labour of boys in the town—and yet has a deficit of Rs. 3,000. The costliness of these deficits is that these institutions are handicapped by high salaries of individuals for whom material instruments are no consideration, who spend Rs. 4-5 p.m. per boy on travelling and have great hard to nothing on buildings. The illness is reached when we realize that the hostels are very popular with both boys and girls and admissions are closed for want of funds. A situation caused by the Central Board with the object of helping "special institutions" of Harijans has evoked quite a crop of applications for help—even from the Hindurao Math.

And yet who can deny the great and palpable advantages of mixed boarding houses? They alone can supply what is necessary for healthy physical and emotional growth of caste-Hindus and Harijans. For the Harijans especially, who are now denied out of existence, with his social senses dulled, fear will be a boon. There he will get light and air for health, he shall will be simple and clean, he will have space for play and opportunity for corporate life. A strong person and a clean skin alone will help him to realize his self-respect. The companionship of other Harijans will give him a sense of achievement and substance—the driving force for real uplift. But the companionship of the caste-Hindus will give him the courage to stand up with caste-Hindus with equal, but unequal, life and break all barriers to mental slavery. The open air and simple life of the Boarding House and the equal free atmosphere with "superior" caste will give him a new environment and make a new appeal which alone can speak up for freedom and independence which religious prejudices have stifled.

I, therefore, suggest that each province should start and finance one mixed Home for boys and another for girls—a little centre for a great work. Run them directly without costly buildings—with the spirit of an ashram pervading them. There should be games, there may be crafts, but above all, boys must live as brothers and girls as sisters of a large family. Let them be drawn together in the Home and idea of everybody's life and interests become a unity. These boys and girls will then carry the great message to their homes, the homes of old fathers and mothers suffering from narrow. They will be the ferment which permeates the whole home. The rising generation is taking the pulse of new life and new thought. Let us give it the chance of solving a problem which we older folk think Law or Fate or God will solve for us.

BARANUJACHARYA AND THE HARJAN

Though much has been written in the public press about Baranujacharya and his very liberal interpretation of Hinduism in regard to untouchability. It may not be unfair to suggest, for the sake of the Harjan a few incidents in the life of a great reformer which show clearly how broadly and consistently he fought against the measures of untouchability.

Shri Kanakgurus Swami is described at some places as a Vaishya and at others as a Shudra. That Shri Ramana (Swami) was born of a Brahmin family is beyond dispute, still the efforts made by him to obtain the teachings of Shri Kanakgurus Swami's feet are tantamount to every Vaishnavite. Shri Ramana (Swami) was no fool, ignorant or sanctity. He made these efforts at a time when he had not yet recovered the world.

When Shri Kanakgurus Swami asked Shri Ramana, "You are a Brahmin and I a low-born, why do you perform puja by doing this?" Shri Ramana (Swami) replied, "More sacred thread does not make one a Brahmin. Lovers of God are the true Brahmins. You know Thirupava Alawa was a washer (shudra) but he came to be worshipped by the Brahmins."

In his last moments Shri Ramana Swami said to his disciples Mahagurus, Ganeshgurus and others "Service of God consists in serving those to whom God is dear. Devotion here neither casts nor favors. They are the living incarnations of God. You should serve Thirupava Alawa, born of a shudra family, and thereby win your salvation."

Shri Mahagurus Swami performed the cremation ceremony of a Shudra devotee. This was against the injunction of Dharmashastras but quite in keeping with Bhakti Shastras (Code of Devotion). He was reproachful, but said that caste considerations should not trouble the mind of a true devotee of God.

When Shri Ramana (Swami) was coming back from Madid with Shri Sampathgurus Bhagawan, three chandals gave them special help on the way. For this very reason, even to this time, three days are allotted in the year when chandals are authorized to enter the temple of Yadvatrapali. On the basis of the conduct and teaching of our religious preceptors and of the texts accepted from the sacred books of the Ramana (Swami), there is no hesitancy in saying that any untouchable expressing a desire to see God can enter a temple and have darshan. One Ram is not prone to such weakness that he may throw away his bow and arrow in helplessness at the sight of an untouchable. He is the deliverer of the depressed, helper of the down-trodden, friend of the poor and an inexhaustible treasure of infinite kindness. His doors are always open to any devotee. Those pray the gods which tremble in fear of untouchables must, of course, close their doors.

It is well known in India that Shri Swami Ramana is responsible for laying the foundation of the system of allowing the depressed classes to the

temple of a Vaishnavite temple for at least three days a year to have darshan. There is a temple of Shri Ramana Narayana at Madidra, built by Shri Ramana (Swami), where untouchables can go three days every year for having darshan.

One day when Shri Ramana (Swami) was going on his way with several of his disciples, a woman of the untouchable class was seen coming from the opposite side. The disciples called out to her gently to pass aside. The woman laughed and said "The entire world has been covered by God with His holy feet and hence the whole of it is a God's temple. Who care? Where and how, then, should I move?" Hearing this beautiful reply, Shri Ramana (Swami) expressed regret for the conduct of his disciples and said "Master! I am a shudra and have forsaken the world, still I am full of false pride. The symbols of Vaishnavism which I have adopted will better adorn your body." From that day Shri Ramana (Swami) advised his disciples to discard the pride of caste, pride of wealth and pride of knowledge, saying that all these three kinds of pride lead man to his downfall.

In his old age Shri Ramana (Swami) used to support himself on the shoulders of a Brahmin disciple of his whenever he went for a bath in the river. While returning from his bath, he used to lean support on the shoulders of a Shudra disciple. Though he was much respected there and every body held him in high regard, still people could not refrain from seeing the manner of his extraordinary action in leaning on the shoulders of a Brahmin when going for his bath but touching a Shudra after his bath when it was all the more necessary for him to remain clean.

Swami replied, "I touch the Shudra when you consider low, because that is the way to humble my pride of caste. I cannot do away with this pride by bath or any other external cleanliness."

There are the ways of conduct of all Vaishnavite Acharyas which an ordinary human being cannot comprehend correctly. Man, the low creature crawling in the wilderness of the world, wants that the whole, the devoted, the great Vaishnavite and the great souls should also be wrapped in the same dirty rags of narrow ideas and sentiments in which he is wrapped. Persons lacking liberality of heart, discrimination and faith in God cannot fathom the depths of this philosophy. I wish the Vaishnavites who have surrounded the world and if the times are favorable, even the worldly Vaishnavites, would but once cast a glance, with faith, on the highly consecrated lives of their Acharyas of old.

— P. K. S. GUPTA.

LEADERS REPORT FOR JUNE

I. RELIGIOUS MATTERS. The annual Kalyanam ceremony of Sri Basalingappa Swamy temple in Mandhale Taluq, was celebrated during the month. Harijans freely participating in the ceremonies.

Yajurvedic rites were performed at several places.

One new Kalyanamidra was held for Harijans at a cost of Rs. 100/- in Sakharavaram, Kasigudi Taluk, Nilgiris Dist.

II. EDUCATIONAL. Scholarships to the value of Rs. 25/- were given in two bags of the High School at Sakharavaram.

The East Kanna Dist. Committee sanctioned scholarships amounting Rs. 25/-.

One student reading in the III Form was given a half-free scholarship in Talagalligudem.

One student studying in the IV to Form at Ellore was given a scholarship worth Rs. 25/-.

24 large students were given each Rs. 50/- for purchasing school books.

One Harijan boy studying in the Bellary High School was given a scholarship by the Dist. Committee.

The Mysore board at Srirangachudra, Coimbatore Dist. was given a grant of Rs. 100/-.

The Karmavaram (for Harijans) at Talagalligudem, Coimbatore Dist. was given a grant of Rs. 50/-.

A large number of Harijan boys and girls got admission into private schools in the districts of Coimbatore, East of W. C. Coimbatore, West Kanna and Bellary, through the efforts of their respective Anti-Caste-Scholarship Committees. Some students were exempted from their school fees and some were supplied with clothes, books, stationery, etc. free.

Two night schools at Mandhale were given a grant of Rs. 10/- by the East Kanna Dist. Committee.

Night schools were started at Narva (Gadgaon), Talas (Gadgaon), Kasigudi (Nilgiris) and Adolsa (Nilgiris).

Laboratories for Harijans were opened at Talas (Gadgaon) and Adolsa (Nilgiris).

In Gadgaon District, libraries have been thrown open to Harijans at Mandhale and Vasanthnagar. At the former place Harijans have been allowed to borrow books without paying the usual subscription.

The Mysore Club at Mysore was given a grant of Rs. 25/- by the East Kanna Dist. Committee. The same committee distributed school books worth Rs. 25/- among Harijan students.

The Mysore board at Sakharavaram for Harijan girls was given Rs. 50/- by the East Kanna Dist. Committee as an unstarred donation.

In Bellary, a Girls' Hostel, with boarding and lodging exclusively for Harijan girls, is being run. At present there are 9 girls who are supplied free clothing, books and other materials for their use. A Harijan woman is employed as cook and the Municipal authorities have lent a room building for the purpose, free of rent.

III. ECONOMIC. 2000 Harijans were given a feast at Talasur, 700 at Bagmati, 1000 at Mandhale and 2000 at Talagalligudem.

Help in the form of clothes, books, etc. was given to Harijans as follows:-

Rs. 15/- worth of clothes were distributed at Kasigudi.

25 Harijan children were supplied with clothes at Kasigudi.

8 Harijan girls were given clothes and stationery at Narva.

30 Harijan girls were given clothes at Kasigudi.

50 Harijan boys were given clothes and books at Kasigudi.

The Bellary Dist. Committee has spent Rs. 20 in giving free clothes to Harijan boys and girls.

IV. HOSPITAL AND DISPENSARY. One Agnewville Doctor, Mr. Vaidya Venkateswamy of Narasapur (West Godavari) has kindly promised to give Rs. 1000/- worth of medicines for the Free Harijan hospital started by the Karmavaram Taluk S. C. S., at Sakharavaram.

Free medical aid was also given to Harijans in Bellary, Ellore and other places. The Secretary of the East Kanna Dist. S. C. S. is himself a doctor and is giving free medical aid.

V. LITIGATION. Meetings with the Harijans to discuss their legal and economic were held in several villages in Coimbatore Dist. Similar meetings were held in many villages of the Gadgaon Dist. and Harijan associations formed to keep away the Harijans from legal and economic.

VI. CIVIL, SOCIAL AND GENERAL. The Dist. Pracharak of Coimbatore visited 17 villages during the month and completed a survey of the condition of the Harijans in those villages.

A census survey was conducted by the Karmavaram Taluk Committee (West Godavari) in all the villages of the Taluk, through 4 pracharaks at Kasigudi who were specially appointed for the purpose.

5 Wells in (Karmavaram, Karmavaram) and 11 wells, one pond and a dharmashala at Kasigudi (West Kanna) were thrown open to Harijans.

Joint meetings of anti-Hindus and Harijans were organized at 25 places in the province.

The following Harijan conferences were held during the month under report:-

- (1) The 2nd annual Anti-Caste conference at Coimbatore.
- (2) The Pottapalem Taluk Anti-caste-scholarship conference at Pottapalem.
- (3) The Vasanthnagar Taluk Harijan Conference at Vasanthnagar.

On the occasion of the celebration of a marriage in a Harijan's house in Talas (East Godavari), several poems were recited at the ceremony.

A taluk committee for Ambedkarism (Coimbatore) was formed during the month.

RAJPUTANA REPORT FOR JUNE AND JULY

GENERAL. These two months were marked by greater activity in the villages, a healthy inclination to join the All-India Organisation on the part of those in the Province who had hitherto held aloof and a wholesome growth of sympathy towards discipline on the part of workers as well as of hearthstone. The month has been smooth and systematic work both of an extensive and intensive nature. A spontaneous growth of organisations was also visible. Besides, the continuation of accurate and working of existing branches was undertaken, and, advances being made in their activities and present stage, they revealed a satisfactory state of things. The most remarkable event of the period under review was the declaration by His Highness the Maharaja of Jaipur of the abolition of untouchability in his State. The glowing proposal presented by the regalia was adopted by several States to the same tenets of the Society. Good Quarters has been achieved by the tolerance shown by these States, in practice, in the work of uplift of Harijans which is being done in their jurisdictions.

PROPAGANDA. 41 villages and towns were visited by itinerant workers, preaching against untouchability amongst the caste-Hindus and against debt, caste-casting and other caste-habit among the Harijans. These workers also held money savings of the social conditions of the Harijans residing in those places.

1808 copies of a Hindi pamphlet comprising an exhaustive programme suggesting ways and means for the removal of untouchability were distributed at about 50 places in the Province amongst those interested in the cause.

The Assistant Secretary, the Executive of Amritsar and 5 itinerant workers addressed hundreds of gatherings in villages and towns, dealing with all aspects of the movement with considerable success, though not without causing a good deal of stir.

EDUCATIONAL. 15 more schools, of which 5 are day and 10 night schools, have been added to the list of institutions for Harijans already conducted as aided by the Board. The total number of schools under the Board at the end of July, 1933, is 45.

10 Harijan boys were secured admission into ordinary schools.

15 Harijan girls were added to the list of scholars in the Board's schools.

All State schools have been declared open to Harijan students in Jaipur.

ECONOMICAL. 10 Harijans were secured employment.

MEDICAL. Through the efforts of the Board, 315 ailing Harijans were provided medicine and medical aid, including several cases of Diphtheria and Typhoid in the houses of the patients.

RELIGIOUS. All State temples in Jaipur have been declared open to Harijans.

35 Hindu Shrines and Kuthas were held in which Harijans and caste-Hindus sat on equal terms.

SANITATION. 301 ponds were taken at 115 places, where the needs of the Harijans regarding sanitation and water supply were required and the advantages of cleanliness explained.

ASPIRANCE. 60 meetings of Harijans were organised at different places where Harijans were encouraged to abstain from liquor, gambling and extravagance as social vices. They were also asked to send their children to school.

As a result of propaganda by the Board's workers and itinerant, 185 Harijans took vows of abstinence from debt and caste-casting.

CIVIC AND SOCIAL. All State wells in Jaipur were declared open to Harijans.

1 well was declared open to Harijans at Nagark in the Alwar State.

1 well was constructed for Harijans at Mandara by the efforts of the local branch of the S. U. S.

25 caste-Hindus took vows against the observance of untouchability.

3 kind public meetings were held in which Harijans were treated on an equal footing with caste-Hindus.

ORGANIZATION. 7 more local branches were organized.

EXPENDITURE ON WELFARE WORK. The total expenditure on welfare work during the two months is as below—

1. On schools	Rs. 971-4-8
2. Subsidies	" 20-7-0
3. Books & other reading and writing materials	" 45-14-0
4. Clothing and soap	" 30-1-0
5. Medical aid	" 20-8-0
Total	Rs. 1187-18-8

NOTES ON UNTOUCHABILITY

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[No. 31]

Harijan Day

The Servants of Untouchables Society has declared 24th of this month to be the Harijan Day. It is the anniversary of the Yerarda Pact, mis-called Poona Pact. It is a happy coincidence that 24th is a Sunday. It is to be hoped that the day will be celebrated in a manner befitting the occasion. Each person, each Harijan organisation, should take stock of his or its year's activity and contribution to the removal of the mark of untouchability. Societies and individuals can make a budget or resolution for the year to follow. Subscriptions can be collected from door to door for the work to be done. All the various activities that have hitherto been followed on Harijan Days will, I have no doubt, be taken up with greater emphasis on the 24th instant.

I hope that Harijans will also take stock of their contribution towards their own purification and, therefore, the purification of Hindustan. But there is no doubt that by far the greatest responsibility rests on the shoulders of caste-Hindus. Reformers should make it a point of winning over the orthodox people to the movement by gentleness, humility, self-sacrifice, and increasing purity of character.

M. K. GANDHI

A TRUE GURU

The temple lights were snuffed in darkness. The bells, symbols, and the conches were silent. There was no sound except the murmur of the water, and the whistling of the wind. The darkness was broken only by the glow of the smouldering incense at the Dargah Ghat.

While the pious pilgrims were descending pleasant dreams of salvation, lying on their easy beds, Kabir, the weaver, was keeping an anxious vigil on the mossy pavement of the Shambhavan Ghat. There were unmistakable signs of suffering in his face. He was restless. He gazed towards the rising water.

'It has perished thousands of bathers of every age and century. Where is its old charm? I have believed and believed, still Rameswami does not take me as a disciple.'

His musings were cut short by the shrill cry of the

night watchman: 'Jagte Raho, Jagte Raho.' It found an echo in his heart. He remembered that one should always be on his guard, like the ever watchful wind, against temptation and sin.

The Great Bear had dipped low in the north. The astrumural shadows and the salmon-red holy men were not yet awake.

Pilgrims were heard in the distance. The kind of wooden sandals in approaching noise. Kabir hurriedly crossed by the side of the bathing stone. The sandal touched his head. The weaver gave aside in reverence, saying 'Ram, Ram.' Kabir touched his feet and said, 'You have given me the 'Ram Mantra.' I have become your disciple.' He knelt himself in the warm embrace of Rameswami—the great Brahmin teacher.

The gloom of the night melted away in the chant of 'Har Har Mahadev' of the weary pilgrims, hurrying to have a dip in the sacred Ganges.

This is not an imaginary story, but a true episode of the fourteenth century. Six hundred years have rolled by. Progress!

Ravaj, Kanad

*It may be remembered that Rameswami had a wife and two sons, as his disciples, but had refused to take Kabir, the weaver, as his disciple.

A DIVIDED HOUSE.

We are glad to share the following with our readers:—

"My uncle, who is a doctor practising in Sharnam, was the stronghold of one violent Sanyasid and self-righteous—related to me a most interesting but at the same time a very dumb husband, which he himself explained some months ago. One day, after examining a patient in the village nearby, he was returning to his dispensary. The rainy season was just over and the rainfall that caused his way to Sharnam was full of water, though not very deep. A narrow track had been thrown down, joining both sides of the rainfall and forming a narrow bridge. There was with the doctor an old Brahmin, the holder of the patient whom the doctor had just examined, going with him to take the medicine from the dispensary. The Brahmin was a staunch Sanatani and all the Mahars in his village were afraid of his wrath. The doctor walked over the bridge and came to the other side of the rainfall safely. The old Brahmin hesitated, faltered in his footsteps and finally began to wade his way through the waves of the rainfall. But every step he took led him deeper and deeper into the rainfall till the water reached his waist. The current of water there was not strong but the old Brahmin was frightened, and two slender mangrove saplings he thought he was getting drowned. He did not see the doctor coming for his help, but turned back with an agonised look in his eyes, when he saw Mahadev, a Mahars of his own village. A thousand and one times Mahadev had been subjected to the wicked smiles of the old Brahmin, who was, because of his staunch principles and all temporal notions, nicknamed Jangama.

"Mahadev, Mahadev, come, come, save me, I will never forget you and your family, I am dying." Again and again the old Brahmin cried, till he got exhausted. Tears stood in his dilated eyes and his hands were outstretched towards Mahadev in anxiety.

"I am dying—I am dy—ing." The ghost of unachievability, such as it is, passed by the old man, and he laughed, because one of his staunch notions was regarding his death in great physical and mental agony.

But Mahadev, that as a stone, with only a piece of cloth around his loins and with a pair of slippers, looked upon—eyes which looked burning bonfires of the background of the pitiable side—stood where he was, without betraying the least willingness to go down into the water to save the man. He kept repeating: "Jangama, how can I ever reach you? I am a Mahars."

Mahadev did not say this to upset the old man or with any idea of revenge, but out of real conviction. A poisonous thing like revenge is no responsibility as to innocent a heart.

Let the readers please notice their usual open-the-door policy of the Hindu religion, indifferent in such other cases, strengthened and waiting for death in the current of time, and the other medieval, weak, much and ignorant and unable to rise up to help because its very willingness is tantamount to nothing.

The correspondent from Bombay who has sent this account comments that "it is a fact and not a fiction story." The paradoxical nature of the last part, however, makes one guess was his inclined to think that the whole incident has been woven round the point of the narrative. This idea receives some confirmation from the fact that the episode is incomplete, as the ultimate fate of the Brahmin has been left to the imagination of the reader. But whether fact or fiction, it has an absorbing interest of its own and the moral of it is well large in the condition of our Society today.

A chain is only as strong as its weakest link and a Society can rise only to such heights as are attainable by its 'enlarged ten.' This is so potent that it makes one shudder and requires no proof, but like many other truths, it is rarely realised and acted upon in life. Civilisation has been used to be 'the humanisation of man in Society.' This means, in other words, only the old Pindaric ideal of the fullest, all-round development of the individual and, thereby, of the race. And what chances are there of all the innate possibilities of the Hindu race being realised in the life of the people when scores of them are denied even elementary human rights and kept as slaves to poverty, ignorance and superstition? Indeed, when one thinks of the stupendous loss of man-power entailed by the material content of a nation of our people, one is agitated at their indifference to their own welfare. If all the millions of our oppressed Hindus are rescued from the clutches of Sanyasid that they have made him and given facilities for developing their possibilities, the gain to the race would be incalculable. But, unfortunately, uneducated Pundits have a blind eye which looks favourably to all attempts at self-analysis and self-realisation. We suppose that it is only time and the softening of superstition which is rarely fails to bring that can lead to a more wholesome and fruitful outlook. But this is no argument for discouragement or despondency. It is the bounden duty of every one of us to carry on an unceasing and energetic campaign against the Monster of unachievability, so that to the extent that it is possible the pace of progress and reform can be quickened. And we have no doubt that, when we all 'do our bit' wholeheartedly, the All-Mighty will crown our efforts with success.

FURTHER DONATIONS

	Rs. and p.
Shri Chinmoyam Mestrah-Bombay	50-1-0
Mr. Jugal-Poon	15-0-0
Sh. Mohan Nigam-Nagpur	12-0-0
" Dnyanesh Pargal-Vadodra	3-0-0
" Nilgum	25-0-0
" Harshadwar-Delhi	21-0-0
Anandaram Pandit-Palampur	25-0-0
Mr and Mrs. Thakar-Poon	10-0-0
Sh. Narayan Puri - Kanpur	100-0-0
" Y C Karpur-Patna	31-0-0
" Chandel Dandia-Bombay	25-0-0
Amounts previously acknowledged—	22,555-0-1

Rs. 50,515-0-1

AN INCIDENT IN LONDON

A little more than a year ago, I was engaged in helping the American Negro Quartette, who had come from Hampton Institute to England in order to sing the 'Negro Spirituals' to different English organizations. The tour had been financed by generous American friends who wished thereby to uphold the racial dignity and natural mental capacity of Africans in the new Body of Humanity.

They had first of all a wonderful reception in London, and afterwards had gone to the North of England, where their welcome had been still more enthusiastic. Later on, they came back to London, and I met them at St. Margaret's Church, Westminster, where they were to give a recital. Before the recital had begun, they had warmly greeted me in the vestry and overwhelmed me with their attention. We were old friends because I had stayed with them in Hampton Institute hotel and, later on, I had done everything possible to promote their tour in Europe. Three of them, if I remember right, were graduates, and all of them were men of culture. An American lady whom I knew well and an American teacher from Hampton accompanied them. There were six American Negro singers in all, having two to take vacant places in the Quartette if any time one or the other should fall ill.

They sang a hymn composed to a large audience of men and women in St. Margaret's Church, who were enraptured by the beauty of their singing. The song which won home most of all to the hearts of English people was

"Were you there, when they crucified my Lord?"

Were you there?

"Were you there when they crucified my Lord?"

Were you there?

Oh, some have my heart broken to shreds,

Were you there when they crucified my Lord?"

In every recital, this song was asked for again and again, it was the most popular in their programme.

After the musical performance was over, I met them again in the vestry and their eyes were filled with tears of joy as we bowed and thanked them for their singing. They are a highly emotional people. Nothing could have been more tenderly human and deeply religious than their beautiful spirit.

"Oh, Mr. Andrews," said their leader to me, "we just have our supper together, and will talk about Hampton!"

I eagerly assented and suggested that we should go back to the hotel where they were staying and have supper there. But in a moment all the joy went out of their faces and they told me that they

were not allowed to take meals in the hotel. They could only have rooms there. They could not appear in the dining room. They were "unattachable" in their own hotel!

It seemed to me an intolerable insult and a great wrong. At first, I thought of inviting them to the Indian Hotel, in Gower Street, where I knew they would be warmly welcomed. But that was far away. Then I said to them, "Look here! you wait for a moment in the vestry and I will write everything."

So I ran out as quickly as possible and went to the first restaurant I could find in Parliament Street. As I hurried along, I hoped and prayed that my errand would not be in vain. The management was a stout, kindly old lady with a bounding smile. Therefore, with some confidence, I asked her "Would you give supper to six American Negro gentlemen and three others?"

"Of course, I will," she cried. "And I'll give them the best seats in the room and look after them myself!"

My mind was intensely relieved and I ran back again to St. Margaret's, Westminster. So we all went over together and had a glorious time. The landlady was as good as her word, and made us her most welcome guests. After each course, she came forward to ask us if there was anything else she could do to make us happy. The house food was perfect, and afterwards we all shook hands with her when we went out.

"Come again!" she cried. "Come again! You are gentle visitors!"

That night we sent a long cable to Mr. George Foster Peabody, who was helping to finance the musical tour, telling him of our happiness. Mr. Peabody is a Southerner of U. S. A., more than eighty years of age, whose memory as a boy goes back to the old slave days on the South, when the Negroes were chained on the plantations. Since then, his whole life has been devoted to their emancipation.

It is strange how human nature is the same all the world over. In America, the descendants of the old slave-owning families in Tennessee and South Carolina and Kentucky are often among the warmest emancipators of the American Negro race, just as in India, today some of the highest caste people are the warmest sympathizers of the Harijans.

This very year, 1933, is the centenary of the abolition of slavery in the West. My deepest longing is that Henry also mark the emancipation of the Harijans in the East.

H A R I J A N

SATURDAY, SEPTEMBER 3, 1935

WAS IT COERCIVE?

IN the current number of the *Modern Review*, amongst the notes which are always worth reading, there are some paragraphs on my most recent book. The writer of these notes quotes the following from my letter to the authorities dated 18th August last:

"That (i.e., fasting) is the only way in which I can tell my own soul and also relieve myself somewhat of the strain mentioned above (—the strain of deprivation of this work is becoming unbearable). I do not want the suspension of non-violence in any way to act as pressure on the Government. I do mean to interest me if I may not do. I might survive without later kindness. I do indeed want permission (to do Harijan work), but only if the Government believe that justice demands it and not because I propose to deprive myself of food if it is refused. This deprivation is intended purely for my consolation."

and then remarks:

"As these words are the words of a truth-seeker and truth-seeker of Mahatma Gandhi's authority, we should believe that he did not intend to put pressure on the Government by his fast. Nevertheless one cannot help being curious as to whether it ever crossed Mahatma's mind that the fast would actually put pressure, if not by indirect pressure, on the Government."

"When Mahatma fasted before the Poona Pact relating to depressed class votes, the Legislature, etc., that fast did put pressure on Indians, as Mahatma-Tilak has openly confessed, though such pressure might not have been intended by the Mahatma."

"The pressure felt by Indians is direct. There are, we believe, some Englishmen and other foreigners as well as Mahatma's fast puts direct pressure. But it may be said without injustice to British politicians and Government that the pressure which they feel, if and when they do so, is of the indirect sort. But we are constrained to observe that, though their intention solely for our two purification and conversion are the exclusive reason of the individual fasting, their intention directly or indirectly to bring about political or social changes has a coercive effect, even though coercion may not be intended. Like other coercion, this sort of unintended coercion is also undesirable and produces some harmful consequences. Under such coercion, some people may

pretend to be coerced or think they have been so," stated when they are not really coerced, and they may be forced into agreeing to or doing things which they would not have agreed to or done if there had not been any pressure on their minds. Therefore, such coercion does not lead to voluntary change and not to lasting reform."

I propose to deal with this criticism because it affects a matter that is by no means closed. Fasting has been for years past an integral part of my life and I may have to resume it whether outside or inside prison walls. I cannot, therefore, write too often on the science of fasting, if I may use the sacred word "science" in connection with my fast. It is necessary to write on this matter as well for those who would thoughtlessly imitate me, as for those who criticize me sometimes without being in possession of full facts.

With much of what the writer says I can readily agree. I do admit that my fast of September did unfortunately cause some people into action which they would not have entered without my fast. I do admit also that my fast fast coerced the Government into releasing me. I admit, too, that such coercion can and does sometimes lead to badness conduct. This is about the extent of my agreement.

These admissions do not cut at the very root of facts. They only show that there is great need for caution and that special qualifications are necessary for those who would resort to fasting as a method of reform or securing justice.

In any examination of moral conduct, the intention is the chief ingredient. Being concerned with the morality of my action, I wanted that the intention behind the fast was not to exert coercion or pressure upon the Government. I wanted the Government to take me at my word and let me die in prison, if they could not see the justice of granting me the facilities I desired. The production of my fast would have absolved them from the charge of heartlessness, if I had died in prison. I did, indeed, know that my fast was likely, in spite of the declaration of my intention, to the contrary, to influence Government to some extent. But one may not be detached from the right means for fear of possible but unintended consequences. If one were to be so deterred, it could be shown that hardly any great action could be undertaken.

To make my meaning clearer, let me take the September fast. It is a better illustration for examination, seeing that it was unaccompanied with the Government. It was intended to influence both the outside and the Harijan Hindus. But there the intention was most decidedly not to induce, irrespective of results, the daylight, I desired, but it was to stir the Hindus to

action on my reputation. That intention was completely fulfilled and so that stated the fact was not therefore, from the practical standpoint, open to objection. That it went beyond the intention and coerced some people into giving a sanction against their conviction was unfortunate. But such conduct is of daily occurrence in the ordinary affairs of life. People do not always act independently of others or of surrounding circumstances. But I am able to say that the vast majority of people concerned with the Fact would not accept it without a full and free discussion and that what they accepted was accepted because they considered it to be so for the whole part and then. They did not sacrifice principle for saving my life.

And now while I am on the Fact I may observe parenthetically that, if any injustice was done, it is not yet beyond repair. If injustice can be proved to the satisfaction of the public concerned, it is not too late to redress it. And I need hardly give the assurance that I should regard it my sacred duty to exert myself to the best of my ability in helping to secure redress of any real injustice.

To revert to the facts under consideration, I may say that I began my experiments in fasting on my large scale as an instrument of reform in 1873. I had four or five others through which I set out. In the summer of 1883. My definite opinion is that the general results of my numerous facts was without doubt beneficial. They irretrievably quickened the conscience of the people interested in and sought to be influenced by those facts. I am, however, of any injustice having been perpetrated through those facts. If Bengal proves justice, it will be an exception. In no case was there any idea of committing suicide on any one. Indeed, I think that the worst suicide would be a surrender to the influence that was created by the facts under criticism. Coercion means most harmful facts and coerces a person who is expected to do something desired by the user of the force. In the facts in question, the force used was against myself. Surely, facts of self-suffering cannot be put in the same category as the force of suffering caused to the party sought to be influenced. If I fast in order to awaken the conscience of an angry friend whose error is beyond question, I am not meeting him in the ordinary sense of the word.

The writer of the notice says that there can be facts that have no "coercive effect," but if the expression "coercive effect" can be lawfully used for my facts, then in that sense, all facts can be proved to have that effect to a greater or less extent. The fact is that all spiritual facts always influence those who come within the scope of their influence. That is why spiritual

fasting is described as *tyaga*. And all *tyaga* inevitably exerts purifying influence on those in whose behalf it is undertaken.

Of course, it is not to be denied that facts can be really coercive. Such are facts in regard to a selfish object. And a temptation to wrong money from a person or to fulfilling some such personal end would amount to the exercise of coercion or undue influence. I would unhesitatingly advocate resistance of such undue influence. I have myself successfully resisted it in the facts that have been underlined or threatened against me. And if it is argued that the dividing line between selfish and unselfish ends is often very thin, I would say that a person who regards the end of a fast to be selfish or otherwise base should positively refuse to yield to it, even though the refusal may result in the death of the fasting person. If people will cultivate the habit of disregarding facts which in their opinion are taken for unworthy ends, such facts will be robbed of the taint of coercion and undue influence. Like all human institutions, fasting can be both legitimately and illegitimately used. But as a great weapon in the armory of *Satyagraha*, it cannot be given up because of its possible abuse. *Satyagraha* has been designed as an effective substitute for violence. This use is in its infancy and, therefore, not yet perfected. Hence the author of modern *Satyagraha* I cannot give up any of its manifold uses without forfeiting my claim to handle it in the spirit of a humble student.

M. K. GANDHI

SILENT UPLIFT WORK

With the Corporation of Calcutta does not see the necessity of opening more than four schools, holding not more than 100 students in all, for the benefit of its conservancy staff and male satisfied with giving heavy grants to associations that run schools for backward classes, a band of young Marwadi boys, through their small Association, called "Dell's Father Society" (or the society for the dissemination), organized as many as 24 day and night schools, absorbing nearly 1800 boys and girls in the slums of Calcutta, and the majority of them are Hindoos. I had the good fortune of visiting two day and four night schools of this society when I was passing through Calcutta on my way to Amraoti in the last August. All the schools-day and night-were to be overcrowded with children. One night school for women and girls at Bowbangan was a sight to see. One of the students there was a mother with a child in her lap, occasionally at her breast, and reading from her book. Night school for girls is an unusual of thing elsewhere, but here it was a reality. The reasons for its success seemed to me that the teachers were all women, the good building and the electric lights were two attractions, and the necessary supervision was a

kind lady, Mrs. Ray, Dr. R. C. Ray's brother's wife. Many of the elderly beggars were often students of tarred roads, open drains, cleaners, sewer cleaners, sweepers, cobblers, and what not. They were seated in three or four rows, and the room, though big, could hardly contain them. What a great field for social service, for taking light to dark corners, for making the future citizens of Calcutta literate and conversant with their rights.

The band of young Marwadi literate, headed by Mr. Shambhū Sakaria, who, I am sure, will think when he sees his name mentioned, took up this work in night current in January last. Some of these schools were being run before, but they were in a moribund condition then. Now life was given to them in January, three months after Gandhi's fast, when funds were collected, better school buildings and Black teachers secured and the services of a mahantary worker, Haradigopal of Gondipur, obtained for supervision. The schools are real centres of culture and the working men and women living on the bus-routes surrounding the schools appreciate them very much.

But there is one social experiment being conducted in connection with these schools, and that is the opening of two cheap rice shops where rice is given at cost price on one month's credit to labour people of the bus-routes nearby. As a co-operative I have been taught that selling on credit means a certain loss. And so far, this experiment has been proved here to be wrong. Those who take rice on credit come, as soon as their pay is received, to the shop and, without any hesitancy, return the price of the rice taken on credit during the previous month. Up to now the loss due to selling on credit has been negligible. So these poor people are much more honest than they have a reputation for. The work of a co-operative store is done here as regards rice, because six or eight municipalities have, but no one is suffered to cheat.

There is still bolder experiment is being tried in lending money to these bus-routes for redeeming them from the clutches of Kaffir money lenders. Some of them in an emergency go to these Kaffirs and borrow money at one or two annas per rupee per month—75 or 100% per annum. This is a killing rate of interest as a debtor, once in the grip of a Kaffir or an equally greedy Hindu, is rarely known to get out of it. One woman who had borrowed a sum of Rs. 50 had paid interest to the extent of nearly Rs. 1,000—and still the capital could not be paid back. Such debts are accompanied by the workmen of the society with the lenders and paid off by or on behalf of this society and recovered in instalments or else of only that amount which the debtor used to pay as interest to their usurious lender. Thus the money lent out by the society is repaid in the course of four or six months. And the same money, not more than a few hundred in all, circulates every month for the redemption of new men from debts in this business, too, the loans are religiously returned. Of course, each man's family budget is absorbed into before the redemption work is started and necessary

provision is taken to see that no one is likely to be harassed. But the repayment of these loans always depends on the honesty and good faith of the man, and the honesty rarely fails.

Thus the young Marwadi have entered of business and commerce are being trained for the purpose of uplifting poor Harijans, mostly in the service of the city co-operative, from the deep mire of individualism to shakti. People who can save themselves in their ordinary business use their intelligence for the betterment of their ignored and unfortunate brethren, and for the promotion of their being civilly and decently. What a splendid service!

A. V. THAKUR

A PROMISING EXPERIMENT

Of late much has been written about the sad lot of the scavenger. Our uplift work being mostly confined to urban areas, the thought is in the picture and rather too much so. But the amelioration of his condition has just commenced. His life many often is on the down grade and in the clutches of debt. The following is an example of good organisation coupled with some sympathy yielding appreciable results.

The Co-operative Credit & Thrift Society, for the municipal staff of Delhi Municipality, was started on the 31st of May 1931. It began with a membership of 11; the objective for being started. Each member is required to buy at least one share of Rs. 10/- payable in 30 instalments of annas-4/- . The working capital is also provided by a compulsory deposit of annas-10/- per month by each member. The deposit money earns 6% per annum, though it is withdrawable on a three days' notice. Even the share money is paid on demand to inspire confidence among members. The share money paid so far is Rs. 1,017-6/- and the deposits upto date are Rs. 1,172-1/-.

Loans are advanced on the 31st of each month after the receipt of pay by the municipal staff. The members have to a member in three months' pay, repayable in 11 instalments according to the 'Rajni' system. The loanee, a road sweeper with a pay of Rs. 15/- per month can borrow upto Rs. 42/-, and this is recovered in 11 instalments of Rs. 4/- each. Similarly a labour of Rs. 10/- is repayable in 11 instalments of Rs. 3/- each and so on with lower pay and by different rates. The rate of interest works out to 12% per annum. The total of the loans advanced during the last two years is about Rs. 6,000/-, out of which Rs. 1,500/- are now outstanding. The average monthly advance is Rs. 500/- . The running expenses of the Society, besides books and stationery, are only Rs. 5/- paid to a Municipal clerk who maintains approved books, supplied by the Co-operative Department.

The Society has some remarkable features. It is a non-commercial Society, having a membership of 199, out of which 58 are Muslim, Hindu and 140 Hindu sweepers. No attempt is being made to force up the membership by propaganda. The strength of the

total social staff is nearly 1400, while the present membership is only 130. The growth is amazing and the gains are consolidated. Members who pay rarely leave. The society is co-operative upto a fair limit and that is not saying little for a society in India. All the working-capital is owned by it and has been financed by share-money and compulsory deposits. There are deficits, it would be surprising if there were none, but the deficits are not such as to handicap the work of the Society. When a measure is worked by other debitors and is starting under the burden, to disprove. The running expenses of the Society are negligible. Every effort is being made to pay off old debts by a personal settlement at the counter. This year, out of loans aggregating Rs. 3,550, more than 2,000/- have been for repayment of old debts. Nearly Rs. 400/- have been paid to Patien societies. The average rate of interest paid by co-operatives is 2-3 annas per rupee per month, i. e. 18%. The rate charged by the society is only 12%. The society has an accrued monthly income of about Rs. 100/- from deposits, and Rs. 75/- from shares, which will increase with the membership. Though members are not ready to buy an additional share, they are not unwilling to continue paying Rs. 1/- per month as deposits. The society has the very great advantage of increasing its share regularly on the 15th of each month, out of the pay of members. No restrictions, no pawns, no legal processes and, of course, no attachments. The payments are actual, genuine, not mere representations. Extensions are neither demanded nor granted. There is no tide and ebb on the side of the debtor and no 'working' of accounts by the Society.

There are a few limitations, of course. The average debt of a member is any thing varying between Rs. 150-400, while the maximum loan to a rural co-operative, even after giving three instalments, is only Rs. 50/- to a drain co-operative Rs. 20/- Occasionally, two or three working members of a family combine to take a loan of Rs. 150/- or so from the Society. But with the kindred resources of the Society and the resources of members, it would be easy to pay off all old debts at a sweep. Funds would be a superfluous thing, and with old customs abolished and old habits unlearned, it would be disastrous to pay past debts, for they will breed new ones. Nor is it possible for the Society to discover the real purpose of a loan and control the application without personal enquiry by a whole-time worker. Recommendations made by members who are all housewives are subjective and hard to quibble if not untrue. But the Society can now build up a larger deposit capital and then advance 5 months' pay to old and tried members. Safety first and progress next.

The Society has another limitation—occasional deficits—when the purse swells. In many cases he leaves an unpaid balance from his pay with the Municipality. The Municipality confirms it, for the moment, it says, has left earlier without notice. The current times to share it, for he is afraid the Society will share it from him? The Society is not allowed to receive it, for the Municipal council holds that such payment will not discharge the

Municipal Council, from its liabilities? The net result is an 'accrued' movement for the Municipality. I hope that the law is wrong or that common honesty will prevail. When there is an unpaid balance with the Municipality, it is not fair to call upon the members to make good the loss. Without such losses, which are avoidable, the Society could declare 1% on shares and build up a reserve.

What Mr. Dornanathan Singh, the Chief Secretary Inspector, has done for Delhi Municipal co-operatives can be done by others in any Municipality. What is needed is a little arrangement with Municipal authorities for being present at the counter, when the staff is being paid. If a Patien can patrol outside on pay day, I think a Municipal officer, a Councillor, or a Harpan worker may be permitted to receive a strict funds. The real difficulty is to find such an officer, councillor or worker. The organization is simple, the work for a few hours on 1 or 2 days in a month, the recovery almost automatic, and the deficits all avoidable. Co-operative Societies for the rural staff, as for the higher paid staff of public bodies, are easy to organize. Little money is needed and the members supply it. What is required is a drop of sympathy and a little grit, without which the simplest work ultimately fails. There is scope enough for effective social work, where a little effort is bound to yield rich results.

N. S. MALHOTRA

TAMILNAD REPORT FOR JULY

1. RELIGIOUS MATTERS. 3 Harpan parties and 7 meetings for general propaganda and for advocacy of temple-entry were held during the month.

2. EDUCATION

(a) General.—The Trichinopoly District S. U. S. Committee members, who is also a member of the District Board, got a resolution passed on the District Board that the Harpan students will be given free education in the District Board High Schools from the next calendar year. To the 22 schools opened in the previous 3 months by the different districts three more day schools were added in July—one at Srirangam, another at Mutharasweller and the other at Maralar.

The Trichinopoly and Coimbatore district boards purchased books etc., worth Rs. 450/- and supplied them free to poor and deserving Harpan students.

The Tamil Board President, Vellore, has issued necessary instructions to the Headmasters concerned to admit Harpan children in their schools.

3 meetings were organized in village shuras and lectures were given on the importance of education.

(b) Scholarships.—The District branches of the S. U. S. at Trichinopoly and Karaikal have given free scholarships to Harpan students. The Coimbatore branch has given a sum of Rs. 20 to one village student for the 1st term.

3. SANITATION. The members of the Gandhi Harpan Service Corps have been doing general service in the shuras in various districts. In total number of shuras visited was 25, and 4 villages built was given to 1,760 boys and girls.

4 ABSTINENCE. 15 meetings were held in the different districts during the month under report for anti-drink and anti-carcion propaganda, as a result of which 8 persons in Tirunelveli district have given up the drink habit.

5 GENERAL. 4 Harijans were given treatment in private hospitals in Tirunelveli district.

Free relief was given to 30 Harijan families at Madurai, Tiruchirappalli district and also to the victims of the bus accident in a village near Villor, North Arcot district.

Two wells were constructed and paid payment for the work has been made by the Tiruchirappalli S. U. S.

6 CONFERENCE. The District Conference of South Arcot was convened on 30-7-33, in which over 1000 representatives of Harijans from the various villages were present. Resolutions were passed, expressing gratitude to Mahatma Gandhi for his guidance and supporting temple-entry.

7 NATYAN-HARIJAN TROUBLE. The relation between the Natyans and caste-Hindus in Chittur district is a bit strained and the Dist S. U. S. workers are drawing their attention towards improving the situation. There is no doubt that the July conference has considerably narrowed the differences between the two sections of the Hindu community, but yet it seems to be feared that only the fringe of comprehension has been touched by the conference and that much remains to be done in this direction.

MYSORE REPORT FOR JULY

RELIGIOUS. 15 Harijan temples were conducted by the workers of the League. In the village of Enagudi the Harijan temples were also attended by the local caste-Hindu priests who partook in prayers and puja. After the religious talks were given on moral and spiritual subjects.

TEMPERANCE AND SANITATION. With the kind co-operation of the Bangalore Temperance Federation and the Mysore State Red Cross Society, who supplied us with charts, lantern slides and literature, 40 lectures were delivered in the Harijan class quarters in Bangalore City, 20 in Mysore City and 20 in the rural parts.

In the village of Tagalur, the workers of the Khadi Centre and Bangalore Ashram organised the sweeping of the village and Harijan quarters, in which work the members of the Samadivishva Math, Mysore, took part. The workers are daily visiting the Harijan quarters and educating children in the Ashram School.

GENERAL. On the motion of Mr. P. Sethuraman Chetty, M. L. C., the Chairman of the Provincial Board Working Committee, the Bangalore City Municipal Council have provided Rs. 1,500/- in the year's budget to give lighting and sanitary conveniences in the City slums inhabited by the Harijans. Similar appeals are being made to the other Municipalities of the State.

A largely attended meeting of Harijans and caste-Hindus was held in Chittur district during the month. It was addressed by the President of the Kolar and

Bangalore Districts and the important office bearers of the League. A local centre has been formed for intensive Harijan welfare work.

Mr. R. Gopalakrishnan Iyer has been provided with one second-class free pass over the Mysore State Railways for doing Harijan service. The Government have also granted two third-class free passes to the workers of the Deena Seva Sangha, Bangalore, for propaganda work throughout the State.

A bus owner has given one free pass over his bus service.

Notes of resolutions and interpellations have been sent by the members of the Representative Assembly requesting the Government to introduce legislation throwing open all public tanks, wells, roads and public houses to all castes and communities, with a penalty clause for any one obstructing the use thereof. Another resolution asks the Government to appoint a whole-time officer with a separate staff and allotment of funds to look after the interests of the Harijans.

A Harijan Seva Sangha has been formed in Bangalore Cantonment. In Davanagere a Harijan Seva Sangha has been formed and they are conducting a school for the Harijan children.

MEDICAL SERVICE. 336 Harijan patients were treated during the month in the Deena Seva Ayurvedic Dispensary, which is given a grant of Rs. 50/- per month by the League. The Assistant to the doctor pays regular evening visits to the Harijan quarters throughout the City, advising people on health and sanitation.

Dr. C. V. Mahalingam of the Public Health Department gave a donation of Rs. 50/- for purchasing medicines.

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KANNADA

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HARIJAN

EDITOR: R. V. SANTINI

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Vol. 11

POONA—SATURDAY, SEPTEMBER 16, 1933

[No. 32]

WEEK TO WEEK

Temple Opened

A new Ram Mandir has been built for Harijans at Benarashwan (Nalgonda Dist.)

Educational Facilities

One night school has been started for Mangalore, Holland Kallian being on Kall side, Hyderabad (Dist.), and the Harijan Seva Mandal has contributed Rs 12-10-0 for the necessary expenses.

Another night school has been opened in the premises of the Mandal's office.

Twelve scholarships of Rs. 1 each per month have been bestowed by the Mandal for Harijan children in Hyderabad Dist. and five scholarships of the total value of Rs. 15/- p. m. to students in Than Dist.

Rs. 10/- has been given to a student at Malhi for books and clothes.

One Chamberlain was admitted into the following class and one Malhi boy into the carpentry class of the Thak Vidyalyaya, Nagpur.

A sum of Rs. 15/- was given for books to Harijan students of Kadi (C. P. Mandal) and a loan of Rs. 40/- was given to two Harijan college students for admission fees.

A free boarding home for Harijans has been started on the 17th August under the auspices of the S. U. S. Travancore Dist. Committee. It has now 10 inmates but is intended to give board and lodging to 25 students. The night school run by the Adham Mahajana Sabha has been revived and is being run in the premises of the new Home. Sh. R. Nalakantha Aiyar, B. A., L. T., the Provincial Secretary, who is organising the Home, will act as its teacher.

A new primary school was opened in Alleppey Dist. for the benefit of 15 Harijan children and it is noteworthy that the local caste-Hindus supplied them with books.

The Gurukul at Ponnatholam (Kerala) was given admission to the value of Rs. 15/- by the Cochin-Travancore Board of the S. U. S.

The Ernakulam, Trivandrum and Kottayam Committees gave monetary help to students for the purchase of books.

The Alleppey Committee gave assistance to a few boys by providing them with the necessary books, clothes and uniforms.

The Trichur Committee was instrumental in getting 15 Harijan boys admitted into the common schools, and one boy and four girls into industrial schools.

By the efforts of the Ernakulam Committee, one Harijan girl joined the local high school and one was sent to Trichur for training in music.

The Trichopoly (Tamilnad) Dist. Board has passed a resolution that from the next calendar year admission to Harijan students in all the high schools of the Dist. Board will be free.

One day school has been opened at Suravaram and another at Mahareswaram (Tamilnad).

One day school has been opened by the Tanjavalai Board at Marudur, Trichinopoly.

The Coimbatore (Tamilnad) S. U. S. has opened a hostel for 15 Harijan students at a recurring expense of Rs. 60/- p. m.

Sanitation and Medical Aid

Free medical aid was rendered in Hyderabad Dist. (Dist.) by Dr. Channarayana to a Harijan child suffering from 'T. B.' and to a Harijan woman who had broken her ribs by a fall from a tree.

The Harijan Seva Mandal, Hyderabad, constructed six latrines for the exclusive use of Harijans, at a cost of Rs. 1400/-.

A few private hospitals in Tanjavur Dist. (Tamilnad) gave free medical treatment to Harijans.

At Puduk (C. P. Mandal) medicines is distributed free to Harijans and backward classes.

HOUSES

Two wells have been constructed for Harijans by the S. U. S. Trichinopoly.

A well at Talhara (Daman) is being repaired specially for the use of the Harijans.

General

Two Harijan youths of Puduk (Quilon Dist.) were taken into service—one in the forest department and the other in the police.

Fifteen Harijan youths were recruited as constables by the Travancore Police Dept.

Some contractors of Iringalabude (Cochin) were induced to give special preference to the night school students in the matter of employment.

The Ernakulam worker walked upon the Dewani to secure for Harijan boys apprenticeships in the Cochin Harpur Works.

One Harijan was employed as servant by the Khadi Bhandar, Nagpur.

One Harijan woman was engaged as servant by the Swadeshi Yarn Bhandar, Dindurli (Nagpur).

The relief was given to 30 Harijan families at Mysore (Tamilnad), the Provincial S. U. S. contributing Rs 15/-.

The victims of a fire in a village near Talhara (Tamilnad) were given clothes and helped to build huts by gifts of bamboo and other necessary materials. The Provincial S. U. S. contributed Rs 50/- for the purpose.

Notes

A sign of the times

Two students of the Dharvi (or Dharvi) caste passed the B. A. examination this year and were recently honoured by their community at Dharavi in Bombay. (Dharavi is a big tenantry centre in the City of Bombay.) Three resolutions were passed at this gathering.

One was that these two graduates, Messrs. T. A. Deshpande and M. D. Gulwad, should be selected financially to go to England to learn scientific farming and qualify for the B.A. Rs. 100 were presented at the meeting. The second and third resolutions were to open a boarding house for students at Dharavi and to organise a Co-operative Credit Society for farmers. It is a very good sign of the times that even the very backward Dharvi caste is moving forward and practising self-reliance.

A. V. T.

A Good Sign

It is a great satisfaction to know that, apart from the circular issued by the U. P. Government to various Commissioners of Divisions to improve the housing conditions of the sweepers and the sanitary staff, the U. P. Board of the B. I. S. is actively engaged in the matter of ameliorating the lot of the Harijans. It has been moving the District and Municipal Boards to make provision in their respective budgets for the construction of improved quarters for their Harijan employees and also for their education and general well-being. The Cawnpore Municipal Board appears to be the pioneer in this direction. It has adopted a 3 years' scheme, involving an expenditure of Rs. 1,45,000 for the betterment of the sweepers. Already it has made an allotment of Rs. 20,000 for the purpose in the budget for the current year.

The Lucknow Municipal Board seems to be lagging fairly close behind. It has provided for Rs. 25,000 in the current year's budget for necessary improvements in the condition of the Harijans, both socially and educationally.

The Allahabad Municipal Board has constructed two quarters for the sweepers of "Khalasi-ke-Thoti"—a locality which was described by Council as a "plague-spot." The Board has also sanctioned Rs. 2,000 for Harijan welfare in general.

It is certainly hoped that other Municipalities will follow the lead and do all that they can for down-trodden humanity.

A. T. H.

Special Fleet

In my Nos 16 and 17, we referred to the students work that was being done by the Secretary of the Gandhi B. I. S. 30 Kishinchik Chandra Desai. We are glad to be able to tell the readers that the progress is being kept up. Mr. P. V. Varna, the Provincial Secretary, in the course of his tour in his province, visited Ranchi and has sent us a note of what he saw there. In Ranchi town alone, there are 15 schools for Harijans, with 420 students—boys and girls. And three more schools for about a hundred students were in the process of formation. The average

expenditure comprises only of Rs. 5 for pay of the teacher and 1 Rs. to 1 Rs. for oil. In other words, each school is being run on a monthly expenditure of Rs. 4 to 5. He wonders the Provincial Secretary states that "Ranchi stands first among all the committees". But let the Secretary tell his own story.

"The energetic Secretary, Sh. Kishinchik Chandra Desai, has been trying his best to improve upon the Harijans the necessity of keeping neat and clean. For this purpose, he has been instructing them and distributing soap cakes. He is also moving signatures of Harijans to a pledge for (1) taking daily baths (2) wearing new clothes and keeping their quarters clean (3) giving up drink and opium eating (4) and getting children educated.

It is very gratifying to note that the Secretary has secured a plan of land measuring about 1 Aikha under a registered deed of gift from a Harwanji Singh, a Mr. Nageswar, M. L. of Ranchi, for the purpose of starting an orphanage and an industrial school for Harijans, where shoe-making, carpentry and weaving will be taught. He has also promised to give a large sum in cash for the same project sufficient to enable for erecting a suitable building here also been secured by the Secretary.

He has also received a free gift of a large house and a sum of Rs. 50/- for special studies depicting the story of the Ramayana. He has also received a large number of pictures of Shri Ramakrishna, Lakshmana, Hanuman and Hanumanji for free distribution among Harijans and the orphans.

I attended a meeting of the District Committee in the afternoon and passed the Harijan programme and an evening programme.

On my way to Ranchi, I halted at Bithur, where there is a night school. The Harijan population here consists of Ghansi, Desai, Lohia, Chandra, Narayan and Mahil.

In the evening, there was a Harijan procession which went through the streets and to the Harijan quarters. Harijan men and women took part in it in large numbers. There was a meeting in a temple in which Harijans were freely admitted. Harijans passed back a vote to give up drink and opium.

It is specially noteworthy that the Harijans of this place are generally clean-shaven and keep their houses and surroundings neatly swept. Of all the Harijans here, I found the Ghansi best clean. A night school should be opened in the locality where the Ghansi and Chandra live. There is a B. I. S. 'gold' school here into which 4 Ghansi girls have been admitted through the efforts of the workers of the society.

So far as educational activities, economy and education in other are concerned, Ranchi stands first among all the committees working under the Society. It has put off the meeting at a very early time. Harijans are not allowed to drink wine from any well or refuse otherwise etc. very tough. Under the circumstances, it is only proper that we should be notified in the progress of Harijan education and sanitation, and that is exactly what our Secretary is doing."

It is an encouraging a proof as anyone is likely to require that, where there is the least, supplemented by the will, a little goes a long way and that, if the work is done on it, progress is not kept low. It is generally said, however, of lack of stomach, stomach and hunger.

TEMPLE-ENTRY IN TRAVANCORE

RATHER well remember that sometime ago the Travancore Government appointed a Committee to ascertain public opinion in the State as to whether the so-called "untouchables" ought to be freely admitted into temples. We understood that the Committee had finished the examination of witnesses and is now discussing the evidence revealed. In all, 448 witnesses were examined, out of whom 336 favoured the idea of throwing open the temples to Harijans, 85 expressed themselves against it, whilst the rest advocated temple-entry on condition that it would not lead to bad blood between the Harijans and the caste-Hindus and that it would not adversely affect the interests of the temples.

It also appears that, of those who supported temple-entry, about a hundred were themselves "untouchables" and that all those who opposed the reform were orthodox caste-Hindus, with the exception of one "untouchable" who entertained grave fears of Brahmin domination if the people of his caste commenced worshipping in the temples of caste-Hindus.

In connection with this question, a note on the general position of temple-entry in Kerala, received sometime back from Mr. S. Narayana Iyer, will, we trust, be of interest to our readers. He says:

"In Kerala, many castes higher up on the social ladder are, except in the more rural and very desolate, but only in a minor degree, in the matter of temple-entry, than are also excluded to the same extent in the Marathi Two of South India people who desire special measures, so far as Travancore is concerned. The Ezhavas and the Nairs are close to Hindu in their habits of cleanliness and mode of living. The following are the figures relating to them.

Ezhavas	1,21,000	<div> <div>10%</div> <div>agricultural labourers</div> </div> <div> <div>90%</div> <div>landless or tenants.</div> </div>	
Nairs	<div> <div>Hindus.</div> <div>Christians.</div> </div>	<div> <div>1,10,000.</div> <div>1,00,000.</div> </div>	<div> <div>10%</div> <div>Agricultural labourers.</div> </div> <div> <div>90%</div> <div>Landlords or tenants.</div> </div>

Next on point is, anything (shala) or (malas) in the life or occupation of these people, which is responsible for excluding them to this social discrimination and refusal of entry into the temples. Yet they are obliged to do most of the social and religious duties of the depressed-classes. Tolly-tapping is the the they are charged with abundance, but this leaves the occupation of only four percent of the Ezhavas. But for the influence of Mrs. Thevaraya, Qura and the R. K. M. P. Yogan, the exclusion from this community by the Christian Miss would have been much more marked than it is today.

Thus is not all. Not only the depressed classes and their brethren higher up, the untouchables, are excluded from the temples, but a great many among the caste-Hindus are kept out as well. The cases of Ezhavahams and Vannars in Cochin State and Malabar, so of Gonds, Savars and Tekanis and Kumbhar Rajars throughout Kerala, are but a few of the instances in point. The Kshatriyans are the tradi-

tional village school masters and their sons will soon produce the greatest among the Maharajas (Kings) whose dominions and attributes are ruled by all the Kshatriyas. Vannars are simply village poets.

There are a few other castes who are admitted into the inner court of some temples but who are refused the outer porches in others. These include Pariahs, Devadasis, Ezhavams, the Kumbharis, the Kshatriyas, the Kshatriyans, the Nairs, the Telukhs and even a few more can freely enter the temples in Kerala.

While, in India as a whole, only 18 per cent of the Harijans are refused admission into temples, according to the Census Report of Travancore, 40% of the Hindus are denied the privilege of temple entry in that State. My readers go to show that this is an under estimate. Cases like Kumbharas are confined only to the outer court of a few out of the thousands of temples. Fully 80% of the Harijans are kept out of the temples in Travancore. The percentage is even greater in Cochin State, being 71, because of the greater percentage of Ezhavas in that State.

Even though the signs of unapproachability have been slowly—very slowly—shedding a good deal in Kerala in various directions during the last two decades, the exclusion as regard temple remains the same. The cause of the caste Hindu in the matter of temple-entry is very pure in Kerala, because the evidence cannot be shown to rest on any moral or historical occupation or habits on the part of the excluded. The restrictions against temple-entry are most arbitrary, arbitrary, and unreasonable. It rests more on the power, pride, prejudice, and ignorance of the few highest caste Hindu than on any Hindu objection. Temple-entry is the most needed religious reform in Kerala."

Whatever may have been the justification or explanation of such dejections in the past, it is hoped that a sense of social justice and equity will prevail now and that the ban under which such a large number of our brethren have been suffering will be lifted. That the right is refused in Kerala to a large number of caste-Hindus also is no argument for denying it to the Harijans. Two wrongs can never make a right. (Gandhi will) obtain the right automatically, if it is conceded to the Harijans. That this demand is in no way extravagant is obvious from the fact that an overwhelming majority of the witnesses examined by the Committee are in favour of reform in this respect, nor does it affect any private interests. It is only a plea for the birthright of every human being—the right of going without let or hindrance into the House of God. This has only to be stated to be recognised as an unapproachable proposition in the abstract. Yet, unfortunately, we have allowed ourselves, generation after generation to be blinded, by selfishness, conservatism and unthinking prejudice, to a natural sense of kinship with fellow-beings. It is high time that we washed our hearts and freed the Divine Spark of Love which is an ever burn-

H A R I J A N

SATURDAY, SEPTEMBER 16, 1933

SOME QUESTIONS

I have several letters from Harijans lying in my file, posing a number of questions. I take up the most important. Before answering them, I would like to warn correspondents against posing questions for the sake of putting them, or, what is worse, of advertising themselves. I would beseech them to avoid the vice or shortcomings of the so-called superior classes or the so-called caste-Hindus. I would like the yet very few Harijan workers to be above bias, incorruptible and selfless, for they have to shoulder a tremendous burden. Whilst, as I have repeatedly said in these columns, it is the duty of caste-Hindus to rid themselves of the curse of untouchability, ultimately the salvation of Harijans will have to come from within. In pursuance of the advice tendered by me, I withheld the names of my correspondents in anticipation of their approval of my action.

The first question I pick up is as follows.

"Generally road work is being done in town areas, but practically nothing is being done in the villages, though the latter are absolutely worse in road. What is to be done?"

I am afraid that what the correspondent says is very largely true. Unfortunately, workers are very few compared to the magnitude of the task before the reformer, and, the majority of workers being hircabred, they are disinclined to go to the villages and work there. The Central Board largely allots to the problem, and effort is being made to persuade the villages, not without some success. The answer, therefore, to the question, 'what is to be done,' is that the effort has to be intensified. Village workers have to be found or made and, when once the fear of visiting its villages is overcome, the response to the demand for a large number of workers will be much greater than it is today. Given continuance of the effort, success is bound to attend it.

The second question is

"Will it not hasten the general untouchability of caste-Hindus to let Harijans as domestic servants?"

This is to me advice (Swami Shradhanandji) used to lay very great emphasis on the necessity of caste-Hindus employing Harijans as domestic servants precisely on the same terms as any other. But I fear that reserving Harijans as domestic servants will be, when it becomes at all general, not a step to the removal of untouchability, but a sign of renewal.

Nevertheless, it is the duty of every reformer who has got rid of untouchability from his own household to have a Harijan as domestic servant. No doubt, for the reformer it would be better still if he would take a Harijan boy or girl, not as a servant, but as a member of his family.

The third question is

"What should Harijans do in the present drive against untouchability?"

I can only repeat the answer I have given so often before. They should carry on vigorous internal reforms among themselves and remove every cause of reproach.

The fourth question is.

"In two villages of Kalra, Harijans have been boycotted by caste-Hindus because they asked for adequate compensation for carrying carcasses. What should the Harijans do in such cases?"

I am happy to be able to say that in one of these villages, owing to the efforts of workers of the local Society, the boycott was lifted, and the information as to the other village, at the time of writing this, is that there is every probability of a similar amicable settlement. But assuming that in some villages caste-Hindus remain obstinate and persist in boycotting Harijans, if the latter have any self-consciousness they would persist in their refusal to render services without adequate compensation, and, if the boycott prove to be too hot for them, they would quietly vacate the offending village. I know that that is easier said than done. And I know also that there is not sufficient awakening among the Harijans to induce them to adopt the method suggested by me. But I have also no doubt that the time is coming soon when caste-Hindus will have to think a hundred times before resorting to such boycotts.

The fifth question is

"What has come out of your proposal that there should be an All-India advisory board of Harijans to advise the Executive of the National Society?"

The proposal referred to was made by me to Akshaydasji. It had reference to the Provincial Board, but what is true of the Provincial Board is also true of the Central Board. It should be remembered that the advice was given to the Harijans and it is for them to make a move and appoint such committees. I have no doubt that the Central Board and the Provincial organizations will welcome these committees and that they will function in a proper manner. Much good can be done through them.

The sixth question is.

"Do you know that some temples which had been opened to Harijans were subsequently closed against them? What is your action?"

For the time being, we have to assume that such temples were opened under some sort of coercion or that the trustees have been since coerced into offering them against Harjans. I know one or two instances of the latter kind. My solution is either that it is that for the time being we should suffer this deprivation.

The seventh question is:

"The temple entry movement seems to have come to a dead stop. Do you contemplate any more?"

I do not think that the temple entry movement has suffered any such stop as the correspondents suggest. The spectacular part of it is, no doubt, under check, but the effort for opening new temples and re-opening old temples is steadily going forward, as the pages of *The Harjan* can show.

The eighth question is:

"Will you be a party to a modification of the Tarnaka Pact, if all the parties to it come to a common understanding?"

Naturally the Pact would be modified, but, so far as I am concerned, it can never be modified to the detriment of Harjans.

The ninth question is:

"Whether the Harjan Government are the public are giving effect to the General Committee as to the opening of public wells in Harjans. Will you advise Satyagrahis on their part?"

In the first place, I have no definite information on the matter. Secondly, I am unable to advise Satyagrahis, at the present stage of my role.

The tenth and last question is:

"Do you favour the idea of an All-India conference of Harjan leaders for dealing with the question of untouchability?"

A thoroughly representative conference cannot fail to be helpful. I should, therefore, welcome the holding of such a conference.

M. K. GANDHI

THIRD HARJAN DAY

The General Secretary of the Servants of India Society, Delhi, has issued a programme for the observance of the third Harjan Day on the 16th instant. The following are the main items—

- (1) Giving an account to the public of the work accomplished during the year.
- (2) Collection of funds for Harjan welfare work.
- (3) Personal service to Harjan, Hindus.
- (4) Organisation of sports for children of both sections of Indian family and distribution of prizes.
- (5) Mixed processions and lectures or bhajan parties of both the sections.
- (6) Holding of public meetings in which resolutions for the eradication of untouchability and for the opening of temples should be passed.
- (7) Arranging to open either a well or a temple or a road to Harjans on the Day.
- (8) Sending a report, on the next day, of the day's proceedings to the English and the Vernacular editions of *The Harjan*.

THE COLOUR PROBLEM IN AMERICA

I have already written about 'untouchability' in South India, South Africa, and also in London. Let me, in this week's number of *The Harjan*, tell a story concerning the same wrong to humanity in the 'Southern States' of America. Not in the least do I wish to minimise, or condone, the evil of 'untouchability' in India, where some of the worst forms exist. For these have to be unceasingly condemned. Rather, my object is to stimulate the evil by showing how widespread it is, and also how it has degraded not one religion only, but practically every religion of mankind in some form or another during its long course of historical development, however pure that religion was at the start.

For the truth is that this evil is very deeply rooted in the lower propensities of mankind. It makes its subtle appeal to man's lower nature. From that immortal, the stronger and more powerful races of man have tended to oppress the weaker. Man's inhumanity to man, as recorded in human history, is rarely enough to make men of pity hold down their heads in shame at the dishonour done to God Himself in the name of religious belief.

Some time ago I was travelling in Alabama, one of the Southern States of America, where the Negroes form a considerable proportion of the population. They are a very hardy, thrifty and industrious people. Some of them have risen to the highest ranks in education and scientific culture. I was on my way to the Tuskegee Institute, the famous foundation of Dr Booker Washington. His heroic life is itself a romance, revealing the higher spirit of men triumphing over insurmountable difficulty and suffering. His successor, Robert R. Moton, is equally great and noble.

Two professors from his Institute had come more than forty miles in a motor car, over a bad road, in order to meet me at the railway station and drive me back. It was the rainy season. Their motor had been so badly damaged by mud that they had almost missed the train. It was still raining. So it was useless to attempt the same journey back to Tuskegee by motor. We, therefore, walked to the railway station for the train to come to the platform. It was our first experience of the Southern States.

At once I noticed that there were two milk and restaurants and also separate waiting rooms—one for the 'whites' and one for the 'coloured' people. Waiting was clearly divided into compartments according to various grades of colourism.

As we walked up and down the platform together, while they told me of the great sagacity with which they were welcoming my visit, the train drew slowly up. The two Negro professors put me into a separate

compartments, saying that they would come and meet me at the next junction.

"Ho, Ho!" I cried, quickly realising the situation. "Of course, I am travelling with you!"

These faces fell and they looked downcast, as they explained to me that this was quite impossible according to the railway regulations. For the compartments were strictly segregated, and no "coloured" man could travel with a "white" man. Indeed, they had brought the motor car in order to avoid a degrading and humiliating situation.

I had already experienced such a contrivance in South Africa and had somehow been able to break through those man-made regulations. But my two friends urged me with such earnestly not to do so here that I weakly accepted their decision.

All that poverty, a burning sense of intolerable shame possessed me. More than once I began to wonder whether I had not been a moral coward in giving way so easily to the authority of my friends. When I reached Tushage, the generous kindness I received was overwhelming, and I went away with a love in my heart which has remained strong and deep ever since.

Just before Christmas Day, I had to travel on a cross-country journey to South Carolina. My programme was directed to St. Helena's Island, where the American Negroes live their simple lives, almost untouched by the rush of modern life. They have maintained on this lonely island their true religious spirit. Many of the "Negro Spirituals," which have in recent years become popular all over the world were first composed and handed down from generation to generation among these island Negro folk. They are still sung there with melodic simplicity by modern musical variations.

In the early morning, I was met at the railway station by one of the school staff. We had a long journey before us, for there were still 145 miles to travel. The teacher who met me took me to a restaurant to get some coffee. Even before I could protest he had vanished and I realised like a flash that he had done so because he could not sit down with me at the same table! Suddenly I called to mind the experience I have already related, when the troubled student in South India ran away from me, as I entered the Brahmin quarter, because he was an "untouchable." When the teacher came back, I pressed him. He let me go with him later to a Negro restaurant where I could sit down with him. But he said that in this Southern town such a thing would be quite impossible. If it happened, it would lead possibly to a riot or some breach of the peace. Then I asked him if there was no Negro family on the way with whom I could be a welcome guest. He told me that he had already arranged this.

When we reached there, we had our meal together, as a family, in uninterrupted freedom.

On that long journey, as we sat side by side, the teacher pointed out to me the agony of his own soul over the things he had been obliged to suffer. Yet I could note, in every phrase, a tenderness even for those who had treated him so badly. My heart went out to him in love, and we again became close friends. Each day we met, our friendship grew stronger and stronger.

There was a Christmas Pageant, acted by the teachers and children of the school on St. Helena's Island. Never have I seen such perfect acting! Indeed, it went far beyond acting and rose to worship. The little child Jesus in the Pageant was a Negro baby, held in the arms of a Negro mother, who was the Madonna. The mother's gaze as she looked upon her child was so simple in its natural beauty that the tears came to my eyes. Then came the shepherds to the manger stable of the stable of Bethlehem, who was the Barber and the Palace of Peace. They sang, in English, the version of a German Carol.

"Holy Night!
Beautiful Night!"

surrounding the Barber's birth. The leader of the group of shepherds in the Pageant was my friend, the teacher in the school. As he came across the stage, in the soft midnight light, with his eyes fixed upon the child, he had lost all outward consciousness of time and place. He was worshipping with all his heart and soul. Step by step he came nearer, holding his shepherd's staff and singing:

"Holy Night!
Beautiful Night!"

Then, with overwhelming emotion, he knelt on bended knee before the Madonna and her Child. After the other shepherds had come forward and knelt in turn, the music ceased, and I found myself silently worshipping with them.

And yet, not far away, there were professing Christians, singing their Christmas Carols in their own dear homes with their own little children round them, who would wish to treat that dear friend of mine, that teacher of little children, who worshipped the same Lord and Saviour, as if he belonged to a lower order of the human race and so if he was not fit for social or religious intercourse. He could not even worship in the same church with them.

Everywhere, in every land, these man-made boundaries must disappear, as the Love of God, made us the same, comes flooding in on every side. Let us earnestly ask that, not in one religion only but in every religion of mankind, God's universal love may freely prevail over every high barrier of selfishness.

C. J. JACOBSON

THE GOND SEVA MANDAL, SAKANJA

The main building of the Gond Seva Mandal stands majestically, through low like a str deer, among a beautiful cluster of trees, in the attractive Kamarda valley, protected from view on all sides by the red soil walls of the Satpura Range. This is better known as "Red Dandakote Ashram" and comprises that part of it that is 'specially dedicated to St Francis.' In the enclosure of the walls, it affords shelter for the Brothers, with a tiny road shaped of St Francis for the use of the Christian members of the Mandal. On all the spurs of the hill, houses have been built in the Gond style to produce the general effect of a Gond village. Even the highest of the houses, "St Francis-Johns Mission," the library, did not cost more than Rs. 20.

The occupants of the village, the Gonds, belong to an aboriginal tribe, the descendants of kings and rulers that had fallen under the Maharajahs and, later, under the British Raj. Still, they have retained some traits that characterize them as a distinct class of men.

Rice is their staple and normal food, made into a porry, or, before, diluted soup, with herbs and, sometimes, with a little vegetable. The tea on cows and buffaloes provide them from taking milk.

Strangely enough, these have a strong desire to get educated, and being shy and sensitive, could not discriminate the members of the Mandal from the work of conversion to Christianity. Their doubts having been removed, they have now become the best friends of the Mandal. There is already a school conducted on modern lines, equipped with Swedish Montessori apparatus. Their enthusiasm is so great and unrestrained that even an uneducated child morning the children come to school with a poor basket. One of the chief purposes of education for these boys is to prepare them for leadership in improved agriculture and cattle rearing. "In preserving the cultural life of the past," and in enriching and developing their own civilization, is a wide study of religion, literature and history. Classes are held in cooking, spinning and weaving, gardening etc., that help them to win their bread. Fr. Veritas Elvira is in charge of the Ashram. The only natural enemy to such a calm and contented life is malaria. Hospitals are of little use to them, since the forest is placed at 15 miles from the valley. Though much is being done by the Mandal members, it is not all that can be done.

The aim of the Ashram is purely religious, brotherly and cosmopolitan, and the method is the love and sympathy that they offer to the grateful Gonds. Such sense of fellowship deserves to be encouraged, and whatever help can be offered both by private individuals and associations must be contributed towards the uplift of such a loving backward tribe.

SEVA REPORT FOR APRIL, MAY, JUNE, JULY AND AUGUST

I. RELIGIOUS The Marathi Temple in Bhandra Park belonging to Mrs. Ghoshal Ingole (Akhola) and a temple in the open field belonging to Mr. Hargreaves (Akhola) were declared open on the 2nd Harijan Day, 24th April.

Three Arats and Bhajan parties were arranged at Akhola during the National week (5th to 15th April). A Arat was arranged at Mangrolpur on 26-4-33, which was attended by both Harijans and non-Harijans.

Marathi Khatam ceremony was arranged for Harijan ladies at Changanwadi on 26-4-33.

During the month of May, at more than 20 places in the Poona District, meetings were held to offer prayers for the successful termination of Mahatma's fast.

At Lalhed, a village in Amravati Dist., the villagers met together, all the days of the fast, to offer prayers, and had a big Bhajan party on the last day of the Fast-15th May. Two temples and four wells at this place have already been opened to Harijans.

II. EDUCATIONAL (a) Scholarships—Two scholarships of Rs. 4 and Rs. 2 per month have been given to two Harijan students in the Higher Primary Schools.

From the month of September, the Amravati Dist. Branch has decided to spend Rs. 45/- per month more on scholarships to Harijan Students.

A scholarship of Rs. 2/- per month has been promised to Mr. Charant of Akhola from the month of September.

A sum of Rs. 125/- in all was given to students of the Schools and Colleges in the Amravati, Bidenda and Akhola districts, to enable them to purchase books.

Rs. 2/- were given to Mrs. Gaidhar School, Yercaud School, Amravati.

(b) Grant to Handicaps—The Chikhanda Boarding of Akhola has been given Rs. 50/- cash, Rs. 2/- worth of cloth for shirts & coats and half a bag of Jowar (1½ a lot and not monthly), and the Chikhanda Boarding of Changanwadi, cash and cloth worth about Rs. 2/- (1½ a lot and not monthly).

(c) Schools—About 15 night schools were started, out of which only 9 are now working satisfactorily. 4 at Akhola, 3 at Akot, 1 at Mangrolpur and 1 at Upva. About Rs. 150/- have been spent over them during the period for slates, books, fuel-oil and other materials and for pay of the teachers. A teacher of one of the night schools in Akhola is being paid Rs. 2/- per month by the Akhola Municipality. He is a Harijan. At Akot, Mr. Ramchar and some other pleaders themselves teach in the night schools.

The Veraval District Committee has decided to spend Rs. 20/- on books to be supplied to different Harijan students attending A. V. Schools and the High School at Yercaud.

III. GIFTS, SOCIAL AND GENERAL A well at Pethura is being repaired specially for the use of Harijans.

Formerly, people would not sit in a cart with a Harijan driver. But now, Wednesday, Kolwad and a few other places (Akhola Dist.) have successfully removed this disability of the Harijans.

SUND REPORT FOR AUGUST

I RELIGIOUS. In addition to the daily Satsang, a religious class of selected Harijans (swampas) is held both at old and new Solapur, where religious books and magazines are sent out to them and problems affecting their daily life are discussed. Prayers are offered everyday by the Harijan school children in the temple. A book of religious lyrics has been introduced in Harijan schools and prizes are offered to those boys who can recite all the lyrics.

At Nandedah, the Harijan school children went round the Harijan huts on Sunday mornings and sang religious songs on Jatharasthmi Day. A relay procession of Harijans and caste-Hindus was organized.

The Harijan Sava Mandali, Hyderabad, held 11 night Satsangs in different parts of the town and gave Rs. 5 for repairs to the Harijan temple.

II EDUCATIONAL. 5 Harijan students from the night schools at Karachi are appearing in the Vernacular Final Examination to be held in the last week of September, which, if passed, will qualify them for teachership in Municipal, Local Board and Government schools. The total number of students attending the night schools is 187.

The Karachi Municipality has opened a girls' school in Harijan quarters at Kassarai. A class for girls has also been opened in a school at Kilippara, which has already been joined by 12 Harijan (Mandras) girls.

At Indapur, the number of Harijan students studying in day schools is 35 and in the night schools 12. One teacher in a day school is a Harijan who daily reads out the *Mangya Sava* and other papers to the swampas.

5 more Harijan boys were secured admission into the local Municipal school at Farid Adam. An application has been made to the Nandedah District Local Board regarding recognition and grant to the Harijan school at Nandedah.

The Harijan Sava Mandali, Hyderabad, gave scholarships worth Rs. 15 to several deserving Harijan students in the various schools of the district. Regular weekly classes of Harijan students of Hyderabad have been started, in which they are entertained with instructive stories, songs and games. Special attention is given to their cleanliness for which prizes are offered to them.

III ECONOMIC. Besides the organization of the Cooperative Housing Society at Karachi, an effort is being made to start a Harijan Cooperative Credit Society for the Cantonment swampas, each of whom has at present an average debt of Rs. 250/- for which he pays 18/- per month to a money-lender of his own class.

At Sukkur, a Committee has been appointed to carry on the work of organizing a Cooperative Bank for the Harijans, and also to secure a better scale of pay for the Municipal swampas. At Nandedah, a Cooperative Society is being formed and the shares are being sold: while at Hyderabad, the Coopera-

tive Bank for the Harijans has been started. It has been given a grant of Rs. 150/-.

IV SANITATION. Sanitary work was taken in the Harijan quarters at Karachi as usual. The Municipal dispensaries, which are opened all over the city, are doing much useful work in giving medical relief to the Harijans. At Kassarai, wherever necessary, the Harijan volunteers distribute free medicine given by the Pace Patients Relief Society and other agencies.

The Karachi Municipality has appointed a Sub-Committee to ascertain what amount would be needed for supplying clothing to the Harijan children studying in Municipal schools.

Soap is being daily given to the Harijan school children at Solapur and particular attention is being paid to their bathing.

V ABSTINENCE. At Karachi about 110 Municipal swampas have taken vows to abstain from drink and other vices. The Karachi Municipal Swampas' Union is also making efforts in this direction. On Jatharasthmi Day, the Harijans at Kassarai generally abstained from drinking.

VI GENERAL. Dr. Gulshan, Health Officer of the Hyderabad Municipality, has paid Rs. 15/- towards the subscription of *Nava Shiksha*, a Gujarati daily, for the Harijan Reading Room.

The Jambhul Municipalities has constructed a bath-hall every week for swampas. A mandir (temple) is also being built through the efforts of Swami Anand Das.

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HARIJAN

KOTTON, R. V. BASTRE

Under the auspices of The Servants of Untouchables Society

Vol. I

POONA—SATURDAY, SEPTEMBER 25, 1933

[No. 33]

BACK TO HIS VILLAGE

Malabarik is a young Harijan (Aidharastaka) student. He was studying in the fourth form, when his father passed away last year, leaving behind him his widow and two sons, of whom Malabarik is the elder. The estate is situated in a town labourers near his own village. Though only eighteen years of age, he is already married to a girl of ten, the marriage having taken place two years ago.

The father's death left the family without any support and so Malabarik set about searching for a job as a teacher in the Chhatrapati primary school. And there was the usual reply of "no vacancy" from the department. But this did not shake his confidence in himself. While yet a student last year, he had expressed an early morning class between 7 and 8 in his sister's village, who which he used to attend the classes in Chhatrapati Town High School, four miles from his home. A happy idea struck him to make the school a whole-time one and himself to settle down as its teacher.

The village has 40 houses, made of mud, walls and thatch roofs and a few with tiled roofs. Excepting four or five families who own small bits of land, others do farm work under landlords. Some of the growing young men are doing daily work in the town. Every one in the village was glad to welcome Malabarik in their midst, especially his sister, who was living there with her husband. The villagers gathered together and contributed Rs. 200 in cash for the purchase of coconut palm leaves, bamboo sticks and poles and silk rope. The young man gave his labour free, and the walls of the school house, 30 feet long and 12 feet broad, were raised and a tiled shed put up quickly.

Here today Malabarik conducts the day school with 24 children, of whom 10 are girls. Of the 24, five are from sister-Bhadrin from the neighbouring village. While I was on a propaganda tour in Chhatrapati, the Secretary of the Harijan Seva Sangha there pointed out to me with pride Malabarik's school shed. And I had no time then, that word that the young man be sent to Bangalore, so that he can see the work of the Datta Seva Sangha and also in the Kangan Gurukul and much more, so that I can see him. And to-day we have all the greatest pleasure in having him in our midst and sharing his experiences.

After enquiry about his life history, I asked, "How do you maintain yourself?"

"The villagers see too poor to make any cash

payments, but the parents of the boys in the school invite me by turns to their houses and give me food."

"Have you ever had occasion to starve for want of an invitation?"

"Only on a few occasions and that, too, in the evenings. On those days my sister gave me food."

"How do you help your mother?"

"My little brother is doing daily work and occasionally my mother also, but I do not feel like sitting the villagers."

"Will you, then, leave the work? How do you propose to continue it?"

That he told me how he was hoping to get some help from the Harijan Seva Sangha, not only for his own monthly maintenance, but, what was more important, for purchasing a black-board, a few slates and books, a deal-wood box which he would use for keeping things in and for sitting upon when teaching and, lastly, a hurricane lamp for his intended night school. I called the workers of the Sangha, and pointed out how we were all almost guilty in accepting the benefits of electric light, wall-plug buildings, walls, water-taps and regular monthly donations for the upkeep of the Ashram, while this young man was slowly struggling in a corner of the district even for his maintenance. With all the assurance I could command, I told Malabarik that he was one of ourselves and promised him all possible support from the funds of the Hindu Anti-casteability League. Only I begged him not to leave that village at least for five years—till he had established that school well and obtained a decent position to take one of those civic and social activities, such as conducting regular classes, reading out small books and newspapers, carrying on an intense propaganda against caste with the death-habit, caste-casting, maintaining schools before girls, encouraging marriages during marriages and other ceremonies, etc.

With a beaming smile Malabarik replied that already the people were prepared to start by him, and that in the last six months they had raised the moral and cultural tone of the village.

He will be leaving us tomorrow, as there is no one to look after the school in his absence, and, thanks to the members of the Committee, he will take with him his needed equipment for his day and night schools and the assurance that he will be paid monthly Rs. 4/- for the first six months, to be increased to Rs. 10/- thereafter, so in the case with all the workers of the Sangha.

HARACHANDRA

THE PROBLEM OF INDEBTEDNESS

The problem of indebtedness among sweepers is the problem of their life and death. More than 85, of the sweeper class are strapped in debt. No efforts to ameliorate their condition will be of any avail till wealthy caste-Hindus come to their help in this direction in real earnestness.

Every respectable person saves some money for those of emergency, and undoubtedly the sweepers should be doing the same. But, in the first place, even in families in which all members, including the women, are working and a little bit saved, therefore, incurred, the absence of necessary facilities for the investment of such small savings sets, naturally, one back. It is not wonder that a thrifty man who has managed to put by a small amount, not knowing how to dispose of it, entrusts it to some 'friend' who turns out to be a wolf in sheep's clothing. Experiences of this kind are enough to scare the poor man and drive him to listen to the second of despairs that, instead of losing all his hard-earned money through no fault of his own, he may as well 'sweep' it while he can—which means the toddy-shop-and ultimate ruin. As it is thus harder for a poor man to keep his money safe than to save it, the various branches of the S. U. Society should immediately address themselves to all endeavours to the provision of really safe, accessible, satisfactory facilities for the safe investment of the poor man's savings. This by itself will act as an inducement for the thrifty-minded to save.

But, it need hardly be pointed out, this question arises only in the case of exceptions. Generally, the income of these unfortunate creatures is not enough even for keeping their body and soul together. It has been found that a sweeper with an income of Rs. 11 5-6, spends at least Rs. 15-7. Money is needed for food, clothing, salt, spices, fuel and tobacco, for securing a job, for obtaining loans, for making presents to landlords and headmen, for house-rent, for paying interest on debt or repaying instalments on debt, for marriage and other ceremonies and for educational aims. But where is the money for all these to come from? They are obliged to earn debt. Besides the above needs, social and religious expenditures are to a large extent responsible for the same result. It is imperative for poor sweepers to perform Ganesha Kraps and Shrothra ceremonies on the death of their parents, feasts must be given to the community. Big banquets are necessary on the occasion of any marriage in the family. Wife and pork are essential on such occasions. Otherwise, the good name of the ancestor is at stake and there is the fear of social degradation. Thus those who are so hard-up for money should not hesitate to spend it in these ways in a matter of extreme shame and sorrow. But how can we blame them when we ourselves have given a wrong lead in social matters? It is the caste-Hindus who have set a bad example by their extravagance in their marriages and death ceremonies. Wealthy persons may sometimes object to go with these expensive social rites as bad people belonging to the middle and

lower classes are, naturally, grooved down by them. The habit of imitating the higher caste is prevalent among us to a marked extent. Therefore, influential persons should draw it their duty to set the right example. But the situation today is such that the 'haves' squander away their money in these useless channels and are obliged to beggar, while the 'have-nots' go on increasing debts. All this is the result of our pride and caste prejudice, if not promiscuity, such useless practices on religious grounds.

Unscrupulous money-lenders complete the work. Mahajans never refuse a loan to sweepers because money loaned to sweepers is quite safe. Their standard of truth and honesty is so high that the son repays the debt of the father, brother of the brother, friend of the friend. They feel immeasurably happy in repaying their debt, even though they may have to undergo privations in order to do so. On the other hand, the gambling money-lenders are so greedy in their dealings as the sweepers are honest. They realise interest every month, but do not show the resources in their accounts. At the end of the year the principal sum of Rs. 15/- (not originally because Rs. 10/- or even more). If the sweeper says that he has been paying the interest regularly every month and that there is no reason for the sum to have accumulated in that case, there are few who will fight his battle for him, and the money-lender prepares promissory notes and takes the sweepers' thumb-impresions on them. This way the thing continues for the lifetime of the sweeper, and once a man gets into debt, it becomes a heavy curse, he finds it impossible to free himself. We know Mahajans who had made an initial investment of only five or ten thousand rupees, in the business but who have multiplied their capital tenfold. According to their books, some sweepers owe them Rs. 1500—others Rs. 1000—or Rs. 800—some of their debtors among sweeper creatures less than Rs. 10/-.

This problem demands immediate attention. A committee appointed by the All India Servants of Unscrupulous Society should examine the question systematically and in detail, and find out in every case how much interest is really chargeable and how much has been shown to have accrued. A big Central Co-operative Society with branches in all important cities should be started to pay up genuine debts. Those who have sympathy for the cause should put into the hands of the able and honest workers of the Society money at a nominal rate of interest—1 or 2 per cent—and enable the Society to clear off the debts of the Harijans. It should be borne in mind that every pice distributed among the Harijans is quite safe. If public workers whose name is above suspicion take up this work, it is not difficult to attract the necessary money on interest.

It is very necessary for workers in this field to tour from place to place, create public opinion and place this matter on a uniform, organized basis. And the work is urgent, as it is impossible to bring about a social and religious improvement in the condition of the sweepers without solving the problem of their indebtedness.

ANANTHARAJU TANTON

ABOLITION OF UNTOUCHABILITY IN SANDUR STATE

It is often maintained that the entry of Harijans into temples is nothing short of a terrific social revolution, and that it would send Hindu Society reeling. The "power-house theory" of the Divine Presence is put forward to argue that temples to which Harijans are given free access are likely to lose all their sanctity very soon, if not immediately. That neither the one nor the other of these misbeliefs has any foundation in fact has been amply demonstrated on various pages. Here is an instance in point. The Assistant Secretary of the Anti Untouchability Propaganda Committee of Sandur, a Hyderabad State in South India, has kindly sent us the following, which we hope pleasure in sharing with our readers.

"The present ruler of Sandur has shown himself always keenly interested in the welfare of his subjects and has introduced many reforms. The majority of a social system that had relegated a section of his subjects to the background and had vilified them as "untouchables", condemning them to live outside the pale of society and civilization, was entirely one of the mistakes that claimed his attention very early. But anxious though he was to lift the low-castes, he desired to maintain public opinion before such a great innovation was made in the State. A Committee was accordingly appointed to gauge and estimate public opinion in respect of the contemplated reform. The Committee submitted a unanimous report to the effect that the jump of progress in the State could not possibly be accelerated by ruling on the ongoing barrier between the so-called "untouchables" and the caste-Hindus was not removed. It recommended, therefore, that the ruler might be pleased to lift the ban on the Harijans and thereby award them equal status with the caste-Hindus.

On the strength of this report, the ruler was graciously pleased to issue a Proclamation on the 17th November 1932, on the important occasion of his birthday, removing untouchability in his State, and in order to translate this proclamation into effective action, a Standing Committee has been appointed, charged with the duty of furthering the pace of social reform in the State. Thanks to the courage of the ruler, the Harijans are now enjoying unrestricted freedom of access to Government wells, the processions and schools.

Well enough, the Harijans were rather reluctant to enter the State temples. The age-long impression was that their approach to a temple would be an act of sacrilege and not be welcomed. Only The Standing Committee was convinced that the cause of social reform in the State was not likely to be furthered in any way by compelling the unwilling Harijans to enter the temples and that peaceful and persistent propaganda was the only way of achieving the objective. This was accordingly taken as head and the Committee is glad to place on record that its efforts in this direction have now borne fruit. On the 7th of August 1935, a Shyama Menlay, considered very suspicious, the Harijans, for the first time in the temple of the State, opened the

temple. Jagade of Shri Karthik Swami¹ and his devotees of the Deity along with caste-Hindus. It may be noted here that so strong is the grip of superstition that they were at first unwilling to enter the temple, though they were assured of the safety of their persons if they elected to do so. The Secretary and a member of the Committee, who were present to see that everything passed off peacefully, explained to them that the Government have guaranteed to them a safe entry and that they could have it without any fear of molestation from the caste-Hindus or the authorities. After prolonged deliberation among themselves, they finally decided to enter the temple and were accordingly welcomed in the presence of the Deity by two volunteers. No discrimination whatsoever was made between the caste-Hindus and Harijans.

The Committee wishes to place on record its appreciation of the attitude of the caste-Hindus of the State, who have also welcomed the reform movement with great indignance and tolerance. Indeed, they have taken the change very gracefully. It may be added as an item of interest that, temples of the temple being now visited by the Harijans, hundreds of caste-Hindus women are before seeking to enter worship."

We have no reason to suppose that the State does not contain orthodox Hindus or that their orthodoxy is of a different type from that of their brethren elsewhere. But, by a wave of the ruler's wand, as it were, the ruler of the State has succeeded in rendering justice to a section of his people, which has always remained voiceless and yet the heavens have not fallen! The concluding part of the foregoing account makes it abundantly clear that the temple has not lost anything of its sanctity, as it still continues drawing the usual crowds of pilgrims. No more convincing proof is required that what is really required in this matter is only a recognition of the justice of the claim of the Harijans and that, once this is conceded, all difficulty will vanish. Indian States, big and small, have it in their power to set an example in such spheres and we are glad that some of them at least rise to the occasion and give a good lead to others.

A RELATED ACKNOWLEDGMENT

Sir Lalabhai Samaldas brought from Japan Rs. 5,480-11-3 for Harijan work. This amount was received in Yamada, but the latter with money accompanying it was given to me only after my release. I was, therefore, unable to acknowledge the donation before now. It comes from the Indian Shikharaka Association of Kobe and the latter giving over to the chapel contains the names of forty-two subscribers. The majority are Shikharakans. While I thank them for their donations, I warn them that I had expected much more than what they have sent. I know the generosity of my Shikharaka friends in South Africa. They cannot be different in Japan. I, therefore, regard their cheque as an earnest of more to come.

M. K. GANDHI

¹ The temple of Shri Karthik Swami is situated at Sandur in India, both for its sanctity and antiquity, and thousands of pilgrims visit the temple from all parts of India. Shri Karthik Swami is the family deity of the ruling House of Sandur.

HARRIAN

SATURDAY, SEPTEMBER 22, 1922

ANOTHER PLAGUE SPOT

The reader may remember that some months ago I drew public attention to the deplorable condition of the health of Allegheny. Professor Mallard has now sent me his impressions of the Delhi health. These are published in the *Washington Times*. These impressions show that the Delhi health was not much better than the Allegheny ones. There is the same tale of indescribable filth and consequent degradation. The surroundings, on whose careful labor largely depends the health of the inhabitants of Delhi, are housed in cells which are windowless and lightless holes. I cannot do better than reproduce Professor Mallard's closing sentences:

"It had been raining very hard and several boats had become swamped inside and people outside. One could not walk, but only slip over stones placed to cross as he talked with my sportsman colleagues. We were a party including some Delhi students. One entered and returned feeling, as he walked over manure-slick dirt. Another entered, and would not go again, for the health of his companion had been moved and he felt his vomiting for some. A third would not have these people lying in filth had become sick-like. One leaves and, being in Ray Street, Market, said: 'Oh my house is filthy, where is the house in Delhi that is not filthy?' 'Why worry?' His reply is on all faces with the signs of more filth, who think, poor souls, that here in filth they exist and die in filth. 'Why worry?' 'Living in a world of smells and sight, day and night, the filth, itself becomes a smell and sight, a brown waste-heap filth in their hands is ugly almost hideous. It is too terrible for over-statement."

So long as we tolerate such plague spots and so long as we continue to treat most social currents of filthiness as if they were beyond the pale of humanity, there need be no wonder that we have more than our fair share of diseases which are due to filth and filthiness. Even as a potent high fever and convulsion the whole body, so does the condition of surroundings, representing a rotten link of society, corrupt the whole of it. Unless, therefore, we wake up before it and adopt summary measures to improve the condition of the surroundings, God's judgment must overtake us. This question of providing decent habitations for the surroundings is not merely for Hindus to handle but it is for the society at large to deal with. In this matter, therefore, there need be no distinction between reformers and the orthodox, or between Hindus and non-Hindus. Let us hope that the Delhi Municipality, now that its attention is drawn to the deplorable condition of its health, will waste no time in taking summary measures and removing the filthiness.

M. K. GANDHI.

SHOCKING, IF TRUE

Depressed Dalitishar Dalits had its conference at Chanda. I take the following from its resolutions—

"This Conference of the Aryas assembled at Chanda is deeply distressed to learn that the Dalits and other depressed class people are forced to carry carcasses, to buy dead animals, and carry or haul drums, which is Ayas of the worst kind. Therefore this conference appeals to His Highness, the Raja Sahib, kindly to put a stop to this oppression. This conference is further of the opinion that the people who are willing to do these jobs should be adequately paid, but others who do not wish to undertake this labor should not be forced to do."

This conference of the Aryas assembled at Chanda is deeply grieved to learn that the Dalits and other depressed class people have been persecuted by the State during the last few years. For their refusal to carry carcasses, to buy their drums, and to carry drums, and have been convicted and sentenced even to the extent of my law punishing such refusal. These unjust and illegal convictions are causing great discontent among the depressed classes of the State as well as the other Aryas all over India, and are, in the opinion of this conference, against the best interests and welfare of the State. Therefore, this conference appeals to the Raja Sahib Sahib to put an end to this high lawlessness and save the everlasting gratitude of these people.

This conference of Aryas, assembled at Chanda, has been shocked to learn that the Aryas of Marva village, in Raj Nagar Taluqa, have been persecuted by the State and convicted and sentenced to fine for refusing to offer a goat to sacrifice at the altar of Raja Datta. Whereas the Aryas do not believe in the said duty, and in offering a sacrifice, and whereas there is no law forcing the Aryas to offer sacrifice, this conference records its emphatic protest against this unjust and illegal interference in the religion of the Aryas and demands that these illegal convictions should be withdrawn at once and dissolved.

It is difficult to believe that any State in India sanctions the refusal by a class of people to do particular work a crime. I hope that the Chanda State authorities have a convincing reply to the charges embodied in the resolutions, or that the protest forwarded by the conference will be given up by the State in response to the respectful request of the taluqa. I notice that those who took part in the conference were educated and responsible men.

M. K. GANDHI.

A TEST

From ancient times sages have used and experience has proved, that, where there is balance of knowledge and devotion, wisdom and emotion, in any work, that work succeeds and remains immortal. The Harjyan movement will also be tested, tried and we succeed, only according to this rule of life.

It is better, therefore, if we analyze ourselves at this stage when the activities of the anti-unconsciousness Society are going on throughout our country. It is clear to us that for many of us unconsciousness still exists in our mind even when outwardly we appear to have discarded it. Habits of generations past, false notions of religion and theories of civilization are at the root of the evil.

Unconsciousness is not a feature of Hindu Society only. In one way or another, it exists in every community, society, group and individual. As long as the basic law of the universe of life is not realized, the world will not be free from unconsciousness, and whatever we do for its removal will be only superficial, being the result of passing emotion.

To the question how the Harjyan movement launched by Mahatma Gandhi is being carried on, my definite answer would be this. Some are interested in it because of devotion towards Mahatma. There are some who feel that this is part of Congress work and that, therefore, they ought to be in it through and through. There is a third group of persons who feel it is social reform work, necessary for our country. There is yet another class who feel pity and sympathy for the depressed classes whom they wish to help, uplift and educate. Then there are those who apprehend that the depressed classes in the Harjyan will go out of the Hindu fold and who wish to keep them in it by offering them such sacrifices of life as world pleases them. There are, doubtless, others who are prompted by mixed motives to work in the Harjyan cause. But there is one most important consideration that every one who takes up this work should always bear in mind, and that is that it is essential to avoid a patronizing spirit. That patronizing attitude, or ultimate analysis, practically holds down to this:

"We are superior to you. You are meant for the mental work that you have been doing for centuries. We have done practically nothing for you in the past. We realize our mistake. We have money and now feel that we should do something for you. Let us see. You want schools, clothes and food. We will give these to you to prove our benevolence. We will sometimes join you at dinner. We will give you some seats in our Local Bodies and the Councils."

As far as I am concerned, the whole movement is moving in this direction. We have no sincere feeling of repentance. We are not attempting to achieve all we have lately learnt in the past. We still shirk from direct contact with the Harjyans and keep aloof from them, except for the purpose of demonstration. Mentally, therefore, unconsciousness still remains with us as strong as ever.

That feeling of separation plus patronage will spoil all our work. Harjyans, as a class, will slowly become separate like any other group. I will not be sorry if it happens. It will be, as Mahatma once said, the justice of God. Then we shall certainly treat them as we treat any other group—Hindus, Parsis or Muslims. Then they will demand and get from us everything which has been denied to them. Then it will not be in patronage or in brotherhood, but through fear, that we shall give them all their dues and more. Instead of yielding to compulsion, let us now act rightly and give them what is due to them, ungrudgingly, not as a favour, nor as a sacrifice, but believing and knowing that they are one of us.

When I write this, it is not only the Harjyan class of the Hindu community that is in my mind. That persons mentally of unconsciousness exist in all communities. My (Parsi) community, for instance, is divided into upper class, middle class and lower class, and in all societies, employers and the labor, who do such important and useful work in life are classed as lower class people. Persons employed in such work are as good or as bad as those working as clerks, supervisors or managers. Only they get the least return for their patient labour. All kinds of work are necessary in God's world. We could not for a day without these silent workers, and yet we look down upon them as low caste. But we have become so used to selfish egotism that we have lost all our finer feelings and bravely defend our inferiority in the name of Religion.

I believe Mahatma is an instrument of God, deputed to open our eyes and lead us on to the right path. Let us not misunderstand him and his latest activity. It is not for opening our hearts to more superficial sympathy or patronage. It is for the mighty purpose of changing our hearts and saving the suffering world. It is for ourselves to understand Mahatma Gandhi and change now, or to be prepared for a judgment later on—perhaps much sooner than many realize. Nature cannot bear any longer our brutality and emotion. Mahatma is to me as the signal. He has turned on the red light—"Stop, please!" If we do not heed that signal in time, we shall be dashed to pieces. May Light Eternal guide us.

JAMSHED PATELWALA

CONDUCT VS PROPAGANDA

While writing about the Servants of Untouchables Society, Mahatma Gandhi suggested some time ago that all expenses in connection with the Society should be so distributed as to place 20% of the money directly into the pocket of the Harijans. There was a good deal of discussion over this point at the last meeting of the Society. The question was as to what percentage of the total budget should be allotted to establishment and propaganda work, respectively. Establishment charges include office expenses, house rent, pay of the Secretary and other staff, salaries, postage and travelling expenses, etc. There was no difficulty in coming to a conclusion on this point. It was unanimously agreed that not more than 20% of the expenses should go towards establishment. But there was considerable debate over the question of propaganda work. Several members were of the opinion that to limit expenditure on propaganda work would be suicidal for the Society. They argued: 'After all, untouchability is a disease of the mind of the caste-Hindus. Its only remedy is propaganda among the Caste-Hindus by the Caste-Hindus. There is also great need for propaganda among Harijans for weaning them from caste-discrimination and drink. The evil of untouchability cannot be eradicated by securing a hundred or two hundred scholarships, getting a few well-dug or by building a few more temples. Even the task of securing the entry of Harijans into public temples needs propaganda.' This, in brief, was the line of argument pursued by persons who did not want to narrow down the scope of, or put a limit to expenditure on, propaganda work.

Here it was Gandhi who insisted strongly on limiting expenditure on propaganda. It was deemed proper to place all these arguments before him, as at the time Mahatma had not recovered his strength fully after his fast, there was not much discussion. But this much was made clear that people held exaggerated views about the value of modern propaganda. As a matter of fact, Gandhi was far more insistent on propaganda work than the members were and, as is well-known, Mahatma himself is a great propagandist. The opposition offered by Mahatma was therefore, directed only against *paid* propaganda. People often disregard the enormous difference between propagandists who are paid for the work and those who teach the world silently through their personal example. Though, as a result of the talk with Gandhi, it was decided that the maximum of expense should be incurred on propaganda work, the decision perhaps satisfied very few persons. It may, therefore, be profitable to devote some attention to this matter.

The problem is whether untouchability can be more effectively eradicated by modern methods of propaganda or by constructive work in the service of Harijans, which Gandhi regards as religious work. Every one will agree that, when we want a teacher, we prefer one who is a master of the subject he is required to teach and that no one will think of engaging a professor of Physics to teach Law. If we want

a *chakravart*, we naturally look for an expert driver. The same is the case with other requirements. With regard to religious service, however, we sometimes have the notion that anyone who can recite Sanskrit into the vernacular is fit enough to be a religious preacher, irrespective of the nature of his character and conduct. We do not realize that for being a religious preacher it is not enough to be able to translate the shloka of Gita. It is an exemplary virtue of character which is necessary.

When Indra, the King of the Gods, went to Satyawati Prasad to obtain divine knowledge (*Brahmagyan*) from him, the former was kept under *Brahmacharya* for 25 years and then imparted lessons in *Brahmagyan*. In fact, there was no other lesson than that of right conduct by placing his own example before Indra. Indra was made to follow the path of right living. This is not a singular instance. There is many an episode of the shiksha days which show clearly that our Rishi always sought the perfection of Truth, self-purification, and Ahimsa against the onslaught of false religion and for the re-establisment of true religion.

It is said that in the Thuring religion had gone down to abysmal depths and the Rishi were anxious for its revival. Another Rishi was in agony and resented in the great Rishi his wasteful tale. The Rishi was also in a terrible fix. If it had been modern times, they would definitely have sent paid preachers. But no such solution was made by the Rishi. At last all of them united in Prayasa. Some suggested that Narayan¹ be appealed to, but among them were those who did not know where they could find Narayan! Some said that they should run to Yakshas, while others were sure that they would find him on the Kalmasya. Mahatma, who was also present in the assembly, was pained at the exhibition of ignorance and pride.

"*Oh, come who come, he is not. Oh I am a*

by myself with a call, why of me not my call!"

"And (that) is management. He mistakes himself wherever there is love. At all times and in all times he is present, tell me the place where he may not be."

After all, they were wise folk; they took the hint and began to practice tap. In this and their tap have fruit, and there was a Voice from above which said:

"Be of good cheer, I will remove all troubles from the face of the earth."

We have learnt many things from the West and paid propaganda is one of them. Newspapers, books, lectures, printing and broadcasting by machine and electricity are the modern forms of propaganda. They are doubtless a very effective means of propaganda, but there is no doubt also that they lead themselves to great mischief. When Gandhi went to the Round Table Conference, there was a number of newspaper correspondents on the same boat. One of them spread the news that Gandhi had a dear talk at night with him which he did and took to bed along with him! A second gave authority to another wild news that Gandhi 'paid his respects' to the Prince of Wales by talking at his

best? Others, again, write many silly things about Gandhi. Two of them were his friends and, when, therefore, he admonished them a second article, they laughingly said they were capable some day of becoming as widely popular as Gandhi for nonsense. While in London, Gandhi called a conference of press representatives and protested against the publication of false news. The Daily Herald, which is the chief organ of the Labour Party and which is much esteemed in England as a newspaper following principles of truth said that it was not to be blamed, for it published whatever news was needed. Gandhi offered to arrange to give them true items of news at his own expense, if they would publish nothing else. There was no response. They dared not take up the challenge thrown by Gandhi.

Methods of propaganda are used in these days from a business point of view. Even their objective is merely to earn money and not to spread truth, the measures of these methods cannot afford to be very particular about their moral aspect. By means of paid propagandists we might be able to persuade people that a particular variety of tea, or a certain brand of cigarette, is the best in the market, but the spread of true religion is not possible by this means.

It should also be borne in mind that self-purification (tap) is not without considerable propaganda value. Advancements of tea or cigarette are about £100, but our Sacred Books are full of the glorious deeds of our great ancestors, speaking to us directly even today, after the lapse of thousands of years. Mahatma Gandhi's one feat has achieved what hundreds of sermons and speeches could not. The point to be noted is that propaganda having only a monetary basis cannot thrive long, while the glory of self-purification is immortal. History does not show a single instance of a religion having spread on the strength of money. Of course, conversions have regularly taken place on the strength of money, but that is entirely different from the progress of true religion.

If we regard the uplift of the depressed classes part of a religious programme, it can be achieved, not through propaganda, but only through self-purification (tap) of the workers and our only means service. So long as the service continues, its quantity does not matter. Those who are doubtful about the beneficial results of a few hundreds of scholars' reports of small achievements like that forget that

"service is the only path way."

"A small service performed in a disinterested spirit is far better than thousands of speeches and other methods of propaganda."

HYDERABAD (HINDU) REPORT FOR AUGUST

RELIGIOUS MATTERS Rs 10 were paid for repairs to a temple for Marjuna. Eleven night sat Sangs were held in different quarters.

EDUCATION Three scholarships of the total value of Rs 6- per month were granted to Marjuna boys in Hyderabad Dist. and Rs 3- were sanctioned for boys in Theraparth Dist.

A regular weekly class of Harijan students, studying in various primary schools in Hyderabad has been started. It is held every Sunday at 9-30 a. m. in Gummampati Hall and its Park, where the students are entertained with instructive stories, songs and games, and attention is paid to their readiness for which they are given prizes. Three such functions were held during the month.

SANITATION One Harijan baidi has been given one more scholarship by the municipality. On Janmashtami day the Harijans (sweepers) were asked to keep their houses neat and clean. Two out of ten baidis responded splendidly. Dr. Chitambar, Mr. Tahliman Desai and some other workers, in company with the Health Officer, visited each house in these ten baidis and gave six prizes to those who had kept their houses neat and well maintained. Prizes worth Rs 10 in the form of clothes were given to them on the occasion of the opening meeting of their Co-operative Bank.

MEDICAL AID Three more doctors have volunteered to treat Harijan patients free and attend them whenever called. Twenty patients were treated and Rs 47 spent on medical aid.

CO-OPERATIVE BANK FOR HARIJANS During the month under report, attention was directed to the opening of the above Bank. The registration having been sanctioned, the opening ceremony of the Bank was held in Shantiniketan. The number of members and shareholders has now risen to 10.

GENERAL Census work has been taken in hand. One baidi has been finished the work of the second is in hand. Day and night classes are held daily to Harijan question. Great help has been rendered by Pandit Desai in carrying on general propaganda and specially in sending members for the Co-operative Bank and collecting dues from them on their pay day. A public meeting was held under our auspices on 21st ultimo to protest against the Government's attitude to Gandhi's demand for facilities to carry on Harijan work from inside jail, and telegrams were sent to the Government to that effect.

Of our own members on the Managing Committee of the Bank, six have been elected from the members themselves. The Health Officer, Dr. Chitambar, is the Chairman, one of the sweepers, Kallappa, the Vice-Chairman, and the Secretary of the 11 prizes have been awarded to the members of the Bank.

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[No. 31

ASSAM REPORT FOR JUNE AND JULY

RELIGIOUS : Mahabharat, Temple, Nibant Nava and Bhavapara (religious institutions) were opened for Harijans.

38 meetings were held in which joint Nibandhas were performed jointly and Harijans were treated on an equal basis.

EDUCATIONAL : One primary school at Bapeta and one at Dinkalanga Village, in the District of Silchar, were opened. The Jorhat District Commission also started one boys' and one girls' primary school. Scholarships of the value of Rs. 25/- p. m. have been given to Harijan boys. Some Harijan boys of Guwahati have been admitted into the Municipal School. Six meetings were organized in villages and lectures were given on the importance of education.

BOOKS : Some Local Boards were requested to supply teachers as teachers in these schools, and the Guwahati Local Board has already appointed these teachers from Barabani. Books and slates were supplied free.

SANITATION : Sanitary rounds were taken in 15 villages in different districts by the Secretary, and in many villages by both the President and Secretary of Bopara, Guwahati, Jorhat and Nibanta District Commissions, respectively. Our propaganda, Eka Dharma Karm and Him Charita, Marmada, have taken sanitary rounds in many villages.

ASSISTANCE : Fifteen meetings were held in different districts during these two months, and special requests were made to the Harijans to give up drinking and opium-eating. The President of our Board is carrying on a huge propaganda, travelling from place to place in connection with anti-drinking and anti-opium-eating. On account of his special position in society, many persons have given up drinking habits at his request.

GENERAL : In the 16 meetings which were conducted and in which Nibandhas were arranged, caste-Hindus took part with Harijans. Four meetings were held at which Harijans were requested not to observe untouchability among themselves.

The Bopara Temple authorities were requested to share the Temple open to all.

A foot-ball match was arranged at Guwahati in which both Harijans and caste-Hindus played jointly.

DRUNK-NARAYEN TENDRA : At Guwahati the leaders serving caste-Hindus do not share Narayenda, but do not object to sharing Narayenda. Again, it is noteworthy that, if the same Narayenda becomes a convert to Mahomedanism, the leaders will serve him willingly.

D. N. SASTRI,
Secretary, Assam S. U. S.

BELLARY REPORT FOR JULY

RELIGIOUS : At Chidambaram (D. Bellary) a Mahagan party was organized and a House Hindu is under construction.

EDUCATIONAL : The executive committee of the Bellary D. S. U. S. continued, with effect from August, 1945, a monthly scholarship of Rs. 2/- to a girl of the Harijan Girls' Hostel, studying in the Govt. secondary school.

A day Harijan School was started in Chidambaram, Bellary D. A trained Harijan teacher has been engaged for the school. The secretary of the D. S. U. S. distributed slates, pencils, maps, etc., worth Rs. 5-10-0 free.

RELIEF WORK : Mr. T. Subramanyam and other friends distributed clothes to about 15 Harijan families, whose houses and belongings had been washed away during the recent heavy rains, in Chidambaram and Randhanga, the two suburban villages of Bellary town.

T. N. KRISHNAIAH,
Secretary, Bellary D. S. U. S.

BOMBAY REPORT FOR JULY AND AUGUST

At a meeting of the Board held on 11st July 1945, it was decided that the attention of the Board should be directed towards the purely administrative aspect of the work and that the funds at their disposal should be utilized mostly for that purpose. In view of the revised policy of the Board, only such activities will now be taken up by the Board as will contribute the conditions of Harijans, both morally and materially.

The first step to implement this revised policy during the month under report was the making of the monthly statement of Rs. 100/- earmarked for scholarships to Rs. 400/. The whole amount is being distributed to deserving Harijan students, their number being as under:

Students receiving monthly scholarships only	30
Students receiving monthly scholarships and	
lamp and grants for books etc.	31
Students who received only lamp and grants	40
College students receiving either term fee or	
monthly scholarship	3
College students receiving term fee alone	
with lamp and grants for books	2
	136

The above number includes two Art Students of the J. J. School of Art and one lady student. The Board also give monthly help to a Harijan boy who is at present serving his apprenticeship under a well-established craftsman of Bombay.

It may also be mentioned that the Board have secured five students for 14 dependent class students at different institutions in the City.

HARIMANJUN JAYANT,
Secretary, Bombay S. U. S.

NEED FOR A DEFINITION

A curious case was filed in the Court of the Muzoff of Oud. The suit was in respect of the official recognition of a Hindustani as a representative of the Marjuna of Kozah and was brought by those Marjuna against the Secretary of State for India in Council, and others, for granting the nominated member and for a declaration that, under the Municipalities Act, only a Hindu Marjuna could be nominated. The judgment of the Court went against the plaintiff, owing to the professed uncertainty of law. I do not propose to examine the merits of the judgment. I simply want the public to know and realize that the law is not only uncertain about the definition of the Marjuna class, described in the judgment as "depressed classes," but there is no yet, if the judgment is correct, no legal definition at all of the term. If such is the case, it is not difficult to understand that this want of definition may easily lead to gross injustice or even more deplorable results. It can be a fruitful source of friction and internal quarrels, quarrels between Hindu-Hindus and Marjuna, between Marjuna and Marjuna, and between Hindu and non-Hindu. If untouchability is not to be charged with statutory sanction, it is surely necessary for the public to concentrate their attention on working out a proper definition. The reader will understand my meaning more fully, if he carefully studies the following extract from the judgment I have referred to.

M. K. GANDHI.

"The phrase 'depressed classes' is nowhere defined in the body of the Municipalities Act. The Court is not aware that there exists any legal definition of this phrase as yet recognized by law. There are no doubt various methods here and there in official reports and communications, and a general feeling of them gives an impression that the exact definition of the phrase is still in the making, and if its exact definition is finally settled somewhere, it is still to pass through the legislature to gain legal recognition. I would like to direct in detail the various reports and proceedings laid before me for the purpose of the case. The Statutory Commission in 1913, on page 11, Vol. 1, gives the following graphic account of the depressed classes:-

"At the lower end of the complicated scale of caste, and definitely below all others, are found in every district of India almost three, very large numbers to whom in current usage the term 'depressed classes' has been applied. These communities are 81.7 per cent. of the total population of British India, or more than 1/2 of the Hindu population. They constitute the lowest status recognized as being within the Hindu religion and caste system. In origin these castes seem to be purely 'Hindu' and

comprising those who inherited recognition held to be inferior and degrading, such as menialing or hereditary menialing—undoubtedly 'untouchable'—who, although often absorbed into the Hindu fold and caste-systems or lower castes, their essential characteristics in that respecting as the status of outcaste Hindustani, they are, though within the Hindu system, 'untouchable', that is to say, that not all other Hindus they come pollution by touch and daily food or water and they are denied access to the houses of an ordinary Hindu family, though this is not true of some who would not be placed as 'untouchable'. They are not only the lowest in the Hindu, social and religious system, but, with few individual exceptions, are also at the bottom of the economic scale and are generally quite uneducated. In the villages they are usually concentrated in a separate quarter and not infrequently are lived which would not be taken by any other section of the community."

This was the general view given by the Statutory Commission as embodied by the phrase "depressed classes," as something entirely within the Hindu community. There is no mention of Hindu depressed classes. The very beginning is made with the prohibition of caste, a special feature of the Hindu system. In the view of the Statutory Commission, apparently, is that the 'depressed classes' belong to the Hindu community and they are untouchable. Later on, the Indian Franchise Committee dealt with the question as 'depressed classes.' It is mentioned there that in 1917 Sir Henry Sturges, Birmingham Commissioner with the Govt. of India, prepared a list of depressed classes and therein mentioned that the 'depressed classes' formed the lowest, most abject and most degraded and polluted. He also concluded that a water

distinction was often attached to the expression, so that it included persons who, though not absolutely within the pale of caste, were backward and educationally poor and degraded, and also certain classes of Mohammedans. The lack of definition was made difficult by doubt as to where the line should be drawn and by the shade difference of such classes as dwell on the border land of respectability. On page 100 of the same Vol. 1, page 101, it is stated that it would be seen that the term 'depressed classes' has been used to cover various classes of people, such as criminal and wandering tribes, outcasts, the untouchables and, sometimes, other backward and educationally poor classes. On page 101, on the same page, the Indian Franchise Committee laid down that they were of the opinion that the term should be applied only to those who were 'untouchable,' and that was the definition adopted by the Indian Franchise Committee at the fourth meeting of the Committee in 1918 on 4th February 1918. So, it would be seen that untouchability was introduced in the meaning of the term 'depressed classes' during the period beginning from 1917 and ending in 1918 with the report of the Indian Franchise Committee. In my opinion, it is now certain that any future definition of the term 'depressed classes' in the Report of the Franchise would be seen to mean untouchable of the Hindu faith."

H A R I J A N

SAURDAY, SEPTEMBER 16, 1935

NO EXAGGERATION

(Continued from October)

The following is the gist of a letter from a German correspondent:

"I have read in the *Harjan* headline of the 15th August an article by you in which you say, 'I can live nine days at least without the daily bread, but I cannot live without *Harjan* service for one single minute.' I have observed no exaggeration of any person in many of your writings. People are often confused by statements like this. If every moment of your life is occupied in *Harjan* service, how can you find time for other activities? You cannot serve two masters at one and the same time. I realize that for you life is an indivisible whole and your various activities are only different phases of it. But the masses cannot comprehend this thing. They would naturally infer from the foregoing statement that you are going to devote the rest of your life to *Harjan* service. But that is incorrect, for you will no doubt take up other activities also as occasion arises. This exaggeration of exaggeration has, I believe, even in the past created a confusion in people's minds. Therefore, if you keep some sense of proportion in your speech and writing, chances of misunderstanding would be reduced to a minimum. I have written this out of regard for you and not to be dogmatic or to find fault with you."

It is not clear to me whether the correspondent is himself confounded by my 'exaggeration' or whether he represents the confusion of others only. I should be pained, if it is true that many are confounded by my writings. For I believe I have a keen sense of proportion. As a worshipper of Truth, I must eschew all exaggeration. What I have written about *Harjan* service is, I believe, blarney true. But *Harjan* service does not exclude all other service. One can devote oneself simultaneously to several things which are connected with one another. What I have said of *Harjan* service can, for instance, with equal truth be said of the service of Dandabharan also, for that service is not inconsistent with the service of the *Harjan*. Human life is not mechanical. To every one of us there are things as dear as life itself, and one may say that life would be impossible without them. The measure of the truthfulness of such statements would depend on the intensity of one's devotion to the causes espoused. While is the case of some people separation from a cause claimed to be dear as life itself will not kill them, with others such a separation will be nothing less than a sentence of death.

But it would be wrong to take such devotion to imply that outward activity connected with the object of devotion must go on from moment to moment. It certainly does imply that outward action must be taken whenever occasion demands it. The seed we sow in the ground does not sprout immediately, but if it is not dead, it grows every minute, though we see it only after many days or months. The process of growth we see in the physical world we should expect to see in the mental and spiritual world also.

The truth of my statement about *Harjan* service can be measured, if at all, only after my death. The full measure is known only to the all-knowing God. For He alone knows our intentions. I can, therefore, try to satisfy the correspondents and others who think like him, only by repeating that there is no exaggeration in my claim that *Harjan* service is the basis of my life and that, therefore, I cannot live for one moment without it.

(*Harjan* headline of 5-6-35.) M. K. GANDHI

HARIJAN BOARDING HOUSES

The manager of a *Harjan* Boarding House writes:

".....There are now 15 boarders and one cook has been engaged, the rest of the daily routine work of the 'Home' is to be done by the inmates. When I was discussing the experiment of the work among the inmates, the work of cleaning the cooking vessels was suggested by two of them, but my colleagues said that already the *Harjan* have too few a number and making them do the cleaning of the cooking vessels will reduce it. I give him the example of the 'Baiter Home' where some cooking was being done by the student inmates, and of the 'Banshiwala Students Home' of Madras, where, for about 150 inmates, the only servants engaged were the two cooks. But in a not quite correct and accepted my suggestion on the ground that we cannot go in for another servant for the present. Do you consider it advisable to ask the inmates to clean every morning the vessels used in cooking?"

This is an old tale. I have no doubt that in every boarding house for students, all labour, including sweeping, should be performed by the boarders. Such a plan does not interfere with the boarders' studies. Indeed, it adds reality to them and promotes the health of the students, and saves money into the bargain. These managers, therefore, who, for the sake of gaining cheap popularity, or being too lazy to discuss such matters with their students, will not induce the latter to perform all the necessary labour in their Homes, will be doing a distinct disservice to their work. Such labour should be regarded as part of the students' education. But there is one condition attached to the demand upon students to do the daily labour. The managers should set the example by taking part in it themselves. Then there will be no danger of "the few menial womening."

M. K. GANDHI

SEWAGE DISPOSAL IN DELHI

In Delhi City the night-soil and trap-door system is not used. The dry toilets, with, or more often without, a pan, is in vogue. Where soil or dry earth is available, the night-soil is covered in a earthen pot. But where there is neither a pan nor any soil—as in most private houses—night-soil flows in a pipe by way into the open drains and partly removed in pots to the nearest well. In most cases, there is insufficient water for flushing the latrine or washing the pots. The pots and latrines carried on the head often leak and I have even seen liquid night-soil being carried in narrow-mouthed bairati pans, to the drain!

The Municipality has erected 67 public latrines for the use of the poorer classes, out of which only 49 are water-borne. Each latrine on the average has 15 seats, and each seat is calculated to serve 30 persons if dry, and 50 persons if water-borne. Thus the latrines are intended to serve only 2,000 persons in a city with a population of nearly 24,000. One can easily imagine the heavy rush on public latrines every morning. In a dry latrine, the bairati cleanses the latrine and also carries them to the cart. Once the work is too heavy for one man, who is also expected to sweep the dala (refuse place) and part of the road in front. When Muslims use the latrine, dala-dalas are hardly being used. The latrine seats being wooden, the passages and adjoining spaces are used. In several public latrines there is not a rag for the use of visitors to clean the latrine or to properly wash. When the latrine is water-borne, the water flows away last hour, one hour, or when it chooses. If it is not in order, the report goes from one department to another, awaiting special instructions. The general Sikh and strength of such latrines compels people to squat in all places, careless of public gaze and in disregard of ordinary rules of decency. The innate repugnance of a Hindu for a closed latrine is only disguised, and the latrine stands as an object-lesson for a place to be shunned.

Near 67 public latrines are 67 dala (refuse) places. Here there are incinerators for burning of both refuse, and open carts for carrying everything else. Men bring pots of night-soil and baskets full of garbage, from short or long distances, to be emptied into the carts. The dala place is filled with filth, which flows down from dripping refuse carts. Liquid human excreta is carelessly thrown into open carts and made for hours and it is carried to the dumping ground. Carts carry their foul loads, through the highways and byways of the city, leaving behind a long trail of stench, as they crowd along their path, all the while dropping offensive bits here and there. The driver sits—a soul-mated creature of another world—over this sprawling mass of matter, with a whip in hand and a dirty rag round his mouth, bound on a journey to the land of smells and sights and pigs—the dumping ground. Occasionally, the wheel comes off and the road becomes the dumping ground for hours, until a new cart comes to the rescue. After making a trip, the carts return with a different load—with

anyroads of filth sitting on the semi-solid base of little sticking to the sides of the cart and smothering both man and his bullock. Some of these filths are distributed in dala-bags on the roads by carriers of empty carts returning from the dumping ground. The carts are again washed, the bullock and the man great trouble, and the man belongs to the cart. I believe that, if ever there was a man-made to filth, it is the man employed to drive these 'refuse' carts and dump their contents. Yet we only think of the persons on the road, the sanitation of the roads—never of the man who drives the filth carts on the roads—when we talk of 'sanitary reform' as an efficiency and expenditure matter!

But the worst is not yet. The Delhi Municipality has left upon a cheap and expensive system—the contract system—for the removal of refuse. The city is divided into 54 districts and each district handed over to a strong contractor, at the lowest bid. Nearly 500 carts are supplied by the Municipality and the contract is for the removal of refuse as many cart-loads of refuse to the dumping ground. For instance, the contractor for E district offers to remove 4 cart-loads from the dala in E at Rs. 120/- per month. Suppose you go to the Jamarah—the remover of all obstacles. Then he estimates only 3 to 4 bullocks for the 4 carts he has got from the Municipality, and each bullock does 2 and, occasionally, 3 trips. The contractor tells the Jamarah, as he need not sweep well and being all the sweeping to the carts. The contractor tells the Jamarah, as he pays the load of 3 carts in one, dropping part all along the way and leaving full carts standing for hours before they are removed. The contractor keeps 3 carts, when he pays Rs. 120/- for two trips, spends Rs. 45/- on 3 bullocks and takes the balance of Rs. 75/- as his remuneration. If a water falls 31 or a bullock becomes lame, he employs a new cart or borrows a bullock at Rs. 10/- per day. So he not gets out of the transaction is just Rs. 50/- But here comes the advantage of sweeping Jahan. Most of these contractors are Delhi men, and they seldom work to private satisfaction. All the legal and surplus Jahan that they receive goes to feed the bullocks in some cases, Jahan is bought at 2 paise a day and given to cattle. The Delhi Municipality has found the contract system the cheapest, for Jahan had the lowest and makes it up by bribing Jamarah and using Jahan. The bullocks are well fed and can do 10 hours' work per day, the Jamarah's pains are well gained, he does not mind how many carts carry or don't carry the refuse of the city.

The Khet-i-Chil Lassi Area Committee has no contract system. It has open carts for removing dry refuse, cylindrical carts for removing surface water and closed receptacle carts for removing liquid night-soil. For each cart there is a carrier, who is paid Rs. 15/- in fee, but how if the carrier's wife works and mother Jahan. The bullock does one trip, but occasionally does another on the day for a Delhi contractor who pays for it. The receptacle carts are well washed, the open carts carry dry refuse and mud as usual. The carts, of all kinds, ply their trade only at night time, when the roads are deserted. The Delhi Municipality tried a similar system on a limited

scale and kept 25 bullock carts for the removal of refuse. But it purchased its own bullocks and paid carters at Rs. 18/- p. m. and spent Rs. 22/- on each bullock's upkeep! The result was that the "dust" for bullocks was being sold in the bazaar there and went to fry pakoras for Jamaatun and the bullocks were always ailing. In haste the bullock depot was closed and the contract system fully adopted—to save public money!

The New Delhi Municipality has, of course, a ghastly system, holding the Imperial Capital Private houses enjoy the flush system; Govt. quarters have the dry-pan system; and for mortals there are a 100 public latrines, with 4 seats each and 48 water-borne. Each public latrine has a pull-shot over it and all the nightsoil from Govt. quarters is shot into it. Light and dry refuse is taken in lorries to the dumping ground. It is expensive, but sanitary. Each lorry carries a ton of refuse and performs 3 to 10 trips per day. The whole service is clean and efficient. The *Shikari* of Old and New Delhi belong to the same species—man, but live and work as separate varieties.

N. R. MARRAS

FURTHER DONATIONS

Sub. P. E. Krishna Mahon, Federated Malay States	12-0-0
" N. D. Khanna, Comptroller, District, Lukhnow	42-0-0
" Edward H. McKillop, U. S. A., (Five Dollars in currency notes)	12-0-0
Shrimati Pyaralal Gupta—Bombay	50-0-0
Shri Jannaldas Narandas	11-0-0
" Dadasaheb—Bombay	500-0-0
A sister—Bombay	21-0-0
Shrimati, Kamalaben Somawalla	101-0-0
" Chandaben U. Somawalla	101-0-0
Shri Rupabehn Sarupchand	51-0-0
Contributions from others assembled at Manikheran on 19-9-32	121-14-6
Contributions at progress in Bombay	588-0-0
Contributions at progress in Ahmedabad	14-0-0
Contributions from the public gathering near Manikheran	50-0-0
Contributions on the journey from Poona to Bombay	82-20-0
Contributions on the journey between Bombay and Ahmedabad	33-1-0
Contributions at the Central Station	21-22-6
Contributions at Dad Dandur	34-3-0
Miscellaneous through "Rs."	36-0-0
Anonymous (20+50+25+12+31+11)=	123-0-0
Total of five papers and below	21-0-0

1877-7-7

Amounts previously acknowledged 30,787-3-1

Rs 32,664-10-8

A FAMILY LIKENESS

In last week's issue of the *Morgen*, under the heading 'Another plague spot', Goodall drew the attention of the public to the condition of the basins of the scavengers of Delhi. Reference was also made to his remarks on the same subject some months ago in regard to the basins of Allahabad. Readers will remember that in the latter article Goodall observed "That for other cities, if there was the same investigation as at Allahabad, are likely to show the same wretched state of things. . . . It would be no reason for considering the condition revealed by the report." He was evidently fully aware of the general condition of the basins in other towns all over the country. We have received a few reports on the state of basins in some places and the consequent difficulties of Barhara, and, from the details described in these reports and from our own personal knowledge, we have an illustration in saying that the cities and big towns all over the land have a grim family likeness in this respect and that there appears to be little to choose between one place and another. We give below extracts from some of the reports and the readers can judge for themselves. It is now high time, we think, that systematic surveys of basin conditions in all important towns and cities were made in detail and reports of the same published. This will be a great help in setting up a systematic system for the removal of the 'plague spots'.

Sometime ago a survey was conducted in Lahore and a Memorial presented to the Lahore Municipal for a speedy reform of the workings of the Barhara. The condition of the drainage claims the first place. The Memorial observes:

"In some of these basins, there is no drainage at all, on account of which everybody, in the rainy season, dirt and filth has accumulated to such an extent as to create a stench, which gives out a most offensive stink and forms a breeding place for mosquitoes. In other basins, big drains, carrying the filth of nearly the whole city, pass by the house of the scavenger. These drains are the repositories of all filth from many perpetual sources of verminous stink. Owing to the lack of latrines (of which more anon), men, women and children generally use themselves in these drains which are always dirty. To go to these basins even for a short time requires courage, for the filth and the stink are nearly suffocating, and per day after day, throughout their lives, the poor scavengers have to stand stink and live in the midst of this appalling filth. It breaks one's heart to see their little ones waded in this filth."

It sounds as if nothing can be so bad as this. But here are the conditions in Madras. From a report made by the Social Service Sub-committee of the N. F. Y. Association about the slums of the Poonam Division, we reproduce the following regarding the state of drains there.

"Above all the stinks in private houses and even in the Military grounds here are drains at all Trappaham we see the filth, foul-smelling, unspeakable-looking gobs. People use these gobs to do their and leave the very water dirty and this is proper

way to run out. So it is stagnant and becomes a place for mosquitoes and flies to swarm over. Besides, garbage is now lying rotting at every corner of the pathways and on the sides of the gutters. The villages nearest which are not properly removed fill the atmosphere of the surroundings with a stinky bad smell. The part where Habirjan live is one of the worst places. The gutters with their black materials of mud was a much abominable spectacle. It has become a fact for mosquitoes, so that they start in billions to take in blood from their human live and infect them with disease. The latrines are filled with black sticky dirt.

So much for the bad things. Here is what was noticed in Lahore in regard to water-supply to the inmates:

"Going to their protection and the filthy surroundings in which they are obliged to live, the prisoners need much more water than other people. But, far from getting more, they are not allowed even half as much as the other villages of the town. While ordinarily there is one tap for one or two households, in the huts one tap serves an an average dozens of inmates. Out of the 14 localities, seven have not a single municipal tap. In Chitwan Bazarwala, there are only four taps for one thousand families. In Faidki Village, one tap serves 10 families. The poor people have to wait sometimes for hours before their turn comes to take a drop of water. If you take into consideration the smallness of the taps and the restricted hours during which water is served, you will understand the acute lack of water supply. My conversation with the old "poor" handicapped in their work of washing clothes and themselves in these people bring in shortage of water, without an adequate supply of which it is impossible for them to adopt healthy habits."

Lahore is evidently no better. We read in the report:

"There is not enough water-supply. When we visited these places, we generally saw the use of two municipal taps in the "poor" neighborhood with thirty or forty water-consuming vessels. As each such family has to support one of its members to stand for hours at the tap and carry water for the day's use. The difficulty is much more acute the days of some importance. Hence it is no wonder if we state that we have actually seen many persons with pots in their hands waiting for hours and taking water from them to be used for their household purposes. The women especially are not at all shy. They of course have to be clean, what can they do? They could not get water. There is no place protected enough for them to have their bath. What will they do on these days, when according to their religion they are expected to be clean? They simply mix their dirt with the little quantity of water that they get. On account of the scarcity of water in these places, children and men take bath in the old jinning tanks the water of which is not at all clean."

This is in regard of water supply. As for latrines for the dwellers of the huts, they are conspicuous by their absence. In Lahore,

"Absolutely no private or municipal provision is made for latrines in twelve out of twenty-one local-

ties. The latrines to which men and women are subjected because of this condition are better to be imagined than described. They are obliged to use the ditches, and to obtain some sort of privacy, they have to take advantage of the virtual darkness provided by the setting of the Sun. This state of affairs is damaging not only to the physical health but also to the moral sense of the people. It seems as if in dealing with the poor people it is forgotten that they also have human needs."

Lahore has the same appalling story to tell.

"Next comes the human difficulty. Only those that have visited these places would be in a position to realize this difficulty the people, especially the weaker sex, have to undergo. There are some stories even without a touch of humor. Hysteria is very possible for the women in answering calls of nature just by the side of publicly-given latrines which conceal them from observation. But these latrines are all destroyed by the spread of cholera and typhoid. Now what are they to do? They are forced to give up shame and sit in open places. We are told that some young women make it a point to do very early in the morning only for answering calls of nature. For instance, Vashimpur chowk is situated on ground 10 feet below the road-level. On all the sides there are roads. When are the women to answer their calls of nature? In Dadda Chakraborty's housing ground and in Chhatrapatiya, where are the people indulging the gods, women to go? There is no other way for them than that of getting up very early in the morning or hurrying towards late in the night, approaching a segregated place, at the side of a canal or tank, and using themselves. In Chhatrapatiya, which has no toilet where fifty hundred people, there is not a single latrine. At the time of our visit, they were making use of a cess-pit but for the purpose and the garbage was cast in all its nasty form all over the place."

The account of a visit to a hut in far-off Islamabad, Daman, is short but poignant.

"On that day in the morning, I went to see the "poor" quarters. I was surprised to see the horrible condition of these wretched people. They are great a room of 10 x 10 ft in each family and they have no other latrine room, and they have to remain there with their parents, wives and children. There is no arrangement of water for them. The surroundings where their quarters are located are very low and so their houses are overflooded by water from June to September every year. The medical officer never goes to them. The public latrine is situated just near their houses."

The foregoing descriptions of the deplorable conditions in huts, in which some 500,000 fellow humans pass the whole of their life, may strikingly be closed by the following general account of what the Joint Commissioner of the Harijan Sevak Samiti, Ajmer, saw when they went to check Mahatma Gandhi during Gandhi's 11 days' fast in May last:

"We could not even see the Hils and lot that was being maintained in the middle for the last so many years. The atmosphere was choking with the stinky and pungent smell emanating from the

Municipal ' Hole ' station, which lies quite near by, and from the housing people of the Nagpur. We began to experience the effects of this early wind as soon as we approached the outskirts of the muckhale, and were forced to apply our handkerchiefs to the nose. But we could not shut our eyes. We saw that hundreds of flycatchers were flying above us over muckhale sprinkled with nightsoil and perhaps un-urinated for years. A hole beyond, on a high platform there was a large pool where carts carrying nightsoil are emptied. These carts (surrounded by an army of them) continue to pass every now and then to the platform, and when they are emptied, the platform is overcrowded with nightsoil, urine and hot water. The dogs and birds have to go very far before they find food, which forces us to go through a drive of some three or four miles in length. In years gone by, this drive was used only for carrying hot water, and the nightsoil had to be taken away to a distant place. Thus this practice was stopped, sanitation has considerably increased. From the moment we proceeded westward to the spot where the cesspits actually lie. We found human excreta, urine and nightsoil on both sides of the footpath. Under a common roof at the footpath, there were two or three huts belonging to the Nagpur, where the dead body of an animal was often left for the dogs and vultures. These Nagpurs do not allow their nightsoil, the cesspits, to drain water from their wall. We requested of the cesspits, who had gathered around us to satisfy their curiosity, ' Then, where do you drain your water from ? ' They told us, ' We are superimposing great loads on the want of water. Although our number is not less than four or five hundred, there is hardly any arrangement of water supply for us. There is only one hydrant at the Ghat gate, which remains throughout over-crowded and has been the cause of many a hygienic hazard. The cesspit expect us to be clean when we do not get even enough drinking water. We at once realized the extreme necessity of water for them.

Next day, we again went there with become in our hands and swept the muckhale. But that was an uphill task. However, we did not lose patience. We requested them to take the dogs and other rubbish and then set fire to it. Later we learnt with surprise that some Municipal employees indignantly warned the cesspits against allowing any one to burn a fire in the muckhale because of the proximity of the Municipality hospital. Consequently, we could not complete the work of muckhale and much rubbish is still lying there. In fact, no private agency has the power to fill the cesspit pot without task. It is presently the duty of the Municipality. It ought to look to the cesspits and other essential needs of the muckhale housing. Till then, the poor cesspits will have to drag on their miserable existence, in an absence of security, in what are no better than hellish conditions."

The housing tale can be continued on indefinite. But there is no need. There is such a dreadful filthy

Hygienic hole on the conditions that the description of any place may very well apply to any other place. Where primary human needs like a decent habitation, adequate water and necessary sanitary arrangements are lacking, it is idle to talk of public bath-rooms, proper lighting, night and day schools, easily available medical aid and other amenities of life. The Municipal authorities owe it to their employees, to themselves and to the society to make amends for their long-standing criminal neglect of the most important welfare of their employees. Every branch of the A. S. S. and affiliated associations should make an immediate survey and make it a point to give Municipal bodies on paper till conditions in houses are sufficiently improved to enable the dwellers therein to live like human beings and not worse than beasts in all present.

PARALLELS

A Correspondent wrote on the following

" In your issue of September 9. In the course of his article entitled " Was it cowardly ? " Chaudhary says :

" But one may not be deflected from the right course for fear of possible but unfounded consequences. If one were to be so deterred, it would be done that hardly any good action could be undertaken."

Chaudhary seems to express the same idea in the following words, which he puts into the mouth of Hamlet—

- " the voice has of muckhale
- " Is muffled ever with the pale and of thought,
- " And whispers of great pain and moment
- " With this regard their currents turn away
- " And lose the name of action."

The old English saying also seems to come's mind

Be who hesitates is lost."

Let us see a passage from the Bible—

" For, if the trumpet give an uncertain sound, who shall prepare himself to the battle ? "

1. Corinthians 14, Verse 8

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HARTIAN

EDITOR: R. V. SANTIM

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[No. 36

SATYAGRAHABHRAM, SARABHATHI DEDICATED FOR HARIJAN USE

[The following letter has been addressed by Sardesai to Seth Gokuldasrao Datta in his capacity as President of the Servants of Untouchables Society Ltd.]

"Satyagraha Ashram,"
Wardha, Sept. 26, 1933

Dear Gokuldasrao,

As you are aware, the "Satyagraha Ashram" previously with its buildings in Satwadi was abandoned on the 1st of August last by the Ashram people. I had expected that the Committee would, in view of my letter addressed to them, take charge of the abandoned property, but they did not do so. It then became a question with me as to what was my duty in the circumstances. I felt that it was wrong altogether to allow valuable buildings and the equally valuable crops and trees to be neglected and run to waste. I contacted friends and did so with and came to the conclusion that the best was to make of the Ashram what it was a year ago for all the service of the Harijans. I placed my proposal before the trustees of the Ashram who are not at all fellow members. They have, I am happy to say, wholeheartedly approved of it. When the property was abandoned, then certainly was the expectation that some day, whether through an honorable settlement or India coming to her own, the trustees would resume possession. In the new proposal, the trustees direct that the entirety of the property. This provision is perfectly within the trust deed, service of Harijans being one of the objects of the Ashram. Therefore, the new proposal is wholly in accordance with the letter and spirit of the trust deed of the Ashram, as also the trust.

The question that the trustees and I had to consider was to whom was the property to be transferred for the purposes I have mentioned; and we came unanimously to the conclusion that it should be transferred to the All India Harijan organization for all-India use. The objects of the trust are (a) to make an Ashram ground approved Harijan families, subject to regulations to be framed, (b) to open a hotel for Harijan boys and girls with liberty to take non-Harijans, (c) to conduct a technological department for teaching the art of cleaning, mending, making the beds or obtaining, curing and mangle-making machine or prepared only clothes, towels and other articles

of daily use, and finally, to use the premises as offices for the Central Board, or the District provincial organization or both, and each other allied work that the Committee, referred to in the following paragraph, may think proper.

On behalf of the trustees, I suggest that the Servants of Untouchables Society should appoint a special committee with yourself and the Secretary as ex-officio members, and three nominated members, with power in the trustees to add to their number, to take over this trust and to give effect to its objects.

Two friends who have been always associated with the Ashram, viz., Shri Balabhadra and Jyotibhai, have offered to reside on the premises as honorary managers. They have both given notice and have been devoted to the service of the Harijans for a long time. There is also an inmate of the Ashram, who has dedicated his life to Harijan service and who will gladly stay on the premises. He has almost become a specialist in a number of Harijan tips and gives. The committee I have suggested should, therefore, have no difficulty in managing the trust; nor is it necessary that all the members I have mentioned should be simultaneously and immediately undertaken. Some Harijan families, as you are aware, are already living there. It has long been a dream of the members of the Ashram to establish a colony of Harijan families, but beyond having a few of them, we were not able to make further progress. Experiments in housing were also conducted there. Manufactures of which we are going on up to the time of abandonment. The buildings contain a spacious hotel easily to accommodate 100 persons. It has a fairly big washing shed and other buildings conveniently fitted for the use I have named. The property contains 100 acres. I venture to say, therefore, that the site is some welcome for the settlement of the Harijan mentioned, but it is large enough for the purposes that may be eventually required for some time to come. I hope that the Society will have no objection to accept the offer of the trustees and to take over the responsibility implied in the acceptance.

Yours sincerely,

R. V. SANTIM

[The trustees referred to in the foregoing are: Seth Jambhodai Patel, 88 Karamchandji Market; Imam Sahib Abdul Karim Nawab, 88 Mahadev Dandi and 88 Chhaparwal Ghatoli. Of course, 88 Karamchandji Market and Imam Sahib are no more, and 88 Mahadev Dandi is in jail. Ed.]

Notes

How to Collect Funds

Many workers of institutions think that they can get funds for their institutions for the mere making of reports. But that is true only of very few well-known and well-worked. A Muller or a Rastriadas has been known to get funds even for the most paying. Many more whites of such rare calibre reach people like hundreds of various castes. But the majority have to plod before they can get any response. And the best way of plodding is to pay house to house visits. When a house is put, as one unfailingly is, and the worker is known for his or her integrity, response is assured. Such house to house begging is also the best propaganda. Donors are, and should be, always exacting. They want to know, or ought to want to know, all the needs of the institution they are called upon to support. Therefore, workers who go on begging expeditions have to be well armed with facts and figures. What is, however, most needed is patience. They must be prepared even to put up with insults. In the end they will find that funds come the least difficulty when honesty and ability are assured. In the absence of these two qualities, funds are a burden as we find today regarding many so-called religious institutions which are decaying, though they have ample funds.

Unscrupulous and dishonest trustees are all able to discharge their trust, and the donors as their hands are either locked up profitlessly or wasted on religious or other expenditure schemes.

M. K. G.

A Suggestion from America

An American friend, who knows Indian conditions somewhat and is deeply interested in Harijan work, writes in reply to a letter from me—

"You asked me last spring for suggestions in regard to Harijan work and reports. I am too ignorant to even think of anything more than what the workers are already accomplishing. I feel that where there is room the reports would be more effective if, in addition to telling what has been done, they would also compare it with the previous conditions. For example, if a new well is installed, to tell what price facilities the Harijans had for getting water. Also to tell the approximate number of Harijans in each such locality, so as to show how many people the new facilities will serve and how adequate or inadequate was the improvement. Also to contrast it with corresponding facilities for upper caste people in the same place. For example, in the question for Negro schools in the United States, it has proved very effective to contrast the number of white people with the number of Negroes in a given district, and then the number of white schools and the number of Negro schools there, and the amount of money appropriated by the county school board for Negro schools and the amount appropriated for white schools. The contrast is glaring in almost every instance."

The underlying note of the American friend's suggestion is a plea for more truth. The reports of our work can never be too accurate. There must be mirror both of our strength and our weakness. We may not, therefore, embellish them. Too often reports are made attractive by any pictures of institutions to which they refer. But not being true in life, they show the fate of ordinary newspaper paragraphs or advertisements. Readers simply do not read them or when they do, they distrust them. Comparative statements, such as the writer suggests, will better enable the reader to grasp the meaning of figures and facts. Reports should never contain declarations or written opinions, except when the latter are relevant. They should be brief and to the point. When there is no apparent success, workers very often say they have nothing to report. Such men forget that what is wanted is a truthful record of their activities. If, therefore, systematic work has been done, a correct record of it cannot fail to be of great value to other workers. We may not always command success, but we can always show increasing effort and concentration, which are fundamentals of success.

M. K. G.

Value of Reports

Thakur Daga has often complained to me that the various organisations do not send enough periodical reports and those that are sent often contain opinions and declarations rather than facts and figures. Secretaries and workers do not always realise that reports are required, not for the pleasure of the central organisation, but for the guidance of the centre in framing its policy from day to day, for checking and re-estimating the work of the different organisations and for informing the public from time to time of the progress of the movement. The duty, faithfully performed, of drawing up reports will automatically stimulate the activity of workers all round, and keep workers close up to the work. Thus, if all workers sent in their reports of work done on the Harijan Day (which approaches here), it would be possible to have an idea of the successes and failures in the various provinces. It would also be possible then to know what instructions to issue for the next Harijan Day. I have, further, that, if such reports have not already been, they will be sent at once to the headquarters in Delhi. And if any reader has anything striking to report about his experience, I would ask him to send them directly to me. I hope that all the reports would constitute accurate account of takings and expenditure incurred in making preparations for the observance of the Day.

M. K. G.

MALABAR REPORT FOR JUNE AND JULY

RELIGIOUS MATTERS—Bhajan parties of Harijans met every Sunday in the Gopalapuram Guttala school at Guttala. The Bhajans were followed by discourses on religious topics.

EDUCATION—On the 4th June a hotel was opened at Cannanore with accommodation for the Harijan boys studying in the II and III forms.

Education centres were opened at Thekkurkudi, Arala and Eloor. The workers in charge of these centres conduct schools which have become very popular with adults as well as children.

A monthly allowance of Rs. 2/- was granted to a Brahmin lady who takes much interest in Harijan welfare work. She lives close to the Harijan quarters and gives tuition to Harijan children in music, sewing and the three Rs.

The following grants were made for the year ending September 1933—

Rs. 100 to the Sri Narayana Bharing House at Payravoor

Rs. 100 to the Sri Narayana Harijan Manthi at Cannanore

Rs. 25 to the Vinodanand Vidyalaya at Chaliyapattam

Several Aided Thrifts has started a boarding house for children in Tallicherry under the name of Raja Siva Nadan.

At Kichur, Mr. Vachanaswar opened a school for Prangas, one of the hill tribes of Malabar. Hitherto no serious attempt has been made to promote education among them. The school was begun only with four boys, but at the end of July the strength had risen to 15. The Malabar S. U. S. had supplied books and stationery worth Rs. 5/- to the students of this school.

Night schools were started at Karcavargal, Gopalapuram and Karcavuri in Kuthamangalam and similar efforts are being made to open new schools.

Scholarships worth Rs. 2/- to a girl studying music; Rs. 2/- to a boy studying Hindi and Rs. 2/- each to two boys undergoing vocational training in the St. Vincent's Industrial were sanctioned.

Two Harijan boys were admitted into the Government Government Medical school. The total number of students admitted into various training schools by the S. U. S. workers alone is about 125.

The Calicut and Cannanore branches of the S. U. S. opened libraries in Malabar centres.

PROPAGANDA—Our propagandists paid visits to more than 50 villages and carried on a crusade against intemperance and immorality ways of living.

The Cannanore S. U. S. appointed a worker on a small allowance. He was able to visit 125 houses. In the month of June the workers of the Calicut S. U. S. and of Kollayamandram have done much useful work in helping the Harijans to keep their houses neat and tidy.

SANITIZATION—Weekly rounds were taken by the Cannanore and Calicut volunteer corps in almost all the Harijan quarters within their jurisdiction. The members of the Saint Martin's of Cannanore also paid such visits. The Harijan Sava Samithi at Cannanore continued to supply soap and oil to children once a week.

MEDICAL AID—The free Dispensary at Tellicherry continued to function usefully the average attendance being thirty patients.

The Calicut S. U. S. helped many out-door patients in getting medicine from hospitals.

The Harijan Sava Samithi attended in Kollayamandram gave medical help to 6 persons.

The Malabar S. U. S. spent Rs. 10/- on medical help.

EMPLOYMENT—The Calicut S. U. S. was able to find employment for 14 Harijans.

The Palghat Taluk Board has appointed a Pariah, a low-caste Harijan, as a teacher in one of their schools.

A Harijan was re-entrained as a boy-convoysman in the Madagaskar Post Office.

The Cannanore S. U. S. gave Rs. 10/- to a student selected for the study of motor mechanics and Rs. 5/- to a Harijan who had his house in a fire. The same committee supplied clothes to eight old women reduced to utter penury.

INVESTIGATIONS—The workers of the Taluk centre conducted a general survey of the conditions of Harijans in that locality.

UNIONS—A volunteer corps of non-Harijan Hindus was formed at Cannanore to carry on auxiliary work. A similar corps of Harijans was organized at Calicut.

At Pappinisseri, a Sangham was formed to popularize work among the Harijans.

CIVIC AND SOCIAL AMENITIES—The public road running from Thiruvithoor to the market at Badagora was all now closed to Harijans. This has now been opened as a result of the strenuous efforts of a devoted worker.

In the neighbourhood of Badagora, some schools had closed their doors against the entry of Harijan students. Necessary representations to the matter were made to the Educational Officer and the Labour Officer of the district.

A DONATION—Mr. Subbapaya Quader of Wynad has, on his death-bed, executed a will in the effect that all his property should go for Harijan work in his Taluk.

GENERAL—The noteworthy feature of the period under report is the rapid action made in the progress of education. The parents are as a rule convinced of the necessity of education. They are ready to send their children to schools, if they are provided with books and stationery. From the beginning of this year, the Labour Department stopped the free supply of these articles. The Malabar S. U. S. and the various committees affiliated to it have contributed their mite to the purchase of the articles for the students.

F. SAMANTH HANMAN
Secretary, Malabar S. U. S.

H A R I J A N

SATURDAY, OCTOBER 7, 1938

WHAT THEY BELIEVE

Rao Bahadur M. C. Rajah sent me sometime ago a copy of his speech, delivered at the Legislative Assembly on 24th August last, in connection with the Temple Entry Bill. The reader will find below copious extracts from that speech, with inter-suspensions, his repetitions and some other non-historical portions omitted.

The value of the speech consists, not so much in the accuracy of his historical statements, as in the fact that many people actually believe in them with as much tenacity as the so-called Hindutists, who credit Harijans with hardly any human rights, believe in strenuously supporting untouchability. The news will ultimately be decided, not by historical evidence or by interpretation of Sanskrit texts of doubtful religious value, but by the prejudiced and incessant labours of reformers of various party. No religion has ever lived on its past achievements. It dies unless it is nourished and sustained by the continuing action of its votaries. Not by learning, but by right conduct can religious faiths, Untouchability, as we practice it today, exist in such wantonness of pure callousness ceased. It will only go when an unbiased and attainable state of continuing action is established. Not even a unanimous verdict of all the Pandits and Shastras will remove the line of high and low which has been dragged into the minds of the masses since generations past. The latter will want the evidence of the practices of those whom they believe to be pure-minded representatives of their religion.

Nevertheless, I commend Rao Bahadur Rajah's speech to the students of Hindutism from the historical standpoint. It is of some importance to have it indisputably proved that the Harijans of the South, at any rate, represented a civilisation which was destroyed by a conquering race, calling itself Aryas (nobles) in contempt of the original inhabitants, whom it used for its own selfish ends and reduced to slavery. I must confess that I have always entertained grave doubts as to the truth of the story. I should refuse to credit such statements of superiority with being representative of a noble religion. If the historical evidence is beyond question, one is forced to the conclusion that all that is noble

in Hindutism came, not from the conquerors, but from the conquered and that untouchability is a corruption which the conquerors super-imposed upon it, whilst they adopted the religion and culture of the conquered. Whatever way the truth lies between the two schools of thought, untouchability is a recognised evil that has to be removed if Hindutism is to live. It is further clear that, according to the two schools, Hindutism, whether it is indigenous or imposed, did not, in its original state, have any taint of untouchability about it. And in any case, now that there is no distinction between the non-Aryas and the Aryas, who is said to have come from outside India, and has fused with the original inhabitants of the country, it is not of much, if any, practical importance to decide or even know who was truly Arya or noble. What is of tremendous importance is the fact that the measure of untouchability will be the measure of all Hindus before it receives its death-blow.

RAO BAHADUR M. C. RAJAH

AND

THE TEMPLE ENTRY BILL

[The following is the speech (somewhat condensed) of Rao Bahadur Rajah referred to above, M.L.]

"The reason why I intervene in this debate is to draw certain misapprehensions that are lurking in the minds of some of my friends in the House,

It is most unfortunate that there should be in this country a class of people who believe that the existence of certain classes from temple worship is based on the true interpretation of the principles of Hindutism. Little do these, belonging to this class, realise the injury they are inflicting upon the religious and political well-being of the Hindus. It will be out of place to go into the very debatable question of how far the ancient and sacred books support the case for or against the untouchability. It will be more interesting to consider that such a sentiment is purely of a historical growth and was an outgrowth of certain political conditions that existed in this country in the past. This untouchability was a political condition caused by the conquest of the country by the White Aryas race and it is no wonder that the White race, obtaining a clear domination over the Coloured race, developed a sentiment of superiority over the conquered, and the Harijans of the conquerors refer to this sentiment. There can be nothing inherent in the nature of the people to justify such a permanent judgement of a class of inferiority. It can be easily understood by those who have a knowledge of historical growth of civilisations and customs. Sir Herbert Risley, writing in the "Customs of India (1901)", records

"In Madras, the Hindu, the Moh and the Parsi, of whom the last retain the traditions of a time when they possessed an independent organization of their own, had been relegated to a low place in the Hindu social system."

The Depressed Classes represent the earliest deterioration of India. Long before the Aryans came to India, the Depressed Classes had their own political and social institutions.

"A time before this when the Aryans came to India," says F. A. Sted in *India through Ages*.

"They found a people in India skilled enough to have woven and decorated dresses of fine woollen and linen; women whose ornaments were of gold; personal adornments whose heads were of some metal that was certainly rare."

There were the ancestors of the present Depressed of Classes, a heavy race as compared with the white-skinned Aryans. The Aryans called them:

"the negroes of western, who decorated with gold and pearls," and "devoted to two cities."

There are at the present day some relics of their ancient rights and privileges which show beyond doubt the former greatness of these people, which are still to be found in the village organizations. These divisions in divisions concerning membership of land is considered as food. Mr. W. F. Storer calls the Hindu as the patriarch of household and of public peace and health.

In a description of the eleventh century A. D., we find recorded the incident of one Vardha Pundarik and his conversion to be a final one in a *scripture* concerning the ownership of a piece of land belonging to a temple. The special privileges the Depressed Classes enjoy even to this day point to their former greatness. At the annual festival of the Hindu Goddess of Ganga Devi in the present city of Madras, the Hindu or marriage lodge is held round the Goddess by a number of the Depressed Classes in the name of the entire community. A number of the Depressed Classes officials as first of the hall games at Madras, during the great Hindu annual festival at Changanassery, Kollingattur, Kumbakonam, Thanjavur and other places in the South, the members of the Depressed Classes are allowed to pull the ropes of the huge net containing the fish. During the festival of Rama at Tiruvananthapuram in the Temples District, the incident of the Depressed Classes is specially honored by being placed in the temple elephant along with the God and made to carry the Cherry in the hand for feeding the idol. In the famous temple of Krishna at Melkote, in the Mysore State, members of the Depressed Classes are accorded special privileges.

Melkote is the chief seat of the Hindu Vaishnavite Brahmins and the place where Sri Ramanuja lived in the 12th century. They enjoy a similar privilege at Srirangam in Changanassery district. In the case of a number of temples, there is a particular exclusion of the Depressed Classes even to-day the present practice. Yet, Raja Pundarik Krishna-machandappaiah, as far as human memory would go, these practices never entered a temple. The Vallabha, a section of the Depressed Classes, were

placed in the Vallabha Kings, before the advent of the Brahmins and even for some time after. The World Almanac, in the Census Report of 1911, quotes an unpublished Vaidika of the 16th century which says that Sri Vallabha, the temple deity, will employ the men daily and do the temple work.

By Gaurier Oppert in his book, *The original inhabitants of Bharatavarsa or India*, says:

"Vallabha is a well known family name common among the Parthians and Pallavas." Subsequently, the South Indian representative of Buddhism, the son of Vallabha, is credited with having drawn a family lineage and called Vallabha his work. "Subsequently's wife Vallabha was a low caste South Indian woman." "Parthol, the wife of Vallabha and daughter of the merchant Vallabha, is even worshipped as a Parthol woman in her temples in Madras."

There are many sacred places and many holy temples in South India, but for inspiring the pure joy of religious ecstasy, there is perhaps no place equal to Vallabha, where the Hindu Goddess of the Universe is represented as engaged in an eternal dance of delight. Here, Muruk, belonging to the Depressed Classes whose very existence is one long story of unending toil overlaid by poverty, social degradation and religious non-observance, peered for a glimpse of that God whose heart is love and whose feet are silver and ever moving and ever balanced as joy. Did not God release Muruk from bondage as a master who was both an orthodox Brahmin and a landlord? Did not Muruk, upon his vision of God which he worshipped in his heart? The image of Muruk is found in all these temples and is worshipped even to this day by the devotees among the 40 millions of Parthol Brahmins, who are worshipped as Gods, the well known Muruk and the holy Vallabha belong to the Depressed Classes. Did not God order the Brahmins to carry the Temples of Muruk, outside the Vallabha cult, as he found the right into the temple? To not the orthodox Brahmins except that Temples of Muruk has become one with God. Sri Ramanuja in Changanassery in South India? Does the Vallabha Brahmins stand the water in the famous work of Temples of Muruk, "Amara Aditya" in all Vallabha temples side by side with the standard hymns? Is not the image of the Temples of Muruk now found in all the Vallabha temples in South India universally worshipped? Among the twelve Alvars or Vallabha poets who are now being worshipped as Gods in Vallabha temples, the famous Temples of Muruk, Kumbakonam and Thanjavur Muruk belong to the Depressed Classes. One Das of Gudi, Channarayana of Madras and Hari Das of Rangoon have all sprung up from the respectable classes. He also Anandiah, the wife of Ranganatha Vamsi, one of the Saptas Rishis, who was known for her beauty.

When Anandiah, one of the Saptas, was hit by an arrow, what did Anandiah, his mother, do? She created the marriage of Anandiah and her son recovered. What does this show? That there is high reverence with which the (Anandiah) was held.

K. KULWA *

Topichin Kagawa was born in Koto on 19th July, 1918. In his native province of Awa, his father was the headman of the town village. Later the turn of the wheel of Fortune elevated him to the Secretaryship of the Peiyu Council. In the course of his wanderings, he took a special fancy to a girl with light feet and lighter mind. Out of this fillet bore four children were born. Topichin was one of the sons of an unprosperous father, born out of wedlock, the youngest offspring of a dancing girl. This life of lust crumbled at an early age, and when Topichin had just passed his fourth birthday, both parents died. Thus perished a career in the life of the lost. He was entrusted to the care of the father's neglected wife and a foster grandmother, two elderly women who lived a solitary and colourless life. Here the love-starved Topichin was looked upon as an unwanted intruder and never poured out upon his real mother. Thus the upbringing of Kagawa's life was not gay and glossy.

After leaving the home at Awa, he entered the school at Tokushima. Here he was appalled at the low moral tone of the dormitory. Lonely and alone, he wept till his eyes grew tired and he could weep no more. Fast at the window stage schoolmates came into his life. It was their hearts and homes that life of the young Kagawa cut off his thought of "despair." "Look at the sky, look at the sun, let your tears evaporate and then we will laugh." Laugh they did. And Kagawa has been laughing ever since, though often it has been a symphony of laughter and tears. "Consider the life of the field, how they grow." He read and mused it. He knelt and prayed. The dawn broke and Kagawa was here again. He felt that he had been given a divine message to serve the poor.

Reading of a cartoon living in the slums, he dedicated himself to a life of poverty and set his feet on the thorny path of service. Hearing that the poor in Tokyo were dying in hovels six feet square, he decided that he must live in no larger quarters. Kagawa took his friends by surprise, when at the age of twenty-one he took a slumlord leader into the depths of the Kibikawa slums. Here two thousand people were crowded into houses 10 feet square. Usually there were no windows. Light and air stole in through the open door. One community kitchen, a water-pump and a common toilet served the needs of a score of families. The houses looked upon unpaved alleys 3-4 feet wide. These alleys were packed with filth. The Christmas of 1926 stands out as a red-letter day in Kagawa's colourful life. On that day he carried his few belongings with his own hands in the slums. The lot he occupied measured with blood and violence. But he feared neither man, nor sin, filth, nor disease. The fish, the post, tubercle, syphilis—the dead, sick and mired among them.

His first appeal for help was a man suffering from a serious attack of contagious tub. "This is God testing me," he thought and gladly made him

his bed-fellow. Another was a mother who passed his night in sleepless terror. He pleaded for the privilege of sleeping with Kagawa, believing that Kagawa's God should drive away his terror. For four long years, every night to fall asleep clinging to his protector's hand a beggar asked for his shirt. He got the shirt. The next day he demanded his coat and trousers. He got them as well. This left Kagawa with nothing to wear, but a woman's kimono! At one time, over two down-and-outs were under his six-by-six roof and he had but 25 in a month to share with them all. In Shinjima, babies were born without expense, but it cost 100 to bury them. During his first year, he earned fourteen, and in 1921, sixteen. Unwanted babies were brought to midwife men, who bargained to take them 25 25 plus 10 garments for each child. They in turn sold them to others, who secured only 25 and 5 garments. Kagawa himself adopted a play lot to enable him to pay the cost of death. One thing was a maul in Shinjima. Prostitution reigned at the alleys. Debiting was a major crime. The raffish and bullies who took refuge here thought nothing of committing murder. It was a badge of distinction. They made him live daily under a drawn dagger. Knowing that Kagawa was a non-violent, they plagued him with demands for money. When these were refused, out flashed dagger or knife. One landed a deadly stone on him, another knocked out four of his front teeth. But he never let back. He either fled or smiled, whichever escaped the better strategy. "The slums are a laboratory of life and society. I am doing research work with the slum as my lab and man as my major."

He traced poverty to its source and tried to discover the cure. Out of this study was born Kagawa, the Christian Socialist and the daring labour leader. He found that poverty had its roots in the labour situation, that there was a direct relation between the rate of infant mortality and the parents' wages, that the chief cause of disease was under-feeding and long working hours, that poverty was the handmaid of prostitution. "His makes men born. If there was no liquor and no opium the word of religion would inspire us fear. The religion should be not to be feared, but looked with hope to create better." "Some people say that social and religious movements are two different things. To him who makes life the realisation of the supremest good, it is impossible to separate them. If religion is the whole of life as religion, how can social movements arise apart from religion?"

Legalled by a sense of divine will, he set out to play the roll of an evangelist. The labourers of Japan had been slowly coming to a consciousness of their worth and power, but they lacked a leader whose personality could dominate their mass. Kagawa was the man of the hour. His life in Shinjima, and his words had focused every eye on him. When there was a strike in 1921, 20,000 voices cried, "Follow Kagawa." He issued a manifesto "Labourers are personified. They are not commodities to be bought and sold..." The labour movement which he orga-

*Kagawa—P. Arima—P. M. A. Publishing House, Tokyo.



300

HARIJAN

Editor - R. V. BHATTI

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POONA—SATURDAY, OCTOBER 14, 1933

[No. 34

PUNJAB REPORT FOR JULY AND AUGUST

I RELIGIOUS The Hindu Young Men's Association of Lahore arranged a procession on the occasion of the Jagan Ashvini, in which boys of Harijan schools and the Chairmen of various swapper societies joined with their own Bhajan parties. A similar procession was organised by the Jagan Samiti. The Lahore branch arranged a school gathering in a centre of the swappers, in which caste-Hindus joined and Bhajans were sung.

II EDUCATIONAL The Lahore branch opened two new schools for Harijan children and the Mohalla branch 2 new night schools for adult Harijans in the town. The schools started by other local committees are functioning regularly.

One scholarship of Rs. 4-0-0 was sanctioned by the Lahore committee for a Harijan Chamber proceeding to do his article school class. At the request of L. M. Bhat, Bhat, Vice-president of the National Service Project, and of L. Gopal Chaudhary, President of the National Service League, Jammu, the Executive Government has decided to award the following scholarships to Harijan students in addition to those already reserved for them:—

4 scholarships of Rs. 3-0-0 each for primary education.

2 scholarships of Rs. 14-0-0 each for secondary education.

2 scholarships of Rs. 20-0-0 each for college education.

The State authorities have, moreover, sanctioned to transfer to the Government department a fund of Rs. 2500/- reserved for the distribution of awards and also on Harijans day, to the help of Harijans.

III PROPAGANDA The Mohalla branch committee is carrying on its propaganda through printed photos, which have proved very beneficial. The local branches of Amritsar, Patiala, Ludhiana and Jammu have been doing regular propaganda in the rural areas. In response to an appeal issued by the General Secretary, Punjab Board, public meetings were held on the 15th of August at some places, in which prayers were offered for Gandhi's long life.

IV WELLS OPENED At the following places wells were thrown open to the Harijans by the efforts of the local committees:—

1. One well situated in a Sikh Temple at Ram Chak, near Shahdaspur.

2. One well in Sahaswadi (Amritsar).

3. One well in village Bhat, in district Bhatia (Jammu State).

V ECONOMIC The Lahore branch has been successful in reviving the defunct Swappers Union of Lahore, which has been registered under the Trade Union Act of 1926. Members for the union are being enlisted now by the workers of the Lahore Sangh.

VI SANITATION The Lahore Harijan Sangh had appointed a sub-committee for enquiring into the sanitary conditions prevailing in 21 localities of the Harijans, with special reference to the light, drainage, water supply and sanitary arrangements existing there. The committee prepared an exhaustive memorandum, recommending the steps of action in each centre, which was duly presented to the Executive Officer of the Lahore Municipality. The Executive Officer is making arrangements to the Harijan houses with a view to improving their sanitary conditions. The committee formed by the Lahore Sangh to improve the economic, social and religious conditions of the Harijans of Lahore has published its labour, and its report which is being drafted, would be published soon.

VII JUSTICE The Mohalla committee organised lectures on Impersonation and moral reform in the Harijan houses of the town.

VIII GENERAL The meetings at Jagan Ashvini and Ashvini of Harijans and Harijans are working well. Most of the members of the Amritsar Ashvini who were leaving for Amritsar have finished of their prescribed course in handiwork, tailoring and sign-board painting. The girls and women of a Harijan host were invited to a meal by Miss Puri, Principal of the Madan Mohan Vidyalaya, Lahore, when girls of her school served their guests and played with their children. The British committee has opened a fourth new centre at Pakpattan with an adult school in a Harijan. The worker placed in charge of the centre, in addition to the education work, also takes rounds in the surrounding villages, giving first aid to the sick and looking after the general welfare of the Harijans residing round about the centre.

GURPREET SINGH,
Joint Secretary,
Punjab S. U. S.

Notes

Many Thanks

From friends all over India and from the West I have had many telegrams of the birthday greetings. I am deeply thankful to them for these. They will excuse me for my inability to send personal acknowledgments. I would have liked friends to pay that God may make me worthy of their greetings. I know that the readers expect that I should be rendering more service to Humanity. The wish is always present. God alone knows how far I succeed in the effort.

M. K. G.

Perfumeless Tear

It all goes well, my forthcoming tour for the Marikan cause should commence on 10th November. I am told to be making substantial progress and Dr. Khars, who is just now in charge is of opinion that I could safely commence the tour upon the date mentioned. But this does not mean that I can sign with needed programmes as I tend to believe. It is proposed to avoid travelling for two consecutive days, preferably Sundays and Mondays, in the week, to enable me to deal with Marikan editing and correspondence. As usual I shall make collections wherever I can take. I should like to meet Sarapanis at all places. I have no doubt that much opportunity to the movement is due to misunderstanding. Naturally I must meet Hindus everywhere and those must have the programme close to Marikan quarters. Late hours should be avoided. Those places that feel tempted, in spite of the hindrance suggested here, to send invitations should send them to Thakkar Baga as early as possible so as to avoid alterations in the programme and disappointment. All spectacular demonstrations, not required for the mass level, should be avoided. Every page should be examined. If addresses are to be presented at all, they should contain a brief description of the work, aims and statistics regarding Marikan, their conclusions and systematic resolution, instead of a recital of my many excellences, which may be resented to take out of themselves if there are any.

M. K. G.

Why Drive Uneducated Father?

Sri M. K. Shree, a member of the Nagpur University and C. P. High School Board, writes to say that he moved a resolution that students belonging to the depressed classes and the aboriginal tribes should not be charged attendance fee. But he is glad to say that it was passed, with the addition of the clause—"up to the year 1950—by the University and with a clause that, after two years by the High School Board, and that, thereafter, no contribution fee will be charged against these students from the Matriculation to the M. A. & LL. D. examinations for these periods, so far as the General Provisions are concerned.

I congratulate the Nagpur University, the High School Board and the member on the passing of

the resolution. The addition of the time limit does not detract anything from the resolution. It is a token of the optimism of the members of the respective bodies. They ardently think that in 3 to 7 years the economic status of the classes exempted will have so improved that they will not need the exemption any longer. May that optimism be justified? Will the other Indian Universities and Boards copy the excellent example set by those of the Central Provinces?

M. K. G.

Waking up to Responsibility

Sometimes back the Municipality of Nagauri (Baroda State) contacted its Manager to deposit all tips collected from the private and public lavatories at a certain spot outside the city. This was in order to enable them to judge the quantity of the work as managed by the number of trips daily made to that spot. The management objected on the ground that the number of private assigned to them was unequal and that the trips from one end of the town could not be the same as from the other end. The result was that there was a 15-hour's strike after which work was resumed. We have now received information that their pay, which was lower than that of Baroda's other cities in S. Gujarat, has been increased by 1½ p. m. Further, women sweepers in Nagauri will get three weeks maternity leave on full pay. A laundry, which started over 2 years ago, is also under consideration for the benefit of the sweepers, who are at present located in a mosquito-infested place and engaged in a sort of public protest. It is very good that the Municipality is waking up to its responsibility to its own high-class employees.

A. V. T.

Another Death

We are advised that at a recent meeting of the Nagpur Municipal Committee the following resolutions were passed—

- (1) That Rs. 1,100, be sanctioned for the development of Vadgaol Bori.
- (2) That an additional lamp run grant of Rs. 1000 be given to the Depressed Classes' Marikan school at Vadgaol.
- (3) That a free gift of land be made for a temple to be erected at Devas Bori by Mahars.

We also understand that, through the energetic agitation of the Nagpur Provincial Board, S. U. B., and through the good offices of Mr. Joddy, the Public Officer, a sum of Rs. 1,100—was allocated for the construction of a well in the village of Vadgaol. As a result of this generous gesture of the Board, the gradual awakening of Municipal bodies to a sense of their responsibility is one of the happy signs of the present movement and a good augury for the future.

A Correction

In the sketch of Kargawa, the Japanese Christian-Baptist, in our last number, we wrote that the date of his birth was shown as 1818. As our readers have doubtless guessed, it is a misprint for 1808.

PAGES FROM A DIARY

Rameshabadi 14th and 16th September 1933

Compared notes with a trustee of the Mahatma Chhatrapati Chakravarti's Women's Scholarship Fund, regarding the rules for the award of scholarships, and found that it was desirable to obtain receipts for payments made to students from the David Scholarship Fund for Harijan college students, managed by the S. V. Society. The Ahmedabad City Commissioner has started a girls' hostel, originally for Bhargi girls only, but now open for all Harijan girls. This was started. It has 4 girls of the Khatri (officers) caste, 2 from Bhargi and 2 from Wankar (weaver) or Hind caste. The superintendent is in the hands of a high caste woman, who besides 'mothering' them, also works as a teacher. This is a good medium for a big girls' hostel.

A new colony of 44 families of Mahatma workers, called Pratishthan, was visited. All houses are detached from one other and each house consists of two units or families, twenty units being accommodated on one acre of land. The verandah of the houses is as much as 8 ft wide and, therefore, serves the purpose of open air family pathways. This is built by a co-operative housing society on the lease-purchase system. At the end of 5 years the houses will be owned by the tenants. The cost of each house is Rs. 800/- and it is comfortable, having three rooms and a big verandah.

The State-aided D. C. Boarding House in Solapur locality was visited. The Boarding House must have two-thirds of the boarding and helping expenses, the other one-third being subsidised by the police. This was started by Dr. Ambedkar. There are 20 students, but hardly any studying is standards above the 10th English. The English education of Harijan boys in Gujarat has not progressed as well as in Madras, or even as well as in Maharashtra.

Attended the meeting of the local Harijan workers at the house of Mrs. Vilas Dadas Nilkanth. There were more lady workers present than men. Details of work to be done on the Yashwantrao Chavan Anniversary to be celebrated on the 14th September were decided.

Visited the Harijan school in old Vadga but found it closed. When, round the houses of weavers near the Subramani Ashram and met Mr. Bhagwanji, the master of the school.

Nadgaon 16th September, 1933

Now along with the Chief Officer the site proposed for housing the sweepers of the Municipality. The recent heavy rains have damaged the public

houses of many of the sweepers. Many have had to put up their houses in their crevices, but are in antiquated houses for sweepers in Vadga, and the question of housing the sweepers is being considered.

Visited the Harijan school conducted in the Harijan Sewa Mandal for the last 14 years. Inspected a well in the cleaner locality. It may be remembered that a Chinwar got had accidentally fallen into this a few days ago and died. There was also a similar fatal accident some months ago. This was found to be due to the railings not being high enough and no railings having been provided. Half the cost was provided for the provision of new iron railings and pillars.

At Vadga, where I stopped for two hours, met at a friend's house Harijan and Hill college students, numbering 12. Enquiries were made into scholarships obtained and expenses incurred by each student. The Marathi Government is very liberal in granting scholarships and fees, scholarships to Harijans. This State's pro-Harijan policy for the last 40 years is well known throughout the country.

Nagarnadi 16th September 1933

Interviewed the S.M. or Collector of the Harijan Sewa Mandal and found him to be very sympathetic to the Harijan cause. He has taken the initiative in housing the sweepers of Nagarnadi in a decent way.

The accounts of the Harijan Sewa Mandal were examined and it was found that this Mandal had to meet a debt of over Rs. 5,000 during the last year to make both ends meet. It was, therefore, decided to make 20% out of the salaries of its workers in order to reduce the expenditure by about Rs. 100/- per month also the members of the Co-operative Society for Harijan sweepers, which is being run with their own money for the last 4 years. Not a single rupee has yet been borrowed from any bank, but about Rs. 1,000/- will have to be taken on loan now for redeeming the debt of some of the members.

Met the President and other Mandal members and tried to impress upon them the necessity of better housing for their sweepers. At present they live in old haram-tar-bata built round a range of public latrines, on the edge of a small tank. The place is full of mosquitoes, and there is much overcrowding, though there is enough open space around. Later, met all the sweepers in a body near their home and had a talk with them about their borrowings from their Society and about their recent differences with the Municipality.

A. T. T.

H A R I J A N

SATURDAY, OCTOBER 14, 1933

SLAVERY VS UNTOUCHABILITY

Dorabhaiji Andrews writes —

'A century ago a far more hideous form of "man's inhumanity to man" than "untouchability" was abolished in the West. Slavery made men and women into chattels, to be bought and sold and possessed by their owners. This ancient human wrong had existed all over the world, but in the West it had taken the monstrous form of "plantation slavery." Negroes from Africa were transported on ships like cattle and set to work in the sugar plantations just like beasts of burden. The mortality was frightful (often as much as 50 per cent die) on the voyage from Africa to America. But the profits of the slave-trade were so enormous that such losses by death were made up by the high prices obtained for slaves who survived. The result of this slave-trade was to create a "color" problem in America and elsewhere which has never yet been solved. Slavery is at the root of the "color" problem of modern times.

It has been debated whether any great moral reform has ever been carried through from purely humanitarian motives. The nearest to such this standard was the abolition of slavery. To set free the slaves in the West Indies and South Africa and in the British colonies throughout the world meant undeniably an immediate economic loss. It also meant that Great Britain paid £15,000,000 out of its own resources in order to get rid of the evil. Therefore, it is not right to say that in politics philanthropy never gains its own victory. In the year 1833, philanthropy won.

What then will happen in 1933? What is the golden feature of the Centenary? Surely if India could abolish altogether, within the present year, "untouchability," nothing finer or braver or more human thing than a new "slavery," that would be the greatest philanthropy act of all."

Would that Dorabhaiji's hope were fulfilled. Unless a miracle happens, the wholesale conversion of millions will not take place during the remaining months of this year and, may be, for many more years to come.

But what is the meaning of the abolition of untouchability and what was the meaning of the abolition of slavery in 1833? The abolition of

slavery was a legislative act. The slavery of the heart was not abolished then and even the laws of a century has hardly abolished it altogether. This is written, not in books, the great act of 1833, but in class our minds and to understand the implications of the effect of 1833.

Now, in the sense in which slavery was abolished in 1833, untouchability was abolished in 1933 at that representative meeting of Hindus assembled in Bombay in September 1933, under the chairmanship of Pandit Madhuprat. It was no legal affair, it was signified by the immediate establishment of the All India Anti-Untouchability Board. There has been an movement campaign against untouchability going on everywhere, throughout the length and breadth of the land as the pages of Harijan can amply prove. One life is being definitely held as hostage for the due fulfillment of the solemn pledge of the Hindus.

Let us not confuse the effect of 1833 by saying that, whereas the abolition of 1833 was an act of a legislature, that of 1933 was an act of a voluntary association and, therefore, lacking sanction. In the nature of things the act of 1833 could not well be otherwise. Slavery was a matter of custom enforceable by law. Untouchability as a religious restriction is, as Dorabhaiji Andrews rightly says, "moral slavery." This could not be abolished by law. The only way in which it could be formally abolished was adopted in Bombay. Not, as I have already shown, does the act lack sanction. The sanction, it is true, is moral. But moral sanctions are in the end far more potent than legal sanctions. Let the reader note that the Bill sought to be passed by the Central Legislature was not intended to be acts of abolition at all. One is meant to regulate temple entry by Harijans and the other to withdraw legal recognition of untouchability. Neither affects the religious recognition and moral practice. That is the function of the religious and moral reforms. The Bills are very much needed to expel reform they cannot abolish untouchability. Untouchability is not a matter of custom. Untouchables' cannot be bought or sold.

Thus, I hope, it is clear that the abolition of untouchability analogous to that of slavery in 1833 definitely took place on 28th September 1933. The Centenary was duly celebrated on the 14th day of last September. When the whole mass of Hindus will respond to the resolution of Bombay will largely depend upon the earnestness of those who passed it and those who are now seeking to

surface is that that is a process of which it will not be possible to say it took place on a particular day.

And I know that Darnaldretha is not looking forward to any such definite day when the mass manifestation will be a single act for mankind to see. What he wants, what I want and what every reformer is striving after is such a manifestation of the combined energy of Hindus as would show undeniably to any passerby that Hinduness has shed the distinction between high and low and that there is in it neither high caste nor low caste nor outcasts, whether by birth or by fact. A man is equal to the other in the eye of God. Both will have equal justice, and both an equal opportunity either to go forward or to go backward. Both are His children, His creation. A man who considers himself superior to a sister forfeits her kinship and becomes worse than the slave who, unlike the proud saint, knows not what he is doing.

The inclusion of anti-communist organizations as perhaps the safest of way that can be conceived. Let us, therefore, pray with Darnaldretha Andrews that they may be blessed with enough spiritual power to nullify the agitating superstition that has corrupted Hindu society and that threatens to destroy Hinduness. If it does not react to the spirit of the times.

M. E. GANDHI

WHAT ONE MAN CAN DO

A available Harijan Shukh writes to the following effect:

"Though a very simple, I know that real service of Harijans is to be done in the villages. I appreciate your message. I often go to my villages. When I do, I feel an intense desire to serve Harijans in some way. But I find myself alone. What can one independent man like me do? Only recently, I saw an incident that made my feet creep. A Harijan woman was deserted in crossing the village street. Incidentally, as I think, she wanted a milk pot. I was moved to see the girl quiver with age. At the top of her voice she began to pour abuse about the poor stranger woman. Hearing the abuse, the local girl's mother and other relatives rushed out. And there was a perfect storm of abuse. The mother chastised all the vocabulary of the village. It is not possible to report the abundant expressions. I was a helpless witness of the harrowing. Tell me what I should have done. I have no doubt that such things happen often

enough. Tell me also how I can be generally useful in a village where superstitious ridges, customs and prejudices are created as hot than heat."

I have little doubt that my correspondent caused a golden opportunity of serving both the poor stranger and the "orphan" family. He should have gently communicated with the mother of the "polluted" girl and he would have shown her warmth towards himself, even if he had not yet shown her into repentance. The stranger would have felt the warmth of a friend as he need. The mother and the other relatives of the girl would at least have been not abiding. He would probably have been drawn into an argument. Perhaps the whole village might have insisted itself in the matter and if he had seen to the contrary, he would have had a solid foundation for substantial service in the future. Or he might have had a broken head. That, too, would have been a good passport for further service. It is clear to me that on such occasions, every lover of humanity should consider it his sacred duty to protect the helpless by tactful and gentle, yet courageous, intervention.

Now for the second question. Had we not lost self-reliance, the question, what an lengthiest man can do, would never have arisen. No man is too insignificant for rendering personal service to those who may be in distress. The last does not need previous training. The ability to give effective help resides in every human being who has the will and the necessary courage. Thus my correspondent could certainly go to the Harijan quarters of his village and help them in a variety of ways. He could teach their children during his stay in the village. He need not fear the interruption due to his absence. For teaching does not mean only a knowledge of the three Rs. It means many other things. For Harijan ignorance, ignorance as manners and civilization are the indispensable prerequisites to the utilization of the three Rs. The correspondent could take Harijan children for night school work then to school and even instructive games could creep and otherwise keep Harijan quarters clean, could find out cases of illness among the Harijans and procure medical aid, he could take careful notes of their economic, social and other wants and transmit them to the Harijan Shukh through his district or province, or the case might be, and thus become an effective link between the Harijans and the Harijan Shukh. I have by no means enumerated the list of possibilities of individual effort. Mine is a mere illustration. But I recommend Shukh can multiply the possibilities endlessly. "When, there, the will, there's the way."

M. E. GANDHI

THE THIRD HARJAN DAY

Reports of the observance of the 3rd Harjan day have poured in from all parts of the country—from Cochin to Jaipur and from Baroda to Calcutta. Ordinarily, these reports record nothing extraordinary, being only a bare recital of the various items of the day's programme. But a little sympathy and imagination are alone required to enable us to read between the lines and realise that in fact most of the reports, if not all, coincide with harmony. They convey to the reader an inspiring enthusiasm for the cause, eager good will towards the Harjans and a hopeful spirit of determination to carry on the good work. Reading is a report that

"The Harjans, especially the children, were over-flowing with happiness that day. In some places in their lines had been drawn and interest in their welfare and never before had they known the thrill of participating in a festival of peace equality as all the activities of the day."

We can almost visualise the facts that, in being taken into places that have remained dark before, as a matter of fact, a personal account of the reports has been to us a veritable baptism of emotion. The reports of the day's observance appear to have been a most sincere spirit of fellowship with the Harjans and a feeling of thoughtful kindness for them. In one report, we read,

"Raja Narain moved all the boys and started playing. While the children engaged the other boys, he took the little babies and made them stand in a row, talked to them, sang to them and asked them to repeat the few simplest songs among them. The little ones did this and appeared to be half ashamed of their own comparatively dirty condition. Then he examined all the boys and girls and pointed out to them how to clean the dirt in their eyes, nose, teeth and clothes. Then the younger boarding students sang to them and led them to the track near by to have a clean bath."

While this was being done, Bhai Jai and B. Narain with some of the other students went to the Mangrods and gave it a thorough cleaning. They went into their houses, emptied about their waste and when the whole work had been cleaned, they returned to the track.

Then the little boys and big boys were taking their bath. — Endomohari Karmacharya gave them a clean bath, rubbing their bodies and drying them with towels, and returned to the kitchen.

Then the boys sat in a circle and sang 'Raghu-pat, Raghu-pat, Raghu-pat' and prayed with the boarding students, who led them. After that, notes were distributed to all the boys—mango and orange ones of 2-1/2 to 3-1/2 annas. Lunch and the afternoon tea-making programme was finished.

Another report referred to

"At 4 P.M. the workers went round from house to house, carrying the message of fraternity and greetings and speaking to them in 'home language'. At 5 P.M., all the Harjans, along with the workers, met together where all seemed to be in a happy mood. The gathering was entertained by the male Harjan singers, who gave a pleasant demonstration of folk songs. Then songs were the ordered and the Harjans were given a summary of the Day in the form of Mahatma Gandhi's pictures. The day ended with the playing of national anthems for the removal of untouchability and with earnest prayers for the uplift of the Harjans under the sacred guidance of Mahatmaji."

A third place wound up the day's programme with the following resolution put from the chair and unanimously adopted by the gathering:

"We, the lovely workers and all not here, to reach to each other and to come in contact with them and will do every thing possible for their education and general uplift on part of us all."

We shall make our best efforts that they should be treated on an equal footing with other untouchables and that there should be no discrimination against them in public, temples, public wells, schools, public hospitals, dispensaries and learning grounds."

Yet another report tells us how, at the meeting held on that day,

"Yashwantrao spoke on the significance of the word Harjan in Sanskrit and Vaidik literature. He pointed out that India's Atishayashakti (extraordinary Divine Power), was all manifests of the poor. The world's mass of wealth and power had degenerated them but that was the Brother, the Nation, the poor. Yashwantrao referred in his visit to an address of the untouchables in South India and their great little standing inspired by wonderful faith. — There reverence for the poor said Yashwantrao, and start the action in an upward surge."

We regret unavailability of space prevent us from taking the readers through any more reports. The few that are given below, however, may be taken as more or less typical. One impression from the reports is that the importance of the "personal touch" in Harijan Service is being more and more realised by workers. The more conversational phase, we think, has now been left behind and Hindu society on the whole has again given ample evidence that its spirit of work and service for the Harjans is greater and has gone to sleep.

I KANAGAI

The Servants of Unsubduable Society, Kanagai made the following report for the third Harigan Day:—

This time in Kanagai, we had concentrated our action on the collection of clothing and also on further work collections for the Harigan Evening Scheme. From morning till noon there were two collecting parties, one as well as old for Harigan children. Our ambition was to collect a thousand pairs of pants all over the Harigan children, for which the work that commenced on the Harigan day with children till Saturday morning, 14, for the whole work. The collection will go back but to get the necessary clothing. For the other items of collection for the Harigan Evening Scheme, a special Committee headed by our President approached various merchants and have been able to secure provision to the extent of nearly Rs. 1000.—

Then came the donation of sports and prize distribution for Harigan children of the Nishikiguchi Extension ground. More than 400 Harigan children, coming in different Municipal schools and a few students of the night schools run by our Society came in a procession to attend the function. There were a series of sports in which Harigan boys and girls participated, and prizes in the form of brass medals were given to winners.

A public meeting was then held when R. B. Bhat, Harigan Mahant presided. The attending was more of the plate of the late Mahant, Jagan Lal, the Harigan member of the Panchayat Board, was performed by our President, and the following resolution, moved by Mr. Bhagwan D. Advani and seconded and supported by such Oriental Education and Harigan Mahant Lal, was unanimously passed:—

"This public meeting of the Servants of Kanagai assembled on the last anniversary of the Tiranga Day to realize their ambition to carry out the terms of that pact, in letter and in spirit, and to maintain the end of universality by throwing open all temples, schools, and other public places in Kanagai on terms of absolute equality with other Hindus."

The meeting with open all the Municipalities, District Boards, Taluk Boards and all Harigan Organizations to appeal special Committees and issue definite instructions programme for the uplift and amelioration of their backward communities that have suffered terrible discrimination by centuries of suppression."

Printed pamphlets giving a short description of our Society's work were freely distributed at the meeting.

4 HYDERABAD (Deccan)

The Servants of Unsubduable Society, Hyderabad (Deccan) made the following report for the third Harigan Day:—

A number of Harigan students were visited by leaders of caste-Hindu volunteers in the town,

ing Harigan students were sought, and two children were given collecting books with oil and soap-tickets were distributed to the children. Refreshed and was satisfied in some families to those that needed it. Besides these, donations were given on medicines and the cost of drink.

From 4.30 to the evening sports were conducted, all for the children of both the sections of the Hindu community. All the children participated in terms of complete equality.

Provision for a public meeting was applied for but was refused. The meeting had been announced to be held in the Tiranga Westland Theatre, with Tiranga Young Men's Society, Jagtaran, as the president. Nearly eight hundred people, Harigan leaving the majority, came eagerly to attend the meeting but were disappointed when refusal of admission was announced. However, Harigan and others were arranged in place of speakers, and the whole function looked serious and earnest.

The day's programme was closed after the distribution of sweets to two hundred Harigan school children who attended the function.

AHMEDNAGAR REPORT

Summary of report of work done in Ahmednagar since Harigan uplift during the last 12 months as from 15th September 1931.

A large meeting in support of the Tiranga Pact was held in Dagdole Theatre on 14th September 1932, under the presidency of Mr. H. G. Paudyal, a well-known leader. On the same day Mr. Tiranga's prominent speaker, Shree Mr. Dadasaheb Upadhye, on the Harigan.

The day following the signing of the Tiranga Pact, the students of the Tiranga Extension School, Ahmednagar, the Ahmednagar Municipality unanimously passed a resolution throwing open all the Municipal public water places to Harigan and a Jagan Tilgaj Foundation was established in the Harigan colony, and high-caste leaders and gentlemen of the city took Tilgaj from the Harigan.

In the third week of May, during Mahatma's 51 days' fast, a Harigan Seva Mandal was formed to carry on propaganda for relieving untouchability. On 15th May a Harigan Seva Sabha, (free boarding for Harigan students) was established.

On 15th September, the third Harigan Day, successful night lectures on education, with music features, were arranged in two Harigan centres.

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HARIJAN



EDITOR: R. V. SANTHI

Under the auspices of The Servants of Untouchables Society

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[No. 37

DAIMITYANA REPORT FOR AUGUST

RELIGIOUS—One temple belonging to H. B. the 'Mad' Krishna Balaji of Daimityana was shown open to Harijans.

A noted procession on the Dol-Eid festival was taken on at Daimityana, when the idol of the Harman was taken along with other idols.

At Daimityana and Daimityana were held, on which occasion Harijans and caste-Hindus were treated on the same footing.

A Katha from Hindu scriptures was recited before named audience.

EDUCATIONAL—A night school for Harijans was opened.

A day school was started.

A school based for Harijans and caste-Hindu children was opened at Khora-Bhal (Jaipur).

At Harijans were secured admission into ordinary schools.

A group girls were admitted into the Board's school.

ECONOMIC—A Harijans were secured employment.

A Mahara were secured lease on easy terms at Banpura (Jaipur) and thus relieved of onerous rates of interest.

One Harijan girl student was presented with a name at Daimityana.

Books, books and other articles were distributed to Harijans children on 11 occasions.

HYGIENE—120 ailing Harijans were provided free medicines and medical aid.

A free clinic by Doctors and Vaidyas at Harijan patients were attended.

CANITATION—770 necessary roads were taken at 40 different places in Harijan quarters.

221 Harijan children were helped to bathing to keep their bodies and clothes clean. On 20 different occasions they were given baths and taught the value of cleanliness.

127 Harijan children were supplied free washing soap.

ABSTINENCE—At meetings of Harijan societies were addressed at 48 different places, and the advantages of temperance and social reform were explained.

At the instance of the Board's workers, 1,242 Harijans took vows of abstinence from smoking.

1,272 Harijans were warned from drink.

SOCIAL AND CYCIC—The Ahar Mandalika by an being moved to provide better facilities in housing, light and water supply in the villages.

72 caste-Hindus took vows against the observance of 'untouchability'.

2 processions were taken out, in which

Harijans and caste-Hindus freely mixed with one another.

On one occasion games and sports were held for Harijans and caste-Hindu children jointly.

13 public meetings were held in which all classes of Hindus participated without distinction.

ORGANIZATION—3 secret local branches were organized.

PROPAGANDA—The most important achievement of the Board in propaganda during August was the work done in Ramesh Bhai at Narsimha, in the Jaipur State. The sale fell on the 30th and 31st August and during those two days, services from all parts of Rajasthan, the western portion of the Jaipur State, flocked to make their offerings and pay obeisance to the deity of the 'Untouchables'. In paying their homage to spiritual greatness, the Rajputs forgot all distinctions of high and low caste and thus demonstrated in practice the basic spirit of equality underlying Hinduism. Harijans and caste-Hindus mingled there on absolutely equal terms. Two large Pandhara of the Dehra, a Harijan community, were held there and were attended by Harijans of other communities and also by a caste-Hindu member of caste-Hindus.

In recognition to the efforts of the Board's workers, the Hindu leaders assembled on the stated occasion took, for themselves and on behalf of their followers, a vow of abstaining from liquor and smoking eating.

15 villages were visited by the Assistant Secretary and the prominent workers. During these visits the workers addressed groups of caste-Hindus and Harijans exhorting the former to shed 'untouchability' and the latter to give up drink, gambling and other reprehensible habits. Investigations into the needs of the Harijans regarding education, sanitation, water supply and medical aid were also made.

1,700 copies of a Hindi leaflet describing the conditions of life of the Ahar workers were distributed.

200 copies of an anti-untouchability poem in the dialect of Southern Rajasthan were also distributed.

At 18 places, the Ahar Granth, the Hindi copies of the H. B. Society, was read out and explained to the Harijans on no less than 12 occasions.

EXPENDITURE—The total expenditure on welfare work during August was Rs. 378-18-6, allocated as follows—Schools Rs. 722-4-8, Scholarship, Rs. 66-4-8, Books, Station, etc. Rs. 42-8-8, Clothes and soap supplied free Rs. 14-8-8, Medicine Rs. 7-2-8 and Miscellaneous all Rs. 23-10-6.

R. V. SANTHI,

Managing Secretary,

8, 9, R. Nagar, Poona.

'HUMAN MANUFACTURE'

Under the above heading, we have given, in some of our past numbers studies of Census Reports (1931) of the different provinces, and enough evidence has been adduced to prove that the untouchability of to-day is a constantly shifting factor in society and very much of 'human manufacture'. The very fact that the extent and rigour of the institution vary enormously from place to place is an argument against its divine origin and universality of application.

In the Census Report (1931) for the Central India Agency lands, we read: "In Central India, nobody seems to worry over the question as to who is depressed and who is not." The subject is accordingly not dealt with in the thorough and detailed manner in which it is handled in the reports of some of the major provinces. Nevertheless, the section on the 'depressed classes' contains much matter of interest, almost pain from which are given below.

Mr C B Venkayachari, I C S, the Superintendant of the Census Operations, opens the section with a reference to the difficulty in defining the term 'depressed classes'.

"Of all the terms that have acquired prominence in sociology (as the one may be) in recent times none is so depressing to deal with from the point of view of common statistics as the term 'depressed classes'. Ask any two people what they understand by it. They will without fail give you widely different, but sufficiently confusing, answers. That is because nobody yet knows whom to include amongst the depressed and much also depends on the purpose for which a person should be considered as depressed. The term has various uses collectively and severally defined. It is sometimes associated with such synonyms as the suppressed or submerged classes which are meant to convey your sympathy rather than convey any precise meaning.

The depressed classes are first named at by a process of exclusion and then distinguished by certain unsatisfactory tests. Later on comes an exclusion, for we will have to clearly exempt the entire population as depressed. The privileged classes are excluded because they have a distinct culture and social organisation of their own. Then there are certain wandering castes and untouchable tribes. All these are excluded from the category of depressed classes which is restricted to some only those castes which are considered as untouchable, i. e., whose contact with the higher castes causes pollution and who are forced down to places of worship and to the use of wells."

But, unfortunately, untouchability itself, as we have shown repeatedly, is so unstable in its existence from place to place and from time to time that it is almost useless as a test. For instance,

"In the South, where the Caste system was grafted at a later date, untouchability is carried a step further and there we find unapproachable

they. In the Deccan an Untouchable who the problem appears to exist. A Mahor or Dhar or former tenant had to hang an untouchable pot round his neck to hold his rights, was made to drag stones or wipe out his footings, and when a Brahmin came near was compelled to lie far away on his face, but his children left on him and polluted him."

Now, in Central India these are no castes whose members by possibility would cause pollution, whose very approach would make the Brahmins or any high caste man fly, and who are considered as degraded so to be condemned to a life of servility and poverty of the pale of society."

If, as maintained by our Sanskrit friends, untouchability were ordained by God and the rules for the atonement were all laid down categorically in the Vedas, how comes it that there is so much variation in the practice—that the untouchability of one place is hardly treated as a human being, while the converse in another place is, comparatively, not much handicapped? As the Vedas are of universal application in Hindu Society, how can a rule governing a class or a caste in one place mean to operate a jail for the rest of?

The origin of the larger section is taken up next for discussion. The very interesting remarks that the author has to make on the subject will be found at the end. It is sufficient for our purpose here to refer to his conclusions. He states how,

"Though Brahmins have expelled untouchable party and had down untouchability against untouchable habits and persons, the above mentioned nations have in practice reduced the problem of impurity (in central India) to a mild form and untouchability consequently arose in those parts primarily due to certain occupations which are held as unclean by other castes and to certain tribes already in the matter of dirt. In its operation it is limited to the Chamars who are a tanner, the Doms who are a lumber dealer, the Bhis who are a village watchman, and the Bhilgs who are a scavenger. It is the professions followed more than any other consideration that is held as degrading."

If this were so, there would be some method in the madness and the necessary should hold good that, when the prohibition is given up, the social ban is lifted and men move. But it is not so. We have known cases in which persons who for over a generation have left off a trade considered unclean are still suffering the disabilities of untouchability; and we have also seen untouchables who are engaged by Brahmins and not a whit any the worse for it in society. The fact is that untouchability cannot be reduced to any logical basis. The danger, therefore, of adopting untouchability as a test of 'degraded' is admitted by the Superintendent, who remarks

"The question of touch is largely relative. An untouchable Brahmin would hate even if he were to touch a touchable person. Again untouchability may be confined solely with or beyond some Indian area. But in different localities people have different

attitude. A Hindu is not usually considered an untouchable because he keeps himself to his own past things. A Hindu is considered to be an untouchable in other places because he wears untouchable clothes. The Musli or the Yinger is not usually considered to be an untouchable and so on. The preliminary idea of degraded classes furnished by the Hindu was so confusing that it was difficult to see light through them.

We need not pursue the topic further. He who says can read that the institution of untouchability, as it obtains in these days at any rate, is an anachronism to it is unjust and unscientific.

We have returned to the last of the author's theory as to the probable origin of the impure caste in Central India. The whole paragraph is so full of interest that we make no apology for giving it below in its entirety:

"Our theory of their origin is based. The Aryas themselves segregated the indigenous, made them their serfs and condemned them to the lowest of occupations. It is probable the Aryans retained the cheapest labor of the plains as men and turned them into labor wherever they could not exterminate them. That was possible in the regions where they settled down, but where they relied on small numbers, as it appears to be the case in Central India, it is not probable they would have retained the whole population as one of serfdom. With the existence of caste systems, certain occupations came to be associated with the degraded classes and persons who had fallen out of caste were also condemned to these low occupations. Thus could we, say, the leprosy of ritual marriage. In early times ritual marriages and then, later, should be held as having contributed in turn to the formation of the impure caste."

some of the degraded tribes of the early days like Chandala, Pulhara, who hunted animals that live in holes and Yachala, a fisherman, all had a considerably respectable position according to Manu. Some of them are cited (in the table given above) for purposes of illustration.

In the pedigree of Manu the interesting thing to notice is that he gives a high position of Brahminical class even to the degraded classes through he condemns the progeny of these mixed marriages to the degraded occupations. Even a low-glass one is mentioned and for obvious reasons Manu held the superior the most degraded of mortals and gave him the pedigree of a Hindu father and a Yajna mother. The social factor in the struggle of impure caste is not without interest.

"If the workers in leather of the present day are direct descendants of the workers in leather of Manu's time, the Chaman may fairly consider themselves of no mean degree and may hold up their heads boldly in the presence of the superior caste." Two other points require notice in connection with the above table. Certain castes are mentioned to live outside the village or town and the attitude of contempt towards the degraded is clearly shown by appropriate epithets. It is likely with the development of caste antagonism, the earlier social distinctions were obliterated, for in the house work of the same system every one could be assigned a place. The impurity of certain castes is degraded more and more upon certain occupations which were degraded. In Brahminism times the leather maker, the weaver, the chariot maker and so on were held in less esteem or degraded according to the degree of servitude towards any particular calling. Perhaps a greater tolerance was shown towards the degraded classes and to his dignity was attached to them in those parts where Brahminism was not all powerful. The same cannot be said when Brahminism obtained ascendancy at a later period, but we need from the account of the Chinese traveler Hsien-tsiang, who visited India in the name of the Emperor, that the Chandala or untouchables, who dwell apart like lepers, were regarded when entering a city or town to strike a pose of ward as a warning of their approach, so that people may not be polluted by contact with them. At some time in the evolution of caste came that theory of deification which results in a person of upper caste being deified by the slaves or the work of an individual of the low caste. The question of untouchability theories begins to acquire importance according to the tabulation recorded in or appears from index of the degree of servitude or personal purity."

* Quoted in Sharfay's "Hindu Tribes and Castes."

Castes	Indigenous	Progeny of Mixed	Chaman and his descendants
	1	2	3
Mahala	{ Brahman father Sudra mother }	{ Half Brahmin Half Sudra }	{ Inderman }
Chandala	{ Sudra father Brahman mother }	{ Half Sudra Half Brahmin }	{ Most degraded of untouchables }
Pulhara	{ Mahala father Sudra mother }	{ Brahman Sudra }	{ Hindu untouchable that live in holes }
Kasara	{ Mahala father Yajna mother }	{ Brahman Yajna Sudra }	{ Leather trader }
Yajna	{ Chandala father Pulhara mother }	{ Brahman Sudra }	{ A strongly untouchable }
Pandharipala	{ Chandala father Yachala mother }	{ Brahman Yajna Sudra }	{ Works in skins and rods }

The word *Chandala* is derived as untouchable person has become an appropriate term of abuse. For

NOTICE

(Being to certain administrative arrangements, the office of the *Harijan* is being shifted to Madras and, from the next issue onwards, the Journal will be published from there. All our correspondents in connection with the *Harijan* should, therefore, be addressed hereafter to—

The Manager, *Harijan*,
8, Fyzulla Road,
Triplicane, Madras

HARIJAN

SATURDAY, OCTOBER 21, 1934

AN M. A., IN A HURRY

An M. A. of Kenda writes a long letter from which I take the following paragraphs of public importance:

"[1.] There can be no peace for you or for us if untouchability continues in our country. Your word of honour that you would see an untouchability removed even and touch within the minimum time, stands unfulfilled. Though we have advised considerably during these two days, we are for practical purposes set on such narrow the Gurusayer path. The political light can never break through only when touchlessness is achieved. How long can we wait for legislation through the Bill? Sri Kelappan's hat and your promise that you would take it up after three months has brought the problem of touchlessness almost to frustration, but even we feel that it is no disaster to achieve. Now that Sri Kelappan's return is in fact, Sri. Mathavan Nair is on a sick bed, and Sri Kelappan has gone to Colombo, the whole burden has fallen on you. Our paper, if you would immediately take it up and when it

"[2.] It is sad to note that workers in Khadi service, the foremost of the national or gentleman started by you, are not in the least interested in Harijan work, especially in their part. They are not keen in recruiting Harijans into the Khadi service, though we had suggested it. Our task would be much simplified if our co-workers in the national fold would take Harijans into the service, into their houses etc. You should suggest this.

"[3.] We experience in the villages here a sort of opposition from the ignorant masses. Harijans are distrusted on public paths and their children often beaten. We are sometimes forced to take cover of ourselves in the paths and it is not always that we get their assistance. Can we go to court ourselves, even then we want evidence, what are we to do? In the circumstances if Harijans are denied any public place and faced with conditions

that all public shops should give entry to Harijans are ruled out by the Government, what is to be done?

"[4.] My experience tells me that age-long slavery to ideas spread by selfish Gurus has converted the Harijans into victim beings. What they want is courage, self-confidence, devotion to and faith in God. We must build up "Bhakti Bhawan" for them, and teach them Gita, Gopad, and Prasanna. Hari in Sanskrit means Love, and Harijans should be made to feel and daring on the Love. You should suggest this in your writings.

I can heartily endorse my correspondent's statement that 'there can be no peace for me or him and his friends, if untouchability continues in our country.' My word also stands. But untouchability will not be removed by force or, which is perhaps the same thing, by law, nor will temples be opened by such means. Legislation is badly required to remove legal discrimination which has been created by certain judicial decisions. But if and when the two bills are passed, untouchability lurking in the Hindu heart will not necessarily be removed nor will public temples be automatically opened. Untouchability will go when the Hindu heart has melted, and the public temples will be opened when the worshippers have discovered that God is no respecter of persons and that He does not reside in temples which man's madness or ignorance has closed against any body of persons who are ashamed of offering worship on the same terms as they.

The correspondent would throw the sole responsibility for opening the Gurusayer temple on me. He should know that it is no one man's work. It will be done in God's good time. Workers can but work to the best of their ability. Let him also know that Kelappan's pledge is not abandoned. His visit to Colombo is temporary. Resigned-to-work by paper even though he is in prison, Mathavan Nair, that good and true Kenda servant, is no more. But I have no doubt that his spirit watches over our conduct and adjustment. It will not rest till Hindutva is purified of the evil of untouchability. And the correspondent may rest assured that, when the proper time comes and if God wills it, both Kelappan and I would again stake our lives for the opening, not only of the Gurusayer temple, but many others.

As to the Khadi service, the correspondent's complaint is wholly unjustified. Those who are engaged in Khadi service may not very well be expected to give their time to Harijan service. But I know that the vast majority of them have no untouchability in their hearts and that they never miss an opportunity of rendering whatever personal service they can to Harijans. There is no bar to taking Harijans in Khadi service. Lastly I may state that several thousand Harijan families are being supported through the Khadi organisations dotted over the whole country.

Not distinguished in the same degree as in our country, street-sweeping is not a dirty work in India. The ignorance of the villagers is reduced. They are wedded to the idea of high and low. Village workers are far too few for the numerous villages. But there is no sense whatever for despise. Villagers are waking up. They have begun to realize that to deny to fellow humans the same status that they have for themselves is to deny their equal status. The correspondence has no notion of the effect but still work that many workers are doing in and around villages. This Harijan work being purely religious does not lend itself much to the spectacular. It will prosper in exact proportion to the purity and persistence of the workers. It will be easily accepted by the majority, indifference or mixed motives of workers.

As to putting life into Harijans, it will be done immediately the crushing dead weight of untouchability is lifted from off the heads of Harijans. They should, of course, have, as they are having, religious and other instruction in the many schools that have been and are being opened. There is on our side and so is the time spirit. No religion can possibly stand the blinding light of the world's opinion, that is being directed towards all religions, and still retain in it proved life and reproduction.

N. K. GURJEE.

WHAT OF SWEEPERS IF...

A English friend referring to two ladies who have come to India writes:

They are both quite clear that, as a spiritual and their unity with the Harijan occupation was, they want to do their own 'sweeping' work, even though it may get them into trouble with some of the local authorities whose capacity for malice and friendship they would severely test. They also write that it may get them into difficulties with the local sweepers, who will complain, very likely, that they are being paid more and good wages. Now, what is the right reply to that? Supposing that thousands of millions of untouchables and others, up and down India, resolved to do their own 'sweeping' as an act of protest and vindicate proof that they felt themselves no better than sweepers, would sweepers lose their livelihood by, of course, they would, it doesn't damage them untouchable. It is in some extent the old story (in a different form) of the displacement of labour as a result of social development. I don't remember seeing any comment of protest or anyone's on the point in *Margan*. Perhaps you can refer to in some place where you have dealt with it. Or you may feel anxious to write about it in *Margan*.

It is quite true that I have not discussed this question in these pages as a difficulty, as it has never arisen that way as yet, in several places, including the two *Asrams* at Belurmath and the

branch at Wardha. The inmates have been doing this work ever since without the least complaint being raised at Belurmath, in the beginning stages, we had sweepers, who were paid a salary even. It was not possible to pay them more for about two hours' work which at least was never satisfactorily done. They did not know the far greater method. They would not really take to it.

Sweeping service is by no means a satisfactory occupation of long standing. All the evidence hitherto collected by me goes to show that before the Mahatman's campaign there was no professional sweepers, the Hindu social system, being based on racial distinctions did not accommodate such menial services as is indispensable in these days of rapid urban growth. I do not, however, wish to convey the meaning that racial distinctions during the purely Hindu period was by any means perfect or even fairly satisfactory. On the contrary, it seems to have been very crude. The highly scientific methods evolved and still being developed in the West are undoubtedly a great and very commendable growth.

During these times, I can only welcome the determination of the two English ladies to do their own sweeping work. If I were in their place, I should invite the sweepers to the neighbourhood to give other service, if they were in want of employment, or to learn the hygienic and clean method of doing menial work if they were minded so to do. Whether they took up some other work or no, whether they volunteered or were better methods of sanitation or no, they could not long harbour any feeling of being wronged for not being asked to do menial service for the nation, for I would expect them to work for the betterment of Harijans in a hundred ways. The difficulty can only, and must be, solved when things are done in a judicious and selfless manner. I would, for instance, be prepared, if I offered now and then to visit a *Shikhi* in a clean and neat fashion, all right with my sweepers, just as I refer to with my friends at public meetings that even I do not hesitate alongside my sweeper. I would be asked, indeed, if I did my own sweeping for the sake of keeping my clothes cleaner than they would otherwise be and did not want to waste my time in looking my sweeper the modern method or did not want to pay more for more efficient and more intelligent service. But there never can be any offence taken when I move my sweeper neighbours in a variety of ways and, in doing my own sweeping, teach them by example that menial service is not only not a mean occupation, but a perfectly honourable and most useful occupation which every one should learn and every may follow with good benefit to society if it is taken up in a humanitarian spirit.

N. K. GURJEE.

ਸਿੱਖਾਂ: ਕਹਿੰਗੇ ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ...ਜਿਹੜੇ-
ਕਾਮੀ ਹਿੰਦੁਸਤਾਨੀ ਨਾ ਬਣਾਇਆਂਗੇ। ਤੇ ਸ੍ਰੀ
ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਤੇ ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਨਾ ਬਣਾਇਆਂ
ਗਏਗੇ।

[We do not make any attempt either at
challenging [denouncing and strengthening] the
old proofs, or at refuting [the counter-stipen-
dants], because the present trouble does not
deal with proofs and counterproofs, the present dis-
puted shall be in our place in accordance
with Dharma and sometimes in accordance with
the Śāstric doctrine. But the learning or not
learning of these details does not make any
difference in Right and Wrong, hence we are not
going to deal with it in detail. If any person
wants to read of the detailed account of the
present, he should search for him the real source
of information. What the teacher has asserted is
based upon scriptural texts, which have no bear-
ing upon the matter at all, so that we need
not be driven upon what is said [in the text]
in the connection, especially because, as far as
the expounding of dharma is concerned, it does
not matter at all whether Śāstrayogin himself
was born in the age, or he created some other
being.]¹

I close these quotations with the prayer that in
the interpretation of scriptures we may be moti-
vated by the Ethical and truthful spirit of Mohan-
lal. Let us translate the following three verses
from the books we hold as sacred:

“ ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਸ੍ਰੀ ਮਾਤਾ ਜੀ:
ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਸ੍ਰੀ ਮਾਤਾ ਜੀ:
ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਸ੍ਰੀ ਮਾਤਾ ਜੀ:
ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਸ੍ਰੀ ਮਾਤਾ ਜੀ:
ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਸ੍ਰੀ ਮਾਤਾ ਜੀ:
ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ਕਹਿੰਗੇ: ਸ੍ਰੀ ਮਾਤਾ ਜੀ: ”

(Understand that to be religion which the man,
the good and those that are free from him and
dharma follow, and which is left in the heart.)

“ One should never do to others what one
would not wish done to oneself.” This is the
essence of religion. Listen to it and assimilate
it.

That which has been said in countless books
I shall say in half a verse. Service of others is
merit, injury to others is sin.]

CHANDRAMAHESH SHUKLA.

HARJANS AND THEIR GLORIOUS PAST

It is a matter of some satisfaction that a section of
the caste-Hindus at least have begun to feel the in-
equity of untouchability and that their antipathy to
certain occupations of the Harjans is on the wane.
This is partly due to the work of time and partly
the result of the labours of several great souls, of

whom Mahatma Gandhi and Bhausaheb Sapkal are
the most outstanding. The process of mutual under-
standing and good-will will be hastened, however,
if the caste-Hindus are enabled to realise that the
so-called ‘untouchables’ have not always been
the hardy human class of the present day but
include among their number several great men
who have shed blood on their country and their
religion.

A policy of caste, indeed, has reared from our
sides several Harjans have added a proud page
to History by their unique heroism and loyalty
to their masters. Quite a large number have sacri-
ficed their lives for the sake of the country and
the community. Not a few chose to be buried
alive in the walls of forts for the good of their
masters. Many have rendered invaluable service
to the Hindu community in various ways. But,
alas, the general Hindu public knows very little
of these great souls.

Valmiki was a Harjan, by caste. There is a
temple of Valmiki at Pithipak, a village in
District Mithra, in which a big fair is held. The
pages of the temple is a learned man of the
Harjan community. Mahatma Gandhi was a Chamar
(Begar-Hale), yet Mahatma, the renouncer of Karma
and the Queen of Chitra, accepted him as her
spiritual head (guru). Laxmi, the wife of Mahatma
Gandhi, was a woman of great vigour and work, whom
the untouchable brethren regard as their family
deity. Mahatma Gandhi, the founder-master of
the Ramnath sect at Khera, was a great of the
Mughal (Bharat Dhar) community. He estab-
lished the Ramnath Ghadi at his Ashram at
the base of a mountain outside Khera village,
on Wednesday the 21st of Pithra, Samvat 1924,
and rendered a great service to Harwar by per-
suading thousands of people to his own teach-
ings to give up meat, liquor and tobacco. His
son, Mahatma Dhar, also acquired a great name
for himself. Mahatma Dhar was another shining
light of the same Mughal community. He
was the Guru of Bhausa, the wife of Bhausa
Mahatma Dhar, the Prince of Harwar, and the
place of eternal repose of the Mahatma, where a
platform has been raised, is situated in the temple
of Mahatma at Talwara village. Bhausa
(Bhausa) Mahatma sacrificed himself in the service
of the Jodhpur rulers. He buried himself alive,
when the foundation stone of Jodhpur fort was
being laid by Rao Jodha Maharaja, in the pre-
sence of Kari Mahatma, the deity of the Chamar,
in Vikram Samvat 1918.

Dhaka and Chanda, two Sikhs, always accom-
panied the brave prince Pithra Dhar of Har-
war in their battles, and their heroic deeds have
been immortalised in songs and pictures. The
colours of their tales rendered invaluable help to the
Mahatmas of Chitra in their struggles, and
it was on the strength of the Sikhs that Mahatma
Dhar opposed Akbar. There is evidence to show
that after 1753 the untouchable Sikhs used to put
a mark with their blood on the forehead of the

¹ Taken from Dr. George Park Ship's translation of
Bhausa's work on the Harjans of Mohanlal.

princes at the time of their common captivity. The flag and emblem of Marwa bear on one side the picture of the brave untouchable Bili, slain in this day Bijolia Thana, the bodyguard and the known friend of brave Rathore Durgadas, who in valour does not stand second to any Rajput, is not mentioned at all by History! The Raja of Solapur (Solanki) was also a brave soldier of this very Bili (Mehmal) community, who was known then by the title of Tuler and from whom the Khana of Hyderabad named Solapur later on. Subhadrul Ambhadani (Anirya Durgul) need not be less glorious. Owing to his talents and wisdom, he rose to be the Prime Minister of Maharaja Ramachandra of Jodhpur, but he has also been forgotten by the historians! Dhad Mahadev, the learned writer whose book *Varnopadesha* written in V. S. 1440 is famous throughout Rajasthan, also belonged to this caste. Pandit Madhaji Thakur of Belwar (Marwar), who rescued thousands of persons in the abhorrent episode of August 1932, was also a pride of our Harijan class. Mahanaga Talwar Singh of Jodhpur honoured him by conferring on him the title of "Pandit" and granting him permission to take a pilgrimage to Sagar-singh of Hadangan, a well-known Sage of Jodhpur, was a devoted disciple of Pandit Madhaji, and he himself came to Belwar in 1931 and gave him a right royal reception with all due regards. Similarly, Mahadev Deychand of Gada Kutha in Jodhpur, who rescued thousands from the criminal profession, was another great man.

Several great men have appeared among our brethren, the sweepers of Marwar also. In Jodhpur proper great and learned sages like Bhaad, Unmadchand and Mahadev Naval Bhandi had risen from this Mehmal class. The word 'Mehmal' indeed is indicative of greatness. Mehmal means great. The words 'Mehmal' of Marwar and Gujarat and 'Mahala' of Hind, which are used for high class and respectable persons, are the corrupt form of 'Mehmal' (vide Marwar Census Report 1931 P. 548). The Mahomedan ruler of Chitral Spahai, Baluchistan is even in this day called the 'Mehmal of Chitral'.

The diligent student will find a host of such other great names in the annals of the history of the country. If only the caste-Hindus knew all the glory and the fine traditions of the Harijan community, a good deal of the prejudice now entertained by the former for the latter will be quickly removed. Ignorance is very often the mother of prejudice.

ORIGINAL SMARAKI RECORD

CONTAGI REPORT FOR THE LAST YEAR

(From 26th September 1932 to 26th September 1933)

I. RELIGIOUS. During the period under review two private temples—one belonging to the Zamindar of Jambhod and the other to Sh. Han, situated near Maheswar, plunder-were declared open to the Harijans on the last Dussehra Day. Also, 121 public temples were opened to Harijans. 38 processions and 22 Hindu festivals were taken up on different occasions and were attended both by Harijans and caste-Hindus.

Fifty-one Harijans' Pans were created and ground was distributed. Arrangements for inter-dining were also made on 16 occasions.

Three hundred and sixty-five meetings were held and 137 conferences organised throughout the sub-division. Many lecture lectures were also arranged. About 14,500 leaflets were freely distributed in the sub-division on different occasions, advertising immediate eradication of untouchability and opening of temples to Harijans. Moreover, 1600 leaflets describing the religious rights and privileges that Harijans are entitled to were issued, and caste-Hindus were requested to sign them as a token of their willingness to allow the Harijans to a footing of equality.

II. EDUCATIONAL. (a) Scholarships—A sum of Rs. 20 per month was divided into 41 scholarships, varying from annas four to Rs. 1 and given to 41 Harijan students reading in primary schools only. A student, Subraman Panna, passed the Matriculation Examination and applied for a stipend to our Committee, so that he might continue his studies further, but his application had to be rejected owing to paucity of funds. He then applied to the All India University of Unattached Students for a David scholarship, but unfortunately he was not able to obtain one. The local College authorities were also approached for a free-studentship. He has been granted a monthly concession of Rs. 3 out of the monthly college fee of Rs. 5.5.

(b) Schools. Eight Harijan schools were given monthly aids, varying from Rs. 1.5 to Rs. 5—Rs. 15 per month at all from April last.

III. ASSISTANCE. 15 sanitary schools were taken in Harijan quarters in the sub-division by the various Harikats. In two cases help was given with money for sanitary improvements to their owners.

IV. GENERAL. Prizes were given to Harijan boys who played well in games with caste-Hindus boys.

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HARIJAN

KOTUR, H. V. NASTED

Under the auspices of The Servants of Untouchables Society.

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Vol. 1.]

MADRAS—FRIDAY, OCTOBER 27 1933

[No. 28

" Harijan " in Madras

The paper must have been surprised to see the transfer of Harijan publication from Poona to Madras. Mr. H. V. Nasted and Mrs. Nasted have dedicated themselves to Harijan service. Mr. Nasted felt that in Poona he was not able to give full service to the cause and that in Madras he would be able to make use of all the talents God had bestowed upon him. The argument went home to me. The result is the transfer of Harijan to Madras. What will happen or can happen after 3rd August need not worry the reader or me. "One step enough for me" is an act of resignation or of indifference. The additional advantage

of the transfer to Madras is that Madras is the most advanced and cheapest city in all India for English printing. And what can be better than that Harijan should be published in a Pressing, where outreachable Harijans in all its neighbourhood? I sincerely hope that the transfer will not only be welcomed but appreciated by the subscribers, the Madrasites and the Harijans in the South. Harijan is designed to serve all these thro'. An easy test of appreciation will be an increased circulation.

M. K. GANDHI

TAMILNAD REPORT FOR AUGUST

Religious Matters.—(1) The following temples were opened to Harijans in this Province during the month under report:—

1. Anant temple at Korampur
2. Subramanya Swami temple at Korampur
3. At Kumbakonam, Anant temple had been built partly for Harijans at a cost of Rs. 100

Note.—All these villages are in Namakkal district, near the coast of the Kaveri-Harijan bridge. These temples were opened after the Tamil Harijan Council when Conference.

(2) Religious parties were conducted during the month.

(3) Meetings were held throughout the Province for general propaganda and for advocacy of temple entry in particular.

(4) Vinayaka Chaturthi was celebrated on a grand scale in and around the shores of Gundlupettagudem by the members of Kripa Ashram, South Arcot district.

Education.—Scholarships to the extent value of Rs. 50 were given to 8 students in Karaikal (Trenchinopoly), and 4 scholarships at a cost of Rs. 45 per annum were given in Namakkal.

The Trenchinopoly Dist. Committee supplied Rs. 10 worth of books and slates to Harijan students in Karaikal.

To the 10 schools opened in the previous month by the different S. U. Societies, six day schools were added in August in Chempak Jann Wilford, Vakkuram Tamil Kovilur, Landai Mathurayal and Sellar.

A day school at Namalimannampattinam was opened by the villagers in Dindigul district. They have applied to the Tamilnad Board for a grant.

The Gundla Ashram, Tiruchengode, are constructing a school building for one of the existing schools at Puthampatti.

12 meetings were organized in village shoras and lectures were given on the importance of education.

Sanitation. The Gandhi Harijan Service Corps are doing direct and personal service in the shoras in Trenchinopoly, Tanjore, Tirunelveli, Salem, Dindigul, Chingleput, Namakkal and Karaikal.

Work was done in 12 districts and the total number of shoras visited during the month under report was 194. Of these, a good number were visited once a week, intense sanitation work was done in these shoras. Figures to hand show that in 4 districts alone more than 7000 children were taken care of in various ways.

Education. Mr. Ramaswami Iyer engaged a Harijan boy as servant in his house in Tirunelveli district and two Harijan boys in his shop.

A Co-operative Society was started in Namakkal district for Harijans.

Four Co-operative Societies in Karaikal and two in Karaikal taluk, specially for the use of Harijans, were started.

Amusements. 17 meetings were held in different districts during the month under report for anti-drink and anti-carnion propaganda. It is worth mentioning that leading caste-Hindus in Namakkal district are helping in a very great extent in this propaganda work.

Conferences. There was a Tamil Harijan Conference at Karaikal, Kollam taluk.

40 meetings were held during the month under report, and at all these gatherings caste-Hindus and Harijans mixed on equal terms.

General. In Namakkal, a Tamil Committee was formed during the month under report and they have collected Rs. 400 and given clothes etc. to Harijans.

A Tamil Committee was started in Karaikal (Trenchinopoly Dist.).

In Namakkal district the district S. U. S. workers constructed 4 new wells and repaired and cleaned 7 existing wells.

After the Kaveri-Harijan Co-ordination Conference, in 90 villages, Harijans are using ornaments and upper cloth without any trouble from the Sulkas.

(See Page 8, Column 2)

A TRAGEDY

The longer I live the more do I realise that the happiness which I enjoy, and which so many friends every minute in spite of tragedies of which I have always had my dose share. The latest is the deep presence of Miss Nagin Devi, alias Mrs. Nalin Gnan Cook. I have no doubt that her reputation was sincere. She struggled bravely against her past, but it did appear to me on my coming to Wardha that the struggle was getting too severe for her. She was becoming unbalanced and losing control over herself. Previously, in one of her letters from Wardha, she had hinted that she might become insane. All the affection that could be shown to her was shown. She was never accessible to it. She was most responsive. But she was also most impulsive. She has gone away without any money, or belongings. The reports published about her in the Delhi press are sensational, manufactured and do her grave injustice. She cannot be held responsible for her actions in her present mental state. Her proper place is in a philanthropic institution or in an asylum. Those who will throw a few silver pieces at her out of false compassion or in order to get rid of her, will do her no kindness. Being irresponsible, she has been considering what she has received, I would advise it is better if those who may come in contact with her will give us her address and show this writing to her.

M. K. GANDHI

HARIJANS AND THE
DRINK EVIL

I have always felt that the poverty of the Harijans is more due to their drunkenness and the social tyranny which compels them to spend out of all proportion to their means for their numerous ceremonies and feasts than to their poor wages. I have Harijans whose daily income is hardly two annas and others who earn it in 15 annas a day, and note hardly any difference in their condition. They are equally poor, equally dirty, equally untalented and equally indifferent to the future, the only difference being the better paid Harijan drinks more and in a greater spend-drift than the ill-paid one. It is wrong to suppose that the Harijan problem is primarily an economic problem and that, unless there is an all-round economic improvement, their uplift is impossible.

I give below certain telling figures over which all Harijan workers must pause and ponder. These are in a Labour Camp at Mandapam belonging to the Ceylon Government where the labourers and passengers to Ceylon are kept in quarantine and medically examined before being allowed to proceed to Ceylon. The Camp is 231 acres in area and has a population of 1,260 including the floating population of labourers and passengers to Ceylon. The condition of the Camp is all that could be desired and cannot be improved upon. The present Superintendent of the Camp is Dr. P. E. E. Nanda, who is a worthy man who has an opportunity to do a good turn to the poor and the down-trodden. When he took charge of the Camp

three years ago the Harijan-sweepers who now number 234—81 men, 11 women, 41 children and 21 infants were in a miserable condition, though they were well paid when compared with the Harijans in other places. Of these, 66 were earning themselves—12 were getting Rs. 17 per month and 21 women getting at the rate of Rs. 12 per month. These average means per head come to Rs. 14-0 nearly, which is one and a half times that of the average income of an Indian. Dr. Nanda found them filthy and in debt and all of them, including women and children, habitual drunkards. He wanted to reform them and as a first step got removed the toddy shop which was selling a few pints of the potent liquid—were some of the Corg and which he thought was the cause of all their misery. He made them promise to give up drink and to engage those hours between 8 and 10 p.m. when they used to go out and satisfy their craving for drink, he started a night school with an efficient and willing worker Mr. John Chelliah, who happened to be a secondary trained teacher employed on other duties. He wanted to replace their thirst for drink by a thirst for knowledge, as he himself puts it, and he has fully succeeded. Now that they do not drink. When the night school was started on 2nd June, 1930 there were enrolled in the school of Rs. 1,185. The last fee was paid off, by payments in instalments, on 26th Jan. 1932. Now in June 1933, they have to their credit Rs. 446 in the Post Office Savings Bank and Rs. 495 in 1 year Government Clark Certificate. In addition to this one retired sweepers has deposited in Savings Bank Rs. 75 for her child's education and another retired sweepers-woman Rs. 15 for her future maintenance. These in three years, these sweepers were able to save Rs. 1,486.

I visited their quarters. They are healthy, well-dressed and cheerful-looking. They have kept their surroundings very clean. The Superintendent told me with a child like touch that the Ceylon Government has also gained in the bargain. The sweepers when they gave up drink, became more efficient and a lesser number of them are now doing the work formerly done by a much larger number. They were then able to afford some economy. The doctor's kindly face beamed when he added that he never met and any sweeper who the other people were noted as constant gamblers. If the Harijans give up drink, not only they but also their employers are going to be benefited. The doctor makes it a point to visit their quarters every day and goes over into the minor details of their every day life. The doctor tells his sweepers the lower authorities, staff round of manual staff, which is the application which abounds elsewhere. He does not consider that there is anything more in the work they do.

It is an irony of fate that the miserable Harijans, who are generally ill-paid, are feared by all who ever have any dealings with them. Their greatest people have in pay higher rates for whatever they do in the world. They pay higher rates of interest for the small sums they borrow. They were both the least value in the market. They have to sell whatever they produce to their employers at prices the market has. As they are ignorant and illiterate, they, after paying their debts and interest money come out, still continue to be debtors. To save the Harijans from drink and indebtedness and their consequent misery is no easy task. But it is easier if only the Harijans have the will and there are some religious and efficient workers to help. That is the lesson the Mandapam Camp teaches us.

K. KILLICK

'HUMAN MANUFACTURE'

WE have pointed out in these columns how unsatisfactory was the national or local grounds, how it is modified and entirely changed from time to time and how it varies widely from place to place. Any one who looks deeply into the details furnished will find enough to convince him that the practice is an entirely human product and that it neither at times allowed foreign (or Indian) friends, however, ladies, upon it that, good or bad, the institution has different motives and should be prevented. We have a faint suspicion that they maintain their claim with some success, because they have the comfortable feeling that the practice appears on their leaving. We would like to know whether they would stand it as an unambiguously if it is turned against them and the so-called higher castes are treated contemptuously as unambiguously. We find that this condition of things actually exists in the Central Provinces. In the case on Depressed Classes in the Census Report of Central Provinces and Berar 1931, we read:

"The higher castes dispute that they take approved measures, and indeed the prevailing custom for instance, a Ghose may never take wife from a Kumbhar, a Mhatra may not wed in a Kumbhar or a Dand's. The practice of Brahmins claims respect in Banaras. Of a Brahmin's wife to marry a Kumbhar that is widely felt to be as polluted beyond separation (Indian case—Ed.). A Bani falls does not dress water from a Brahmin though he may drink from a Gourd. By the way it may be mentioned that most castes entertain very exaggerated notions of their purity. Take for instance the case of Brahmans again: a man of mixed origin born from a Brahman and a Goud, those people will not allow their own daughters to enter their house after the marriage unless he becomes the wife of another. When the widow to be her parents, she comes with her husband, while her food separately and there is a separate hut. The Brahms and Sanyasins who are specially named would not eat with anybody of these low castes."

All this is unsatisfactory in connection. The note in the Census Report, by the chairman of the Indian Civil Service, contains interesting details on the subject but, as the suggestion of open proclamation of the possibility of the whole race being given in these columns, we shall touch upon the most salient points giving illustrative quotations.

The Depressed Classes are reported with the untouchables, and the table last shown by the Indian Franchise Committee have been accepted as the basis for collecting figures for the Depressed Classes. This means people and castes are put in one category. In spite of the definition of the Franchise Committee there are the difficulties in the Central Provinces, in connection with who is an untouchable and who is not as we have shown to exist in other provinces. While caste is reported as untouchable conditions and it other times are caste considered as untouchable in some places and not have the same standing in another. To quote the Census Superintendent,

"It will be observed from details given below that for an individual is not caste or caste categories apply from above a district and even from what is taken (Indian case—Ed.). In the more backward tracts in Madhya Pradesh, the various castes, who are otherwise reported as untouchable throughout the Province except in some parts of the Bhopal district

do not, are not regarded in any particular social distinction. The Kols, descendants of an aboriginal tribe which has become almost entirely Hinduised, were reported to be regarded as untouchables in the Bhopal district, although in its neighbour Kols, whose social positions are practically the same, they are not regarded as impure. After tabulation of the figures a representative was received from the Kol Society of Bhopal protesting against the classification and on further enquiry the Deputy Commissioner, a Hindu, reported that although the protest was, also a Hindu, had classified the Kols as dependent on the district, he had done so wrongly. It was pointed out that the Kols are very backward but suffer no social disability there. A review of the figures for caste categories. It must be acknowledged that in other tracts the scope of the enquiry did not make it possible to deal at all with sub-castes and the classification will be done, in some instances, be subject to revision. In view of the varying attitude of different schools of Hindus to their kinsmen beyond this was unsatisfactory.

And yet our learned friends have no doubt that the untouchability are from us and that it is fundamental in questioning the will of Providence, of which it is an outright challenge for human agencies to endeavour to remove the stigma of these unfortunate Hindus.

A comparison of the census Report of 1931 with that of 1921 will give us a glimpse between the points. In the 1921 enumeration, 14 castes were mentioned whose touch carried pollution to others and all these were regarded as untouchables throughout the Province. During the last (1931) census, however, it was found that two of them—the Dandhs (Brahmans) and Kumbhars (Kumbhars)—are not reported as untouchables in a very few districts. In the other districts the two castes have ceased to be untouchable. On the other hand, Ghoses who were in 1921 classed as dependent on 14 districts are not shown as all as untouchable in 1931. The Deputy Commissioner, Nagpur, indeed, states:

"I am surprised that any one could even suggest Ghoses not to be untouchable in any district. They are widely reported as lowest of the low even by those Gouds and for that reason are commonly employed in tasks by hotels (many hotels), because a man will pay rather than become polluted by a Ghose's shadow."

For the fact remains that in the 1921 list these were not shown as untouchable. It had therefore, at one time for a decade all the hindings for priviledge of an untouchable. Now from 1931 they have become untouchable once more!

Again, we are told that there are

some dependent castes in a certain district, who are not regarded as impure when they wear one other part of the costume (Indian case—Ed.). The reason for this is some cases is that the names concerned are living in the districts where they are treated as impure, while their kinsmen are comparatively small and they are little known in other districts. Another, for instance, we found almost exclusively in Bhopal district and the Chairman of Chhatargarh writes more to other districts. In a few tracts, on the other hand the members of some caste reported as untouchable there are almost negligible."

Untouchability seems to be the other name of untouchability!

(To be continued)

HARIJAN

FRIDAY OCTOBER 12 1933

KHADI AND HARIJANS

VERY few people have any notion of what Khadi means to Harijans. Simple weaving is almost an exclusive specialty of Harijans and even though hand spinning and weaving have declined among Harijans of a certain class, thousands of them are still dependent upon weaving. But a heated appeal: "What is the use of keeping alive a perishing industry? Why not give them instead an industry that may be growing?" Surely, you do not intend to confine them to worn-out occupations even when you are devising all manner of means for their uplift otherwise? Indeed, I have no desire to confine Harijans, or for that matter anybody, to spinning and weaving or to any one occupation, if they can be more profitably employed in any other, only I do not take the gloomy view of hand spinning and weaving which the majority take. I personally believe that hand-spinning, hand-weaving, hand-spinning and hand-weaving have a brilliant future, at least in India. If the millions are to live with any degree of comfort, the only most work must come from within India. The villages must be enabled to supplement their meagre resources by hand spinning, hand-weaving etc. Assuming that millions of villagers could be better employed for the indigenous skills to supply all the needs of the nation would long delay several generations and then, too, it must mean the need of big capital and dependence for machinery and technical skill upon foreign countries. In the shortest, what there may be nothing wrong in depending upon foreign machinery and foreign skill, in practice, it means but a complete handover upon the mill industry so long as the industry has got to depend upon external help it would be wiser to call it an indigenous industry.

On the other hand Khadi, as a village industry, requires very little capital. The implements can all be manufactured in the villages themselves and there is no lack of indigenous technical skill. The only thing necessary is to change the mentality of the people. In spite therefore of the more vitriolic arguments to the contrary and of opposing opinions with regard to the extent of mills, I remain confirmed in my opinion that Khadi in India has a very big future. What we must make voluntarily and out of conviction we shall be obliged to do through force of circumstances. India has to live, that is, her millions have to live. There is no alternative of opinion as to the fact that they are not living today. They are slowly starving. There is no other country in the world where

so many millions of people have only casual employment and whose majority of the population being predominantly rural, the holdings are barely 1½ acres per head. To be satisfied the whole of her cloth requirements through means of electricity, or any other than the human power behind the wheel, is still further to deepen the unemployment of the population. An industrialised India must, therefore, mean utter extinction of many castes, including naturally, Harijans, who survive in one other stage, the lowest strata of society.

It is said that through highly industrialised processes even Americans were what is equivalent to 15 slaves. If we use America as our model, and if we allowed only 20 slaves to every Indian instead of 15, out of our 35 crores of human beings, 30 crores must perform *Ami-dari* or be killed off. I know that some enlightened persons will not only not mind such a process, but they will welcome it. They will say that it is better to have one crore of happy, contented, prosperous Indians, wired to the earth, than to have 30 crores of wretched creatures who can hardly walk. I have no answer to that philosophy because, being saturated with the Harijan mentality, I can only think in terms of the millions of villagers and can only make my happiness dependent upon that of the poorest amongst them, and want to live only if they can live. My very simple mind cannot go beyond the little square of the little wheel which I can carry about with me from place to place and which I can manufacture without difficulty. In this connection a friend made me the following paragraph which is going round the press—

"To relieve unemployment is certain intention the State has ordered the stoppage of the use of machinery which was displacing human labour. Commenting on this intention the *Manchester Guardian* remarks: 'There has been a good deal of discussion about the effects of machinery in aggravating the unemployment crisis, but it has been left to the State to do the logical thing and stop using it; it is only a little while since the world was asked to witness the marvellous triumph of labour saving rationalisation in Germany. Now the Government is bent on fighting the machine, which by prohibiting its use is by compelling employers to work shorter hours and employ more men. Mr. Gandhi's efforts to replace the spinning frame by the hand wheel and the mechanical loom by the handloom are being paralleled closely in the German rigour and glass industries.'"

The *Guardian* concludes its remarks by observing that if Germany's 'aim is to become industrial, there was no reason why her cottons should not become mechanical ones.' Replying to these remarks, a correspondent writes in the *Standard*—

"Hilden, Gerdle and others who in different ways are endeavouring to show production to a point at which all goods are produced by the sweating of machines and methods, but handicrafts are neither enter-

grade our tactics. That is, fight to meet progressive elementary and secondary school unemployment as abolished within a reasonable time can be made then appear novel and unorthodox, thereby, machinery age will disappear in revolution and wars that will destroy it all. So long as machinery produces the happiness and the prosperity of the masses as well as the classes it is a beneficial agent. But when it leads to the unemployment and starvation of millions, as is happening in the highly industrialized countries of the West, it becomes a curse. Machinery creates the work, and not work itself, and must be made subservient to the well being of the people and should not be allowed to become their master.

That the village industries in Germany are being seized at the point of the sword is not relevant here. What is relevant is that a country, which has shown the highest technical skill and an unswerving moral allegiance in the matter of industrialization is trying to go back to village industries for solving the problem of her terrible unemployment.

M.-K. GARDIN

A CASE FOR FASTING

ONE who describes himself as a Harjan worker writes in a long letter of what I give the following substance:

"What the Chairman of the local Harjan Rev. Sangh and a sister I met the other day to a village life was at a ballade-party. On the way the Chairman and the sister were engaged in conversation regarding our rules. The sister wanted to be informed and lay on the Chairman's lap. This familiarity somewhat startled me. On returning we went to take the train to the Loh Poon which we had started. We had to wait for a few hours at the station. The Chairman and the sister occupied a bench I sat on the platform grained. It was a moonlight night. I had a mind to ask them, for I thought that there was something wrong with them. I, therefore, proposed that I would sleep and talk to the Chairman. "We have not to wait for some time. If you do I must I would sleep. I am alone. I am tired. Will you make me up with a little straw? Hearing this, the Chairman seemed to be delighted over my proposal and he quickly permitted me to sleep. I lay down and perceived that I was in deep sleep. In order to make sure that I was asleep he called out. Not having any response from me he felt free to talk what. Shortly he talked with the sister. They quietly went into a corner of the train car. After some time they returned and when they found that the train does not, he woke me up. I did not like this intimacy between the Chairman and the sister. I recalled your in *Shri* but and intimacies which you had given me. I took some of the in-variables into confidence. They talked the Chairman, but he put on a bold face and said: "I do not like the usage of intimacy, but I cannot

not with pleasure and design upon the Chairmanship of the local organization. What will I do in the circumstances?"

I have analyzed intimately details from the letter. Let not the reader try to guess the names of the sisters and the names of the tragedy. This curiosity should be avoided. I am drawing public attention to my correspondent's letter to serve as a warning to all Harjan workers. Let us, therefore, abstain it.

In the first instance, the correspondent did wrong in wishing to test his companions and exposing them to temptation. It is always a bad business to become detectives over co-workers, and if, without wishing it, we discover any moral or other lapses on their part, our business should be not to gossip about them, but immediately to draw, in a gentle manner, the concerned attention to them. Had my correspondent, when he first sensed danger, put the Chairman on his guard, he would have saved him from the lapse, meaning, of course, that the correspondent has given a true version of the tragedy. But, instead of taking the straightforward he adopted the crooked course of testing the couple. We are all fallible human beings ever exposed to temptations. Fortunately for us, there's many a slip 'twixt the cup and the lip." Very few are saved from succumbing to temptations of their own internal temptations. There is no certainty that the correspondent himself exposed to the same temptation, might not have fallen on the Chairman's and by him to have fallen. Indeed, had he been a little thoughtful, a little considerate towards his companions, he could have prevented their lapse, fall, by giving up the pretence of sleeping and quietly pulling them up. I know cases in which such warnings have proved the saving of people. Now, it seems to me that this Harjan worker equally failed in his duty towards his friend and fellow-workers. He has, however, asked the question, what he could do. I do not propose to remove the question from his stand-point. Evidently he is anxious to know, not how the partners can be brought to repentance but how they can be exposed and the charges against him disproved. It is none of his business to expose his companions as given, none of his business to tempt them to fall, but his business now is undoubtedly to give a private notice to the Chairman that he would have to undertake a fast till the Chairman confesses his guilt, or, if that is beyond his capacity to undertake a fairly prolonged fast so as to bring home the guilt to his partner. Such a fast cannot be taken publicly. So highly likely that the Chairman and the sister will realize the government of their guilt, but it is not at all unlikely that they might harden their hearts and ignore the fast. That might not be a matter of my concern for my correspondent. He will

have done his justice for having made himself a detestable man, but found and a way to come out of him from the oppression of the change brought against him of jailwork and getting to become the Chairman of the local Sans. Sangh. It is hardly necessary to emphasise the obvious truth that the first, if it is at all true, should be taken only if the Hindus worker believes in its necessity and efficiency and if he can take it with a clean heart.

It may be that the parties charged by my correspondents have not arrived. Let us hope that they have not. But I know that such cases have occurred before now. Let the student described here serve as a warning to all workers. It remains, in my opinion, a clear case for leaving. Human suffering is its incentive, it is a man's duty for being out about a revolutionary change in the material of millions of human beings. It is like walking on the edge of a sword and, therefore, requires the greatest vigilance over all on the part of the workers.

M. K. GANDHI

DEENBANDHU ANDREWS' SPIRITUAL RECOLLECTIONS

THE article, in two sections, is an attempt to offer a spiritual record of what I saw and heard in connection with Mahatma Gandhi's last. It will contain no account whatever of anything political. Provided then I receive permission for this restriction, I am at liberty to refer to what happened.

I

My story began in England at the end of July when the news of a long train from India was coming past and more curiosity and collecting to those of us who loved Papa. We had sent to him a wired cable saying, "What an ordeal on Papa had to be helped. The answer had come 'Friends in England may do little. Their suffering will be needed here.' The cable would be released me for if friends in England could do little it might be possible to do more in India. As the grave anxiety deepened, I began to feel the call again. On previous occasions cables had come from him urging me to stay in England. At this cable seemed to invite me to go to India. "I said that this opinion that I should go as was shared by Agastha Harrison, who has done such noble work for India in England ever since Mahatma Gandhi came to London for the Round Table Conference in 1931. When I consulted others who knew the Indian situation here, I found that one came with out exception wished me to go. The consensus was remarkable.

After making preparations and cancelling many engagements, including a tour to Denmark, I was able to depart with great difficulty, at the last

moment, a passport on the 3 S. Moller, which sailed from Marseilles at the end of July. I called in Mahatma Gandhi saying I was coming to India, and then went back to Birmingham to bid a last farewell to my very dear friend, John White, who was dying of cancer. We remembered together our friend, Mahatma Gandhi, in India with earnest prayer and I returned to London. On the next day, I had made all arrangements to catch the last train for Marseilles when a cable came from Papa, saying "You will receive if you come. Therefore strongly urge your presence here whilst in England." This brought a tremendous shock to me. It seemed to upset everything, and I had to shut out things all over again from the very start. Miss Harrison evidently worked me to get out on my journey at once, in spite of the advice which was given in the cable. She said to me "hardly the inner voice is telling you to go on and you must obey it. I felt the force of this very much indeed. But the whole question of my going needed to be much more seriously tested before it was finally decided. It would be asking in undue haste to start at once, without further consideration after meeting with a cable.

This made me quickly decide to go to Denmark and fulfil the lecture engagement there, and cables were sent to the friends of India in that country. On the voyage to Denmark and on the return journey, it would be possible, maybe not, miraculously to think on what was the meaning of this new factor which stood in the way of my going. Meanwhile, with still greater difficulty, it was also arranged to alter my passage once more and personally look by the next steamer S.S. "Cedney", which left Marseilles on August 24. A "Holiday Cruise" had filed the second class up to Port Said and I had to travel third class.

We had stormy voyages to Denmark and back, and most of us were sea-sick both going and returning. It was therefore, very hard to concentrate on prayer. But every morning I found the angels telling me to go to India by every steamer and journey. At last I felt the led to go and whatever happened, and met the following cable. After prolonged and repeated consultation have decided to start by S.S. "Cedney" arriving Bombay August 27. "Charles". All the while, in Denmark, I had not been able to get our news at all about Mahatma Gandhi, even on returning to London, just before starting for Marseilles the news was very encouraging. However, however, that he was likely to be arrested and imprisoned before I reached India. Yet, that made me now all the more eager to start.

Once more I had to go back to Birmingham to my dear friend John White and the last hours in England were spent with him. The last goodbye to me, after we had prayed together with great

surroundings in the journey which was before me. Every day, he would stand before me and I together in his sick room had thus prayed for Mahatma Gandhi. On that last morning he was well, in a very low voice which was almost a whisper, prayed for him and me together. Then I went away.

Though we were unaware of it at the time, he was even then on the point of death. Three days after I had left him he passed away, and great suffering heavily borne. The news of his death only reached me when I arrived in India. On the voyage out I wrote to him from day to day, posting letters at all the different ports, and these letters have been opened by his widow. For, none of them could reach him while he was still living. Yet, somehow, all through the voyage out, I was even more conscious of his spiritual presence with me, and of the all-potent efficacy of his prayers, joining with mine, than I had been, when I prayed with him in his own sick room before leaving England. This wonder within made me wish to write to him so often on the voyage. It has been an experience, difficult to explain, but one which I can never forget.

At Aden, the newspapers were headed on board the ship, and as I anxiously looked through their columns, I could receive from one phrase—in an interview reported in the "Times of India"—the number that was impending. This made me no mistake. During the afternoon days on the Arabian Sea that I could hardly keep my inner distress under control. For long times, both in the day time and at night, I used to walk up and down the deck hoping against hope that such a calamity might be averted. The disaster was not so full of misfortune as it had been before we reached Port Said, and I could spend most of the time alone.

When the ship reached Bombay, reporters crowded around me. Only one thought was in my mind. Briefly I gave them a few words about the state of affairs in England, and then talked about Mahatma Gandhi. One of them told me that he had begun to fast and then had taken food again. This cheered me more than I can say, for I thought the crisis was over. But just at the last moment before landing, another reporter ran up and told me that the fast had begun again. Immediately all the dreadful anxieties I had experienced during the last days of the voyage returned in fuller measure than before. It was clear to me, was manifest that I must take the first available train for Poona and go to Yashwantrao. So I started by the night train and reached Poona at 5 o'clock the next morning, where Pral Thakur had run on the platform and took me to his own house as his guest.

(To be continued)

THE EDITOR, THE HARIJAN,
470, A. C. ROAD.

Religious. **Temples in Tehriwal** in Parashahat when Mahatma temple in Kharoli in Bas Pahel and Shri Manji in Banchah, village in Bas Pahel, Shri Radhakrishna temple in Chaurpur, Shri Mahipal temple in Shigpur were closed upon to Harijans.

On the occasion of Harijan Jagrathan, a large number of Harijans accompanied by high caste Hindus, after taking a bath in the Yamuna and putting on new clothes supplied by S. V. B. Agra entered the following temples and had Dev-dharas very deeply taught in Bawalpur, the temple of Sri Mahipal in Bawalpur, the temple of Sri Kalyan in Lohangali, the temple of Sri Radhakrishna in Chaurpur, the temple of Shri Shigpur in Bawalpur. In both the temples of Sri Mahipal, Bawalpur and Chaurpur were served. The temple of Sri Kalyan is not open to the public, being a private temple of Shri Kalyan. From Prasad and has now been declared open to Harijans, solely owing to sympathy with the cause of Harijans. The other temples are all open to the public. Harijans are free to visit the above temples at leisure when they like.

Public. Mahatma of village Jagpur in Tehriwal district, Agra declared the temple and places well open to Harijans.

A new temple is being built in the village of Bawal, Agra, with the express consent of the Zamindar on whose land it is being constructed, that all Hindu including Harijans will have equal rights of Dev-dharas in it.

Temples of Devdhar and Mahatma in some village, Tehriwal district, Bawalpur, and two temples in Bawalpur were closed open to Harijans.

The Cawnpore branch has appointed a sub-committee to make preliminary enquiry about Cawnpore temples and to estimate public opinion in respect of temple entry for Harijans. A questionnaire has been issued to the public.

Educational. Two Harijan Pathshalas and one school night school were started by the S. V. B. Agra. Two schools were opened by the education committee of the District Board, Agra, for the use of Harijans.

Three new schools were started by the S. V. B. in rural parts of Jaipur district and one in the city.

A Shri Brahman started a Harijan Pathshala in village Bard of Jaipur district.

One school was started by the S. V. B., Parashahat. In all, four schools are now run by the Parashahat branch.

At the instance of the S. V. B., Parashahat, the Municipal Board resolved that no fees of any kind should be charged to Harijan students.

One school was opened by the Shigpur S. V. B.

One school was started by the Raja, Sahib of Bas Pahel, Bawalpur for Harijans, and so for the S. V. B. have been given on it by the state.

One new school was opened by the Modified Area Committee of Bawal district, Bawalpur.

Two schools were started in villages Parashahat and Agra of Bas Pahel district.

21 girls, comprising 1000, were admitted to primary schools in the S. U. S. Out of these, 100 more have been taken over by the Municipal Board.

Two new schools were started at Mottra. One is run by the local S. U. S. and the other by the Area Board.

One school was opened at Patahgarwa by the S. U. S., Bahawalpur.

The Municipal Board, Agri, decided to admit Harijan children in all municipal schools.

The Rawalpindi Municipal Board had passed a resolution in June last that Harijan children should not be allowed admission into municipal primary schools but has now unanimously rescinded the resolution at a special meeting held on August 1.

12 students of primary schools were supplied books and slates by the Government S. U. S.

Five students were given books and the fees of two students were paid by the Khari S. U. S.

The fees of five students were paid by the Ferozabad S. U. S. and 40 students, including a girl, were admitted into various schools in Ferozabad. Free scholarships were obtained for two students.

Books worth Rs. 15-8- were given to Harijan students in Jaipur.

A Harijan student who wanted to join a school in Kharak was paid railway fare from Alkhalad to Kharak and back by the U. P. Board and the Kharak branch of the S. U. S.

For the last time, two Harijan boys were admitted into the Government High School, Khar, and a girl at class V of the Model State school.

40 orphan boys and 7 girls were admitted to 10 various schools in Khar.

12 students were admitted into the English schools in Meerut and 17 students into the Khari Ashram, Meerut.

10 Khari boys have been admitted into the primary schools in this district Khar.

12 students were given books by the S. U. S., Cawnpore. It is also paying the fees of two students and a grant of Rs. 25 per month to 4 Harijan schools started by other organisations.

The U. P. Board awarded 41 scholarships of the total value of Rs. 180 per month. The scholarships are payable for 18 months from July 1937 to April 1939.

The notified Area Committee of Bhatnagar has sanctioned a monthly grant of Rs. 7 for the Harijan night school, Bhatnagar, District Dehra Dun. Mahant Parbhat of Bhatnagar (Dehra Dun) has made a gift of a hake of land to the local Harijan Nodal Board for a building for a school.

Medical Aid. Medicine chests were purchased and medicines distributed free to Harijans in Gurgaon.

One Vaidya and four doctors have agreed to treat Harijans free of charge in Dehra Dun and 400 persons were treated by them free of charge.

The Dargapore S. U. S. had made a scheme according to which a compounder and a doctor will visit Harijan localities with a trolley dispensing medicines and other medical requisites. Patients will be examined by the doctor and medicines distributed by the compounder. A number of local doctors have agreed to give their services free. Harijan localities will be grouped in wards and each ward will be placed under a doctor.

Sanitation. At the request of the Mottra branch, the Municipal Board has appointed a sub-committee to suggest ways and means to combat the condition of Harijans. During his visit to Mottra in August last the president of the U. P. Board made a number of suggestions to the Mottra Municipal Board for the improvement of Harijan quarters and of the water supply arrangements at their localities. The Chairman agreed in principle to these suggestions.

Abstinence. A meeting of 200 Chauras was held at Gola in Khar district at which 200 Chauras promised to give up drink and narrow eating.

Such meetings were organised in 11 villages of the Meerut district for anti-drink and anti-narrow propaganda, as a result of which many families have given up the use and habit of drink. Night lectures were also arranged in three Harijan Mahallas in Meerut.

Seventy-two families have given up narrow eating and drink in Ferozabad. Seventy 600 Mahants of 14 villages in Sonpur and about 200 Chauras in some villages in Jaipur district have given up retch eating and drink.

(Continued from Page 1)

Eleven district committees had their district committee meetings during the month under report and considered and passed the budget and drafted a scheme of work for 1937-38.

A branch of the All-India Adi Dravida Mahajana Sabha was opened at Vidhar.

During their anniversary celebration, the Samastha Samajwadi Sabha held 3,000 Harijans.

A volunteer organisation was formed at Chauras under the leadership of its former member of the Indian National Congress, Sanghvi, who has recently settled there, for doing direct and personal service to the Harijans.

The caste Hindus at Tirumala chow villages, near Vidhar, boycotted Harijans and prevented them from taking Harijan corpses through the usual path to the funeral ground. The Harijans spearheading march on account of this and later stopped working in the fields of the caste-Hindus. Our Provincial Secretary is visiting the place on 29th September with some local persons of influence in the district.

NOTICE

All communications in connection with the *Harjan* should hereafter be addressed to:

The Manager,

HARIJAN CHITRA

1, Hyndin Road, Trichivan, Madras

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Vol. 11

MADRAS—FRIDAY, NOVEMBER 2, 1940

[No. 26]

ONCHIN-TRAVANCORE REPORT FOR ADDITIONAL SERVICE

Religious. Weekly Bhajana parties were held in Nagamond Forest and Inampulakudi, in the Forest Bhajana in open Hindu quarters of Nagamond by the caste-Hindu Hindus workers.

In a Nagamond village the Hindu workers were prevented by Christian Harijans to address a letter to Gandhi and Universal Declaration.

Eight Bhajana parties were received in newly started in the workers in Nagamond.

Educational. The Harijans' education fund for Nagamond students a monthly stipend of Rs. 2. The Harijans' education fund received in August 1940 a five thousand rupees for Nagamond. There are two 15 teachers, three boys college students. The expenses of the fund up to the end of September were Rs. 22.

A primary school in a Nagamond locality was opened in the Harijans' fund by the committee. There are now 12 in school students of caste-Hindu boys. The Harijans children are being given meals at school.

The night schools in Inampulakudi and Nagamond continued to work well.

The Harijans' committee was deeply engaged in raising a fund for the collection of funds to start a primary school in Nagamond.

The Harijans' committee received in the month of October a grant of Rs. 100 from the Harijans' fund for the Harijans' fund.

Monthly and by Harijans' committee is being given by the Harijans' committee.

Religious. A Harijans' fund was given a grant of Rs. 100 from the Harijans' fund for the Harijans' fund.

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Religious. During the month under review there was no change in the Harijans' fund for the Harijans' fund.

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HEMAM REPORT FOR SEPTEMBER

Religious. An appeal was made to the Harijans' fund for the Harijans' fund. The Harijans' fund was given a grant of Rs. 100 from the Harijans' fund for the Harijans' fund.

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A. N. N. N. N.

Serving of the Harijans' fund.

HARIJAN

FRIDAY NOVEMBER 3, 1933

TWO CRUEL CASES

THE record of steady progress reported from week to week in these pages is perhaps more than balanced by the revelations of inhumanity towards Harijans that come to light from time to time. In a village called Samardha in the district of Dhule District, the caste villagers are reported to have burnt the crops of Christian Harijans because one or more of them had had the courage to draw water from a public well. The case is now said to be pending before the Courts.

In the village of Dhule in Ahmednagar district, caste men are reported to have horse-whipped some Harijans, two of them seriously, because one of them had the temerity to bathe in a public tank.

These cannot be the only cases of their kind. They are serious enough to have won the light of day. We have no knowledge of the caste party animals connected upon innocent Harijans for the exercise of human rights recognised by law.

These cases should open the eyes of Samardha. I have not known a single Hindustani defend such inhumanity. Let them either co-operate with the reference or not separately, but effectively in preventing or dealing with such occurrences.

The duty before workers is clear. They may not hesitate to take such cases to Court when it becomes necessary. But, before so doing, they should make every attempt to bring the wrong-doers to a sense of the wrong done and to induce them to make adequate reparation. I imagine that this can be done, if, for instance in the case of Samardha well known men and women from Nanded or even Ahmednagar if necessary, visit the village and reason with the wrong-doers who have inherited the habit of thinking that caste-Hindus may deal with Harijans as if they were mere chattels and not human beings. This dark ignorance of the elementary rights of human beings can be dispelled by the light of public opinion playing upon the darkness. I hope no Hindu thinks that he need not concern himself in the case of Christian Harijans. There have surely the same rights with Hindu Harijans to public activities that caste men have. If the latter do not want to make use of public institutions it is open to them at their own expense to erect others, for their exclusive use. Schools and dispensaries do build separate schools and hospitals for themselves out of funds they themselves subscribe. No one takes exception to them. But no one has the right to prevent anyone

else from using what belongs to the general public. And there should be remembered that Christian Harijans are our own citizens. The evil of untouchability has spread in quarters wholly unexpected. We may not wonder if now we have to pay the penalty for having harboured the evil for untold generations.

M. K. GASTON.

NO NEED FOR A TANNERY?

A correspondent has raised the following question:

"I can understand the content of the office of the Provincial or Central Board of the Societies of Unattached Society to the Ashram devoted for Harijans use. I can also understand the hotel scheme and the one for establishing a Harijan colony. But a tannery does not fit in, and if a tannery should be there, why call it a department for teaching weaving and spinning. No, it is as much a Harijan work as spinning."

The fallacy of the argument lies in misunderstanding the purpose of the proposed tannery. It is that tanning should be a great national industry. The leather constitutes an immense business and instead of exporting raw hides we should keep it in India and manufacture the various things we need. It would mean a great addition to the wealth of the country. Now one of thousands of Harijans are engaged in tanning. It is an honorable profession and a lucrative business and can be much more lucrative if it is well organised. But the tanning done in the villages is of the crudest type. Moreover all the processes are not performed in a hygienic or scientific manner. If they were performed in a scientific manner there would be no prevalence against cattle-killing and tanning as they exist today. The idea therefore behind having a technological department of the new university is to give dignity to the occupation, purging it of all prejudice and uncleanliness. Then again it is not as if only Harijans will be doing the work. They will be doing it side by side with non-Harijans. No one will be forced to learn it and no one can dare suggest that no Harijan tanner would want to learn the scientific or the cleaner method. Lastly the reference to the technological department is merely by way of illustration. If all goes well there will be many other departments opened including even one for exploring the best method of rendering sanitary service in which all can take part. Our indifference towards it has resulted in the increase of diseases and in countless life-threatening conditions. I am hoping that there will be no trade or profession neglected which can be of benefit to the Harijans. Whether it has been hitherto followed by them or not.

M. K. GASTON.

DUENABANDIN' ANDREWS' SPIRITUAL RECOLLECTIONS

PART II

When at last I met Mahatma Gandhi in person on the day after I landed in India, it was made possible for me to talk with him about the deeper things of a personal and spiritual character as well as about Morgan work. I do not think that this history was ever shared but I never once touched on political matters. At the same time, I was greatly surprised to find out how much attitude in regard to the fact which was mistaken in order to obtain full Morgan freedom. It was necessary to find out why he had been unable to make any compromise with the authorities in the matter.

But it is not my present object to enter into all those points, which were talked over during the first days after our meeting. Rather I wish to go deeper still if it is possible to do so. He was clearly feeling that fact more acutely than any previous one, and although at first, his strength seemed to be maintaining itself there could be no doubt that he was rapidly growing weaker. Therefore I did not wish in any way further to impair his vitality and so there is only indirectness because shorter and shorter. Nevertheless, through them I was able to appreciate certain spiritual truths in a manner that threw new light upon them. These messages are very precious and they have been stored up in my mind, where they will slowly permeate and bear fruit.

One thing very deeply noted by me, on account of my recent experience in the work character of my friend, John White. It was to find how, in spite of great physical suffering, the inner joy remained almost unvaryingly constant beneath the outer sorrow. For instance I had seen John White, suffering terrible pain as he lay slowly dying from cancer, a pain which no morphine injection could control, yet even though his mind was dulled to some extent by the powerful analysis administered to him, his brow spirit seemed to give wings of light while the body suffered. With that memory in mind, towards the end of the work of Mahatma Gandhi's suffering, when it was clear that his physical weakness had become very great indeed, I asked him something like inner peace. When I told him the story about John White, his face brightened as he said that, on this occasion, though the nurses and doctors to drink water was greater than in the former test, yet in spite of severe physical trials, the inner joy remained undisturbed. It was indeed even greater than it had been before. This he said to me with such intense realization that I could almost feel in truth, in the same way that I had sympathized with John White, I could sympathize with him.

On the last day just before his passing, his outward suffering had grown almost unbearable. It was visible in his very countenance. His pain also, at that dark moment seemed under a cloud and he spoke with great difficulty. His voice was weakly faltering. He mentioned to me how he felt that the time had come to give up the struggle for life altogether and quietly merge himself in that preparation for passing away in peace, which he called *Shanti*.

It was clear to me, by his use of this word, what he meant. He looked into steadily to continue his struggle for life a little longer. He continued to do so. Then I asked him whether, even under these trials of physical suffering, which had become unbearable, he was conscious inwardly of the joy in the spiritual life about which he had spoken before. His face brightened up again momentarily, and his answer in the affirmative came quite spontaneously. His whole soul seemed to be expressed in the few words he uttered.

After I had gone away, though at first I could think of nothing else except his release yet at night time, when I remembered the whole scene in the hospital and his answer to me, the truth presented itself before me in a most vivid manner. For I came to me with a new power of realization that the Spirit in Man is imperishable. It passes through the physical frame with all its weakness and yet is in some way distinct even from the mind, which is closely connected with the body. The mind and the body are both transient, but the Spirit in Man is aboriginal. I am not a philosopher and cannot define my terms. Neither have I any theories to offer, nor can I tell how it all happens. But I have had two remarkable experiences during these recent months, which have almost made me a philosopher against my will, for I have witnessed in recent months two great men who have been very near to death and the two made me feel within my own soul more vividly than ever before the distinction between the things which are temporal and the things which are eternal. While the body and the mind may be transitory beyond all our present imagination, the Spirit in Man is immortal. There is now a comradeship within me, greater than ever before, that the Spirit within all things and in itself changes. Such a truth I had learnt from my mother's lips, for she knew its reality personally. There are also sacred texts of wisely men and women confirming it. But Truth is never wholly gained till it becomes individual and personal and an experience has now come to me which has made this realization, more than ever before, a part of my own being.

the use of a knicker bag, the objection is withdrawn in an hour where most cases taken from the road. On the railway, strangers and loaves, Mithras is obedient with others, but nobody cares to enter after a railway journey, or a visit to a house. In Rome, a Mithra is allowed to join and receive. Nobody is in from a car in which a portion of a higher caste is actually sitting. In Jerusalem, they do no longer which are engaged by everybody. Again, all too perfectly aware that a basket of eggs and just twelve everybody high or low, and the basket attended by anybody is the thing through which he passes to and fro, and just twelve high ones do not follow from everybody. (John 12:12-13)

"There are certain things that are permitted as recreational amusements, at festivals or at sacred places. The Forewars of Saitagat and Shandaw worship a god called Nanyang Deu. The deity is kept in the house of a Mahor who brings it to the Forewars when they wish to worship it. On this occasion the Mahors come and eat at a Forewar's house along with guests of other castes seated under constructions being raised. As soon as the work comes to the morning, the feast is stopped and some distributions are assumed. The Mahors who belong to the Shandaw sect throw off all eating and drinking restrictions, and take food from a Mahor's for a number of days, during which a good service is arranged for. On festivals when feasts are given to large bodies of persons, such as at marriages, etc., all courses of recreation are done away with, so already observed. At sacred places like Jagannath Puri, Shrivasthna, etc., such restrictions regarding food are totally dropped at the food seasons after it is offered to the deity."

The third ground of abrogation of marriage is very significant and worth the careful attention of every one who has the well-being and solidarity of the Hindu Community at heart.

"A Hindu or Christian when he becomes a Christian or Muslim, leaves with his religion the property attached to him. An interesting case is pointed to that of Nigba, which occurred in the Punjab some time ago when a party of High-caste workers on a railway, had wanted to draw water from a well, but they were very firmly, A high caste neighbour placed and raised a bar and say: No other source of drinkable water was accessible in the neighbourhood and the custom is unchanging and deeper in than a fine wind made the well available to them on a couple of hours' discommodation, and they were a part of the well, but not the Nigba. The custom then, has now in the general aspect, rendered I have and removed a lot of party of Christians to the effect, the High caste Hindu of many tribal tribes are still. Some time ago young Nigba, was religious. They have gained in social status, while they could not do more religious organizations without becoming a Hindu, Muslim or Christian. An association of Muslims with others, had the largest number of converts in from low caste, mostly uneducated. Although these classes have hardly any education and have no traditions, being quite content with their tribal lot, they sometimes naturally had a resistance against the leaders moved out to them by the self-styled caste. That a distinction or perhaps to change their religion though they generally look for some more substantial gain than mere social position."

WESTERN HEMLOCK: 100% SOUTHERN DOUGLASS: 100%

Religious The usual weekly Saturday Masses are celebrated in the Marquis-Bishop's Cathedral; marriages, and civil matters in Bishop's Court; and the system of Ranges by Thomas Kamukuru has raised a donation of about \$2,000 for the construction of a Catholic Temple in the Marquis locality. The latter has also purchased a plot of ground for the same.

Education: The schools for Harrow children which are being conducted in the following places, and in which the Mysore Ash Unemployment League is doing much to assist, are all working well:—

(2) Autism, 13 patients including 5 core-blind children. No drug given.

(1) Langston University School, 75 students—all Langston boys—and 8 adults for the night school. No 15 per cent.

(7) Near Champaign. 30 students, including 8, are Hmong children, and 4 adults in the night school. It is 10 years old.

64 Sri Ramakrishna Free School Bangalore City
No. 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867

(i) The Dwyane School for orphaned children 12 children. The League distributed to all Rs 40-50-00 grants-in-aid for schools and Rs 100-00 grants-in-aid, to the Garhwal Ashram for maintaining Hindu children and to scholarships for 5 Hindu college students.

Propaganda. The workers of the League visited 15 places in the State, and with the help of anti-trust posters, orange literature, slides and leaflets supplied by the Southern Propaganda Federation that delivered lectures in Chicago, centers on Dr. Earl, Thompson and Morgan after Sunday morning sermons of the ministers and women's lectures in towns were taken. Talks were given to Morgan children in the primary schools. Leaflets and hand-bills on anti-trust leaflets were distributed from shop to shop among capitalists. The Third Morgan Day was very particularly celebrated with Shopping and Public Meetings in Chicago City Center. Some were held on that day in which anti-trust also joined Hansen youth in Chicago, Young Democrats, Chastelers, Labor and Christians in Chicago particularly. At Morgan met with Morgan in the San Marco Riverside Hotel, where they were met by Mr. Johnson the General and perished abroad in the fight against the East, U.S.A. Some merchants also closed and made no place on children.

During Mayor Dumas' interview the members of the League, along with the students of the Graduate Architect Program, donated as propaganda for a work in Mayor where large crowds gathered from all parts of the State.

The students of the National High School and London Marston High School, Maryland City, started one of the Marston quarters in the city and cleaned the locality and also distributed soap to the children. In Maryland-Louisiana, the Marston workers of the South Branch, visiting the quarters. He has educated 15 students in the primary schools and has supported them.

A posthumous award was given Kuroki for offering to pay a month's tuition of \$4.10 to maintain the Harjo school conducted by his Maliseet, a Harjo young man, in a village near Chisasibi.

Medical Relief: More than 900 Hispanic patients are treated at the El Centro Health Department, Shafter, Calif.

Special to Birmingham: A folk dance was staged in which both Hispanics and white Houston took part. It was attended by a very large number of people and resulted in a cordial attitude between the communities.

At a meeting of the Hebrew Benevolent Society, given by the society, a resolution was passed of honoring Bright, early in the morning as a religious duty on a subject upon the following of the society.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

D. Sengupta, S. L. A. Mousa

Abstract

Notes

The Ahimsa

Jagdish Mohita, a true symbol of humanity stands as a modern, rescued from death's friend, of a discourse on Ahimsa in *Chandrabhava Gita*, Chapter XII. I have taken the liberty of further condensing it and putting it in a form perhaps more easily to be understood, without in any way missing the sense of the original. Those who still harbour apprehensions in their hearts will do well to test it on the touchstones provided by the great text of Mahatmashree. Is non-violence compatible with his definition of Ahimsa? Let the silent speak for itself:

Real Ahimsa or Love originates in one's heart and is known by one's conduct even in gold is known by its qualities. A man who is full of love never forgets that the world is full of his like him and takes great care that he does not harm any living thing. He sees his love reflected in the eyes of those whom he meets. He is the friend of all. As a real Hindu has hatred between his teeth without having them, so does a man of love deal with all with whom he comes in contact. He works gently and unobtrusively but his feelings may disturb the sleep of others. He always makes room for those who need it. He is respectful to men as well as to his animals. He is silent when he need not speak. His speech is never intended to offend anyone. He does not want to upset other people's plans or to frustrate them. His every action which leads to discussions and disputes, in which hurt the feelings of others. There is no doubt as to his not do doubt his singularity. He never stains his feet with any other people. He does not wear his hands suddenly as he has no desire to harm even a mosquito. He does not carry even a stick, not to speak of other weapons. His hands are used only for relaxation or service.

There are but the outward signs of the inner shining love as a plant is of the seed that has borne it. His mind is the Master of all the organs. Thus real Ahimsa is an attitude of the mind expressed through the different outer organs. He always who is filled with Love for all that lives and whose words, speech and action are in full accord is truly noble."

The One-Headed Agents

Reference has been made in these columns to the despatching of workers to various keeping their individual opinions as low as possible. Readers may recollect the advice of Gandhi that 100% should be the ideal and that in any case no moderate opinion should be stated 10%.

It may also be remembered that Gandhi is never tired of pointing out that, while there is genuine enthusiasm for the work and the necessary application is shown, funds will never be lacking.

Around these two points, the following account, sent by Sh. Ramabhadra, Secretary Mysore Anti-Un-Brahminity League, of a typical local centre of work in Mysore well, we hope, be found interesting.

"Dewanpet is a commercial town in the North-West part of Mysore State, was formerly in the Bombay Presidency. Its inhabitants, the leading officers among them, belong to the Vokkaliga (Lingayat) community. For a number of years now, they have been holding a Five-Days-Quota Festival (Sangha) helped and financed by the local merchants, to promote the ideals of Ahimsa. When the Harijan Movement was started by Mahatma Gandhi, Sh. Mahadeva Rao, Chief of the Mysore Sangha (Lingayat) then moved a motion according to his followers to give equal rights and religious rights to the Harijans, himself setting the example by giving his own temple for their worship. That was the beginning of the work in these parts to be the most ardent workers of the Hindu community spent forward to share in the great reform movement.

Mr. D. H. Chinnai-Swami, an advocate of the place and a member of the State Legislative Council, a Lingayat, called together all the local government officers, for the officials of the place, and formed the Anti-Brahminity (Hindu) Sangha. Many important officers of the State joined the Committee and are contributing towards the funds of the Sangha. Two weekly dramatic performances were arranged and Rs. 114-2-6 were collected, and a sum of Rs. 111 was collected in monthly subscriptions and donations, making a total of Rs. 125-12-6 for the 9 months ending 31st Oct. '33.

The Sangha has not only made all possible local efforts to raise the funds from officers, students, and merchants, but have also been equally judicious in the way in which the money thus collected was spent. As I write these lines, I find how much the well known Mahatma's hand in how that the local committee has spent Rs. 104-10-0 or 91% per cent of their total expenditure of Rs. 125-12-6, on necessary work under the following heads:—

Construction of Harijan School in the largest part of quarters, where is the teacher at Rs. 1 per month, clothes to Harijan children, purchase of books for teaching them, housing and clothing and, finally, for maintenance of Harijan teachers against the wages.

The expenditure on administration has been Rs. 14-1-0 for salaries and postage, and for postage for Harijan messages they have spent Rs. 14-0 giving all about 9 months since the inception of the Sangha. They have kept in reserve a bank deposit of Rs. 125 and there are cash balance on hand of Rs. 25-11-1.

Workers in various local centres find that funds are difficult to raise, but where real co-operation is possible and a definite group of social public work, among Harijans, is done and tangible results, however small as a beginning, are visible to the eye of the devotees as otherwise to those for whom the work is intended, funds have never been found wanting."

WORK AMONG VILLAGE HARIJANS

It is at Wardha Sadagraha Ashram that Gandhi is recovering his health in preparation for the Harjan Yatra. Besides of being India here, from time to time, heart of this quiet spot, in the very centre of rural India, but many readers of *Harjan* probably know nothing of the place. So it may be that they will care to have a short description.

The Ashram was founded in 1911 as a branch, or "shala", of the late parent Ashram at Sabarmati. Its financial support comes from us through Seth Jankmal Bapu, and its manager and spiritual guide is Shri Vinoba Bhave, a banking scholar and man of unique qualities of head and heart. The ideal and daily work of the Ashram are those of its "parent."

Wardha is a small country town, with a large weekly market for the surrounding villages. About a mile out, on rising ground, stand the simple white buildings of the Ashram. The biggest of these has a broad flat roof in the middle of which is built a tower and that is where Gandhi stays. All day he works there, with one or two short intervals for sleep. In the afternoon the room fills with visitors during the short time allowed for interviews by Jankmalji, the guardian of Gandhi's peace—the "father", as he is affectionately called. At 7 o'clock in the evening, just as the day is fading into night, comes the evening prayer on the open western roof outside the main hall. By 8.30 or 9 o'clock Gandhi is asleep out under the stars on the eastern side. By 1 in the morning he is up again writing, and at 4.30 a. m. the morning prayer. By the time the prayer is over, a first glimpse of the cooling dawn is showing on the eastern horizon.

The sunrise from the terrace is a perfect sight. The sun stretches out over ridges and ridges of gently undulating country with lines of purple hills in the far distance. Long before the sun appears on the horizon, glorious rays of rosy light show far up into the sky, heralding his coming. It is then that I go out across the fields and listen to the song of Nature—the singing of the birds, the tinkling of distant cow-bells and the murmur of the morning breeze passing through the standing crops—the symphony of awakening Earth praising her Maker. And yet even though it is preferable to live in cities and never hear God's divine music.

But enough of this—I need now refer to some thing of the Ashram's activities. For 8 years after its foundation the Ashram grew and matured within itself. Then, in 1920, Vinoba felt the urge to take up contact with the surrounding villages. Gradually the work developed, and by 1922 an intensive programme was taken up of leaving the village for spreading village self-help, especially for the opening of wells and temples to Harijans

and otherwise serving them. The Tahsil (population about two lakhs) was divided into six divisions, and each division had to be toured by one Ashramite who had to complete his round of some 20 villages every fortnight. Later on, centres were established and by now there are seventeen of these. Seven are temporarily closed owing to unavoidable causes, but ten are running. Three of these are miniature Ashrams composed of a few huts, the others are located in the houses of low-caste villagers. In two cases the villagers gave their houses free for the building of these tiny Ashrams, and most of the workers who are living in "villagers' houses are fed and lodged free.

The chief of these centres is in the charge of Vinoba himself, and all the activities of the organisation are worked from there. Indeed, the Ashram has poured into the villages, and the buildings that remained are now occupied by a crowd of little children and girls who are being looked after by a few grown-ups. A regular course of instruction and "bread labour" has been mapped out for them.

The central village Ashram in which Vinoba is living is only a mile away. We can see it in the view from the terrace-roof. A few days ago, in the early morning I walked there across the fields. I found the little Ashram on the edge of the village. Just two moderate sized bamboo-and-mud huts—one for living and one for cooking, feeding and stores, with an open space in between, and a hole way off, an earth latrine and a hut for bathing. Everything was so clean and neat, with nice earthen floors. Here Vinoba has seven workers—four men and three girls. They lead the regular Ashram life with morning and evening prayers, spinning, cooking, cleaning, washing and some studies. At day-break they go into the village for sweeping and cleaning, in which work some of the villagers join. In the afternoon village women and girls come to learn the Gita from Vinoba. Not, of course, in Sanskrit, but in their own Marathi. Vinoba having made a beautiful translation, verse for verse, in the same metre as the original. Several villagers join in the evening prayer.

We went round the village. It was wonderfully clean. The population is about 300 souls and all, except for five families, are Harijans. They are chiefly field labourers, earning two to three annas per day. Their food consists of pure rot (dark bread), dal (pulse), salt, chutney, a little oil and occasionally some vegetables. No milk and no ghee, except on the rarest occasions.

Besides the daily routine at these village centres, touring of the surrounding villages is carried on as before. So far over 24 temples and 101 wells have been opened to the Harijans, not to mention the general uplift and enlightenment which this quasi-regular service is bringing to the villages.

For details of the Wardha Tahsil and the work done up to last August, the reader is referred to the report published in the *Harjan* of 11th August last.

Next,

HARIJAN

FRIDAY, NOVEMBER 10, 1933

A COMMON PLATFORM

A correspondent sends me an essay by Sir C.V. Rameswamy Iyer, ex-High Court Judge, Madras. It occupies three columns of a *Krishna* magazine. It is written on behalf of 'Sanskritists'. It is an attempt to show that untouchability has existed from time immemorial and that the legislation such as is contemplated in India II, however, concludes with the significant paragraph:

"Several social inequalities and exclusive customs are being softened or removed by time and changes. The old order is changing, and with it the old conception of humanity. Several communities once considered degraded or outcaste have, going to run in education and material well-being, become possessed of rights and privileges. No lover of India would claim that communities and castes should have a state of stagnation or that social inequality and inequalities should not be adjusted. But nobody can view without pain and alarm the methods adopted and the ends sought, which will only accentuate the ill-feeling between the Caste Hindus and the depressed classes, without any considerable material advantage to the latter. These state of degradation lies in other and deeper causes and its removal lies in combined effort by the Caste Hindus to improve their material and educational state."

This paragraph, in my humble opinion, states the plain meaning in support of untouchability as a sacrosanct religious restriction. It seems to admit that since a social evil which the learned ex-Judge will gladly see uprooted. And every reformer will agree with him when he says 'nobody can view without pain and alarm the methods adopted and the ends sought which will only accentuate the ill-feeling between the Caste Hindus and the depressed classes without any considerable material advantage to the latter.' Only, the reformer must add that Sir Rameswamy's facts are imaginary. Reformers have adopted no method and sought no end as to neutralise ill-feeling. Sir Rameswamy has not given himself time to study what the reformers are doing and how they are doing it. Indeed, I can show him that they are even postponing the material advantage to the Harijans where ill-feeling already existing is likely to grow into a fight with blows. Thus, for instance, reformers have been postponing voluntary action even regarding the use of various public wells in which Harijans are beyond doubt entitled to draw. As for the ends sought, reformers will readily agree that social prejudices cannot be removed by commanding the existence of law. But they do

work and assist in legal and legislative aid when the law is interpreted to uphold untouchability. No reform in respect of an evil can succeed in the lack of legal protection thereof. It is hardly necessary to state that legislative obstacles can only be removed by legislation and in no other way. Reformers merely seek to remove legislative hindrance and nothing more. What they desire is that untouchability should have no legal sanction. They recognise that, even when that is withdrawn, a social evil of well deserved attention for a long time to come.

I welcome the last sentence of the paragraph. When there is a concerted effort by the caste-Hindus to improve their (the Harijans') material and educational state, untouchability will not be long in disappearing from the land. If the Sanskritists distrust the reformers, let them work independently. Will Sir Rameswamy name the 'Sanskritists' to whom? If he names, there will be no ill-feeling left. Don't he know that in the name of Sanskrit Hindus the so-called representatives have burned the crops of innocent Harijans, assaulted them and otherwise molested them when on the streets of their just and legal rights?

M. E. GUPTA

FOR HARIJAN TEACHERS

ONE who is responsible for the management of over twenty-five Harijan schools writes a long letter stating the difficulties experienced in the management of the schools and asks how I would conduct them if I had the direct management thereof. I need not recount his difficulties which he has described carefully. What I am about to say is an attempt to answer them.

What we are bound to give scholarships and other help to these Harijan boys and girls who attend the established schools, there is no reason whatever desirably to reproduce the mode and methods of these schools in the case under our own management.

We have to recognise that we get Harijan children with great difficulty to attend any school at all. We cannot expect any degree of regularity in them and, thanks to our past criminal neglect, they are so backward that we have, in the beginning stages, to handle them in a manner wholly different from the ordinary.

On first admission their bodies have to be minutely examined and thoroughly cleaned. Their clothes might have to be changed and washed. The first daily lesson, therefore, will for some time consist of applied hygiene and sanitation and simple needle work. I should use no books probably for the whole of the first year. I should talk to them about things with which they are familiar

and, doing so, correct their pronunciation and grammar and teach them new words. I should note all the new words they may learn from day to day so as to enable me to use them frequently till they have them fixed in their minds regularly. The teacher will not give dictation but adopt the conventional method. Through conversation he will give his pupils progressive instruction in history, geography and arithmetic. History will begin with that of our own times, and then, too, of events and of persons nearest us, and geography shall begin with that of the neighborhood of the school. Arithmetic will begin with the same applicable to the pupils' homes. Having noted the method myself, I know that regularly more knowledge can be given to the pupils through it, and without strain on them, than can be given through the orthodox method, within a given time. Knowledge of the alphabet should be treated as a separate subject altogether. The letters should be treated as pictures which the children will first be taught to recognize and name. Writing will follow as part of the drawing lesson. Instead of making drills of their letters, pupils should be able to make perfect copies of the models placed before them. They would not, therefore, be called upon to draw the letters till they had acquired control over their fingers and the pen. It is essential to retard the mental growth of a child by letting him know as much only as he can get through a book he can intelligently read in a year. We do not realize that, if a child was cut off from the home life and was merely drilled in the school, he would be a perfect dunce for several years. He picks up information and language unconsciously through his home, not in the school-room. Hence do we experience the immense difference between pupils belonging to cultured homes and those belonging to wretched homes, which are no homes in reality.

In the scheme I have sketched out, the school-master is expected to treat his companion seriously and deal one with his pupils. I know that in putting the scheme into operation, the worst of school masters of the right type is the greatest difficulty. But we shall not get the right type till we have made the right beginning.

I must postpone the consideration of the stage when we have to arm the pupils with books.

M. E. CLARKE.

HAMPTON INSTITUTE

After the American Civil War there were five million Negroes without homes, property, education or that deeper experience which comes from contact with free life. Late violently oppressed children with impulses of grown men and women, they were thrown into the midst of a complex organization, with all the rights of citizens.

Among all the theories who tried their hands at solving the Negro problem, General Chapman Armstrong was almost the only one who applied not only his brain but his heart and his life to his solution. With his right hand he created the Hampton Institute as an object lesson in self help, and with his left hand he secured the support, both financial and moral, on which his work should rest.

When the War was over and Gen. Armstrong was sent with his regiment of colored troops to the Mexican border, the vision of an Industrial school for the freed Negroes first came in his mind. In his own words, the idea of the school which he wished to found was "to train colored Negro people who should go out and teach and lead their people, first by their example, by getting lunch and house, to give them not a dollar that they could earn for themselves, to teach respect for labor, to replace stupid drudgery with skilled hands, and to thus enable to build up an industrial system for the race, not only of self-sustaining and intelligent laborers, but also for the sake of character." "According to him the training of the hand had been a neglected factor in civilization and he had a strong conviction of labor as a moral force. For him the temporal salvation of the colored race for some time to come was to be won from the ground. Skilled agriculturists and mechanics were needed rather than poets and artists. But more than that he believed that the power to think straight came from working through self-help. Science was not for them alone but for the whole race." "Education the whole man in the other. At the pupil for the life he is help to lead." To his knowledge was not power, and undisciplined knowledge produced the "backlash." Wisdom came from using and applying knowledge to life.

The Hampton Normal and Agricultural Institute was definitely begun in 1862. It was a new man that that Armstrong undertook, a single dominating idea against an interfering world. Doctor Washington Hampton's most famous graduate, writer. When General Armstrong decided to introduce industrial education at Hampton, the whole subject was new, not only to the Negro, but to Northern and Southern white people. It is evident, in my opinion, that one individual has had the opportunity through a single idea to revolutionize the educational thought and activity of so large a proportion of the world, as has the founder of Hampton. But Armstrong's history in the face of opposition was "Doing what can't be done in the glory of living."

In 1864 the school opened with Gen. Armstrong as Principal, with two teachers to assist him and with 33 ex-slaves as pupils. In 1870, by a statute it became independent of any Governmental organization. It does not receive aid from State or Federal Government but is dependent on voluntary and private gifts. It was one of the under-

lying principles of Hampton's founder that the training offered should be adapted to the needs of the people served. The very first announcement prescribing conditions for admission to the school was: "Sound health, good character, age not less than 14 years or over 25, ability to read and write intelligibly, knowledge of arithmetic, intention to remain through the whole course of 3 years and to become a teacher." The preparation of teachers, and especially of teacher-leaders, was, for him, the need of the hour. During the early years Negro students were of elementary and second grade grade, and 85% of the enrolment was of secondary grade in 1914. But the larger educational awakening of the South, which began with the present century, and the rapid changes that followed the Great War started a new era for Hampton. With the general improvement of elementary schools and the growth of High schools for Negroes in the South, the personnel of the Institute changed. In 1923 36.4% of the enrolment was collegiate grade, and there were none of a grade below the high school. From a school founded for impressionable freed-men, Hampton has gradually become a school for the children of self-supporting ambitious Negro parents. The enrolment has increased from 15 elementary students to over 1,500 students in 1928-29. Hampton has a campus, farm and athletic field covering 150 acres, and the 3000-acre farm for the use of the school of Agriculture occupies 450 acres. The Institute is recognised as a professional and technical college which confers B. S. Bachelor of Science degree for all 4 year courses in the vocational schools of college grade. Graduates of Hampton number 3,485 and enrolments over 50,000.

The educational work of the Institute is now organised in three main divisions—The Academy, The Trade School, The College. The Academy serves as a preparatory and feeder school for the College and affords opportunities for practice in teaching to students who take up the teaching course in the College. With the increase of the College, the Academy goes on diminishing and in a few years there will be only two main divisions.

The Trade School and the College are the Institute. The Trade School offers at present two curricula leading to the B.S. degree—one for Teachers and Contractors and the other for Builders of Trade. The courses are for 4 and 3 years, respectively, and are taken up by students who have put in 2-4 years' training in the Academy. The time was when Hampton was regarded with extreme disfavour by the intelligentsia of the Negro race because of the emphasis it laid upon trade education. That day has passed and Negro leaders everywhere are urging their people to secure some vocation as the best means of getting a middle class of colored people and of solving a very real problem in the economic struggle.

The College is rather a group of 7 distinct but affiliated colleges—as schools, as they are called—all vocational in character and leading to a B.S. degree after a 4 to 6 years' course of study. The 7 schools of study are as follows: School of Agriculture, School of Business, School of Education, School of Home Economics, Library school, School of Music, Trade School—all the schools with a total enrolment of about 700 students. The School of Education is the most important educational undertaking of the Institute for it offers a 4 year course for high school teachers, industrial art teachers, civic teachers, supervisors, principals of elementary schools, etc.

But Hampton Institute has another distinguishing feature. It affords opportunities for self-help to students who otherwise would be unable to secure a college education. It is the policy of the Institute that most of the work incident to the operation of the schools and upkeep of the plant shall be done by students. Students who wish to work their way up may take education in Group I or II. Group I is for full-time work-year students, who will do from 4 to 8 hours' work daily for 12 months, but so arranged as to allow 2 hours' academic work per day. Such students are able to pay all living expenses for 2 years in the Institute, though it takes them 4 to 5 years to finish their 4 year course for the degree. Group II is for half-time work-year students, who will work for 4 hours a day and will be able to defray 1/2 of the living expenses for one year only.

But, whatever be the educational value of a work year, students at Hampton, as elsewhere, are anxious to get through their course as quickly as possible and when parents have the means, their children do not usually work their way through the school. I cannot better close this article than by giving the opinion of Armstrong on the manual labour system. He says that "There are two theories, of which the first is that its ultimate should be to give the means to students of supporting themselves by agricultural or mechanical work. The second theory is that the primary object of manual labour should be educational, i.e., to make the student scientifically and practically a first class agriculturalist and mechanic. Evidently the latter education must be at the outset superfluous, for no harvest can be reaped without a liberal sowing of seed, and while restrictions which are self-supporting are good, the schools which give the best results and will most beneficially upon the national life are those which, while managed with the utmost thrift and economy, have for their primary object education rather than production." In other words, the main theory should be manual industry rather than self-supporting industry.

K. S. NALLA

'HUMAN MANUFACTURE'

(Continued from the last issue.)

Apart from all such cases of humanity, there has certainly come striking changes within a comparatively short period in the beliefs and outlook of the so-called higher classes in regard to caste-discrimination. Mr. Shankar Sharma:

"I have been informed by a comparatively young Khoswara Kayasth gentleman that when he was a boy it was still the custom to sprinkle water on the bodies brought to the houses by the Dholi in order to purify them and the Dholi was not allowed within the house. Suddenly a few years ago an orthodox Hindu being measured for cloth by a Chamar would have had the measurement taken from a distance and probably have gone through a ceremony of purification afterwards. The chormakar is now generally allowed to come into the house without hindrance. The Khatwa (village watchman) of Katal recalls the time when his master followed him to wear a small basket in which to spit, wrong among these castes. The reason for it, as we saw that, if a Khatwa goes to the village, higher castes were polluted. The Khatwa also had to go far outside the village to urinate. It is rather curious to find that the village watchman is still always a member of one of the unapproachable castes—a Bhojar, a Chaudh, a Khatwa, a Chaudh or a Dalwat. His occupation is presumably thought degraded, because of the camp unapproachable duties which he has to perform. It is, on the other hand, easy to understand the custom of regarding the Dholi as impure, when it is realised that the village people generally wash all their own clothes but that, after the birth of a child or death, it is the village Dholi who has to wash everything in the house including bedding, etc. He is thus naturally regarded as a polluted person. Such an obvious trade leads to the question as to how far a man can become clean upon deserting to another calling just as he leaves the Brahmins and others to be clean, and the second question is again recalled as to whether the unapproachable were originally regarded as such because of their occupations or the socially depressed were forced into the most unapproachable work merely because of their economic position. It appears that these questions are now never to be satisfactorily answered but what is certain is that leaders of the Hindu Community are definitely wrong in the first solution of unapproachable life."

There is no doubt also that considerable sections of Harijans themselves are fast being fitted with a 'divine discontent' at their position, and are making efforts to set their houses in order. We read, for instance, how

Throughout the Chhatargarh State Division those chambers, who now style themselves Brahmins or Khatwas, have generally taken to wearing the sacred thread and in many cases have given up drinking meaty liquor and eating the flesh of dead animals."

Now is this an isolated instance? There is plenty of evidence to show a growing tendency on the part of Harijans to reform themselves, to take advantage of the educational facilities provided for them, to assert their rights as human beings and citizens, inherited physical and mental habits and predispositions cannot be shaken off immediately and the process of working their way up is, therefore, bound to be very slow and painful in the beginning, but as the movement gathers momentum its progress will be a triumphant march. The witness is cited by Mr. Shankar, from a note of Mr. Nani Dadasa Comaraswamy Amraol before the position currently in the following words:

"One of the most interesting and significant aspects of this tendency is what may be called the demarcation of the lower strata of Hinduism. The rise of the Non-Brahmin party in India has been long merely a political movement. It will soon, in my opinion, be a practical influence upon the development of Hinduism itself. The diffusion of democratic ideas among the people has suggested the possibility and created a desire among lower castes to raise themselves in the social and religious hierarchy. The Non-Brahmin movement should be considered as but one with the remarkable awakening of what are known as the depressed classes. Both are indications of the fact that the great mass of the people who do not belong to the privileged classes have at last been aroused to a sense of their rights as human beings, and of their power as citizens to secure these rights. We are at present ignorant as to what is really a widespread rebellion against the social and political dominance of the Brahmins, and of those groups which from their proximity to such the Brahmins have identified themselves with the Brahmins for social purposes. It is apparent that the great body of Hinduism no longer regard themselves as so bound to any other caste. The Rajput or Khatwara has never in position regarded himself as inferior to the Brahmins but much as inferior. He might acknowledge the religious superiority of the Brahmins as a theoretical fact but he has always claimed that socially he is at least equal, if not superior in a state of action to the mass of humanity. The Shudra was hitherto outside the pale. They are determined to become so no longer. As the majority of these castes are either illiterate or possess but a minimum of education, they have attempted to claim a higher position for their own caste as such, but to acquire such a position by claiming that their ancestors belonged to a higher order of the Hindu hierarchy. Thus, one of the most difficult factors in the demarcation of the last classes was the claim made by large numbers of castes or sub-castes belonging to the great order of Shudras to be Khatwas. There can be no doubt that formerly Rauts, Mahas, Talwads as well as the cultivating castes and the artisan castes belong to the great class of Shudras but all the more intelligent members of these castes at the last century detached themselves as Khatwas. They describe themselves as Khatwars, Mahars, Khatwars, Talwads and even, I am informed, as Khatwars in Khatwars."

'They who give still give'

Several morning collections were made and money and copper coins in the pots of the widespread almsmen, depicting which has told hearts in all climes the story too everywhere, was handsome and abundant. Goodall said: "For me, the money you give is a token of your devotion to the cause. More money will not avail. I must have your heart, also with your money." His magnetic speaking which won't shapen had arranged and, when a collection was made on the spot, Goodall said: "You may not think that you have lost your money. Those who have given have gained it, and those who, though able have refused have incurred loss. The money spent in giving, itself and had it a doubtless for you lost your money and lost also your attention and health. Whereas those who give retain you for the service of humanity gain more than they give. Unconsciously it is fit to Himself. It is a subtle thing too in itself. I see with my eyes and small with my nose that the body of Harijans is in the process of degeneration. If you think with me, you should contribute your note in this cause. Once we lose the spiritual power of Harijans, I do not know where we should be. A man without religion is like a ship without a rudder. The money therefore, that you give in my hand is token of your death, to save Harijans from spiritual degeneration."

'As needed sover'

Two more incidents deserve notice. At Katal a poor man had thrown a stone into one of the bags that were going the round. Goodall offered a few words at the public meeting of Harijans with these remarks: "The poor man perhaps had nothing else to pay, and he would have paid for it all. It is a wicked law in Mysore that would call it. We should use money in love but what we give in the name of God and for the service of His creatures brings us merit. Looking at it, it is a symbol of sacrifice. It is more precious than gold." This remark was put to motion and voted for by 121.

'Life of God or wealth'

The other incident was full of pathos. At a meeting of workers in their own quarters, Mr. and Mrs. Akbarjee invited Goodall on behalf of the workers whom they were trying to serve. Mrs. Akbarjee came in Goodall, and taking out two golden bangles off her wrists gave them to him, saying in a voice almost choked with tears: "Mowdaya has made love to his wife. I am, therefore, only making this humble offering for the service of Harijans." Goodall could not help referring to it in his speech. He said: "What Mrs. Akbarjee and on behalf of hundreds of women like her has intended me thereby. While she was speaking I looked at Mr. Akbarjee and I saw that her speech had become real. I have shaken my heart and I do not think I have really, but these words could not but move me. I asked if there were instrumental in making, prayers of doctors, lawyers and merchants. I do not expect. On the contrary, I expect, that these have embroiled poverty voluntarily. Why should Mrs. Akbarjee who is trying to liberate herself, along with her husband with the workers, put on golden bangles at all? Is a poor country like India where people wait for relief to get a gleam of sun like you, as they are doing in China today, it does not behave anybody who sees the poor in their daily necessities. In no other way can we liberate our selves with the Harijans. These will have nothing else than God and not that of God—Harijans. Those who have wealth are not of wealth. All wealth, therefore, is Mordha. Das. Vaidika and many of those whom I am meeting and who parted with their possessions for the sake of the poor."

The Harijans start

Harijans had everywhere loved the religious. At all important marriage functions were given to Goodall by Harijans declaring: "We treat as boy and his mother. Some of them presented the numerous bangles they had to exchange and asked for help. Goodall everywhere exhorted them to contribute to the movement of the purification of Harijans by carrying on universal reforms in marriage with and have no share for the caste-Harijans to move there content. Of course I have said caste-Harijans that they are responsible for whatever evil exists as to be moved among the Harijans. But this does not mean that you should have your evil habits

Harijans should contribute to the movement by cultivating themselves, both of mind and body, giving up caste-discrimination which is linked up with abhorrence to the whole of humanity, giving up caste as also the differences of high and low that there are always among themselves. When they go to temples they should observe the rules applicable to all temple-goers."

I went on to Bangalore

From Mysore Goodall came back to Wadga, and went to Dink, ten miles from Wadga. I copy below the poem message of the meeting.

"There is a temple established in the name of a Vishnu, the Vishnu man who was a king by profession. The temple of the temple had changed by a conspiracy, if the surrounding Harijans by a desire to destroy the temple of the temple of the temple of Harijans they would gladly do it. The vote of Harijans Hindu public, representing some 25 villages, an advertisement of a meeting held on the 15th inst., was arranged in favour of occupying the temple, namely two or three persons standing. But when Goodall reached the meeting place, he found a group of Harijans who had come from the north, ready to oppose the vote of Harijans by lying position in front of the temple. They commenced to disturb the meeting by shouting their slogans. The police who were present at the meeting arrested them. A letter from the District asked to be allowed to address the meeting. He said that the Harijans were not concerned and that the temple only occupied, which was intended by Goodall to be a purely religious question could only be decided in accordance with the laws of religion. Goodall requested the meeting of nearly 2,000 Harijans (from Harijans) at the temple, a lot of people went up in favour of opening the temple to Harijans. There were many a hundred votes against it. Goodall then requested if the Harijans were present in the temple that they were, he asked them to apply their names. Two of them had submitted themselves. From the meeting of the meeting. One man present but had not voted. In these two circumstances, arising under the impression of the District Officer and Harijans, had decided to give their opinion against the opening. In the circumstances Goodall and he would not take the responsibility of declaring the temple open to Harijans. Though indignantly the meeting of the meeting had the right to give effect to their decision, he would not shoulder the responsibility given to him. He advised the assembly to confer with the meeting and try to secure an agreement and submitted their decision. He said that he had no desire unconsciously to divide Hindu opinion. He considered it at all side of those who want to preserve themselves in front of the temple as unbecomingly and unbecomingly. But if they permitted it, would allow the Harijans to do work police officers not to have any. The work of the temple would then, nothing by Harijans. Harijans could not act unbecomingly. He hoped that both the Harijans and the Harijans would act in a religious spirit, liberating each other's name. Goodall declared that he could live, no more to have anybody arrested. He hoped that those who were arrested would be discharged and asked that he hoped from the temple would be opened to Harijans without delay and without trouble."

Filled with hope

A poor representative asked Goodall in Nagpur on the third day of his tour if he could say, from the experience of the two days, whether he would be able to leave the state of the tour. Goodall replied: "Four days is too little time compared to the same months in front of me. Therefore, I cannot say whether I shall be able to leave it there. I can only say that if God will that I should finish this tour, then, in spite of all that comes, he will give me the strength to finish it." But the experience of the last few days have created new hopes in him. In a poor meeting at Wadga he said: "I do not know what better good my work, can demand than these meetings and demonstrations that are making India a rapidly degenerating. This does not mean that the more used has changed direction. But in the experience of the last few days, it continued throughout the tour. I should feel certain about the conversion of the unbecomingly towards a remarkable direction of time."

Wadga, 15.11.1933

Notes

The Harijan Year

We have received from Thakkar Bapu the following note on the programme of Gandhi's year, which commenced on the 15th November:

"It has been found necessary quite soon after, in order to make a systematic observation on the order of the programme of Harijan's a proposed tour extending over 6 months—November 15th to July 15th. After starting in the Central Provinces where the tour has commenced, and after attending the Central Board meeting at Delhi—December 10 to 12—he will go directly to Amrita and the rest of the Western Provinces, instead of going up to the Punjab, Sind, etc. and will thereafter work his way to Bengal and Assam and then returned. The new order and the dates of the tour in the various provinces and other details are given in the table—below. The details of the tour in each province will be worked out filled up by the Provincial Secretaries in consultation with their Presidents in accordance with detailed instructions already issued. But the three elementary rules to be observed are mentioned below—

(i) There should be full four hours' cessation of work for meals and correspondence in the middle of the day, preferably from noon a.m. to 2 p.m.

(ii) The day's work should not begin earlier than 6.30 a.m. and should not end later than 5.30 p.m.

(iii) Railway journey is as far as possible to be avoided, but where the latter is unavoidable, it should not exceed by more than a day.

The Revised Programme of Gandhi's Harijan Year

Two days per week, preferably Monday and Tuesday, will be free from travelling and appointments, to give Gandhi's time for correspondence and writing for the Harijan. Thus there will be five working days per week as far as the tour programme is concerned.

Province.	Final day	Dates	Working Days
G. P.	21	15th Nov. to 15th Dec.	45
Ag. India	5	15th Dec. to 15th Dec.	1
Ag. December 15 to leave—Delhi to Amrita			
Amrita	12	15th Dec. to 15th Dec.	15
Madras City	8	15th Dec. to 1st Jan. 1934	17
Western Madras	10	1st Jan. to 15th Jan.	15
Central Provinces	7	15th Jan. to 15th Jan.	1
United Pro.	10	15th Jan. to 15th Feb.	30
(Including 3 days' full rest)			
15th February to leave—Madras to Orissa.			
Orissa	7	15th Feb. to 15th Feb.	1
Bengal	22	15th Feb. to 15th March	29
Assam	7	15th Mar. to 15th March	1
Bihar	14	15th Mar. to 15th April	30
G. P.	10	15th April to 15th May	30
(Including 3 days' full rest)			
Punjab	14	15th May to 15th May	15
Sind	7	15th May to 15th June	1
Benares	7	15th June to 15th June	1

Rest at Amrita	7	15th June to 15th June	
Central Provinces	14	15th June to 15th June	15
Madras City	7	1st July to 15th July	1
Madras City			
Madras (Sind)	17	15th July to 15th July	11
Benares	7	15th July to 15th July	1

The programme must be regarded as tentative and is subject to alteration, but only when the change is implied by special circumstances."

A. V. TRIVEDIA.

Admirable

The arrangements made by Dr. Khare and his Harjan Committee for the programme last week were admirable. It could not have been put through even as it was, but not a very large number of willing and able companions helped. Dr. Khare who never spared himself even during these tiring and strenuous days, although he had chronic heart trouble. I understood that the heavy expenditure involved in having electric light higher and the solid platform at the huge mass meeting was met from voluntary contributions and was in no way a tax upon the patient physician. His house, however, was for the time being turned into a Sharanashala and Sri. Thakkar Bapu spared no pains to ensure in making happy and comfortable our large company and others who had come for the numerous functions. All Congressmen and non-Congressmen seemed to me to have acted in perfect co-operation for making the visit to Nagpur and the surrounding places the success it undoubtedly was. I tender my own congratulations to Dr. Khare and his colleagues for the efforts they unstintingly put forth on the occasion. The great cause of sanitation deserved all the pains and vigilance given to it.

M. K. G.

The Utilization of Donations

Workers desire further elucidation than I have already given in these columns as to the mode of using the donations that are being received during the Harijan tour. I have conferred with Thakkar Bapu on the point and I am anxious definitely that not less than 75 per cent will be used for Harijan service in the places where they are received provided that a satisfactory budget is presented and the Central Board approves of it. Indeed even the full amount will be surrendered whenever it is found necessary to do so. The only thing, therefore, to do is for workers in each centre to prepare budgets for the various and produce honest and authentic returns for the due expenditure of the donations, and the money will be forthwith coming as soon as needed. There is no desire to lock up the donations or to defraud them without cause from the places where they are collected. It is intended to keep a certain portion for the Central Board but there, too, not for overhead charges but for constructive work directly handled by it.

M. K. G.

HARIJAN

PRICE: 10 PENCE A COPY

THE INWARDNESS OF THE MOVEMENT

Addressing a public meeting on the 5th instant, reported to have been attended by over 50,000 people, and speaking in Hindustani, Gandhiji said:

MOVEMENT NON-COMMUNAL

I am deeply grateful to you for the manifestation of this great affection. Thanks be to God that you have assembled in such numbers to listen to my message. The Chairman is right when he says that the Harijan work is essentially religious from my standpoint. That it has many other results equally true. There never has been a strictly religious society but it has had its influence on many departments of life. That perhaps is one of the ways by which we recognise a great religious movement; I would like to say on all humility but with perfect confidence that I have taken up this movement in an spirit of antagonism to any other religion or community. It would be impossible for any person to point to a single act of mine during the past 50 years which could be proved to have been antagonistic to any person or community. I have never believed anyone to be my enemy. My faith demands that I should consider no one as such. I may not wish all to say-dung that lives. It is my certain conviction that, if the Hindu heart is completely purged of the stain of untouchability the event will have its inevitable influence not only upon all the communities in India but on the whole world. This belief is daily becoming stronger. I cannot remove from my heart untouchability regarding several millions of human beings and harbour it towards some other millions. The very stain of the Hindu has been getting rid of distinctions of high and low men, caste or of colour preferences and dislikes of and among other communities. It is for that reason that I have staked my life on this cause. In fighting this battle against untouchability I am fighting for unity not only among Hindu, Jains, Muslims and Sikhs untouchables but among Hindus, Muslims, Christians and all other different religious communities. Do not for one moment believe that I am interested in the numerical strength of Hindus. I have never throughout my life, had eyes upon quantity. I have ever insisted upon quality at the sacrifice of quantity. If I collected a million false coins they would be a worthless burden to me. One true coin would be worth its value. A religion cannot be sustained by the number of its big followers depending on their lives in it. The great Hindu religion itself will perish in spite of its so-called millions of followers,

if its tolerant spirit is harbouring the evil of untouchability. But because untouchables can be created by the millions. It would perish even if there were a hundred. What is passed and has to be thrown away whether you put a little or much weight on it. If we believe that we are all children of one and the same God and that God is Truth and Justice, how can there be untouchability amongst us, His children? God of Truth and Justice can never create distinctions of high and low among his own children. I therefore invite all without distinction of race and religion to assist this movement by praying for its complete success, so that we may all live in peace and friendship.

APPEAL TO SANATANIS

And if I went around amongst all the religions professing different faiths, I cannot desire discord among the so-called Sanatanis and reformers. I can harbour an ill-will against Sanatanis. I ask them to extend the same toleration to reformers that they would have the latter to extend toward themselves. If they tolerate the faith and practice of others, why will they not tolerate the faith and practice of the reformers? They may not help, as long as they regard untouchability as an integral part of Hinduism. I and fellow reformers truly believe that untouchability is an evil; and if it is so and if the reformers will continue to exercise patience and gentleness, the heart of the Sanatanis must melt. There can be no room for competition or violence in this great movement. I endeavour to place before the vast mass of Hindu the results of a belief derived from such preparatory study of the Hindu Scriptures as has been possible for me, and from association with those who are learned in them and, what is more, from my practice based upon that belief. Surely, that cannot promote internal dissensions. I observe that many who oppose this movement have not taken the trouble to understand its implications. The object of this tour is to place the position of the reformers clearly before the public. And I am hoping that, as the scope of the activities of the servants of the Untouchables Society becomes known, the opposition to it will melt away. We want to change the hearts of those who today oppose the movement. We want to remove their distrust. We do not desire to compel them to act against their belief. We want to win them over to the reform by gentle persistence, by appealing to their reason and to their hearts. Love can never express itself by imposing sufferings on others. It can only express itself by self-suffering, by self-purification. I am convinced that, if the reformers will show us their own lives as increasing purity, self-denial, and capacity for suffering, they will be sure to melt the hearts of those who are today saturated with untouchability, believing it to be a desirable part of Hinduism.

But what that untouchables are so because of the evil in them. But are the 'touchables' better? Are they wiser? Indeed, defenders of untouchability claim that some people are always untouchable and that no amount of pure conduct can save them of the taint with which they are born. They must attract moral leprosy by cure. The fact is that whatever weaknesses we may notice about untouchables are a reflection of our own weaknesses and sins. They are a direct result of the ill-treatment that we have heaped upon their devoted heads. Their real cure, therefore, depends upon the restoring of untouchability root and branch and upon showing a growing purity in our own lives. Thus the movement is dependent, not so much upon pecuniary help, as upon correct conduct. Pecuniary help is to be an earnest of our determination to rid ourselves of the evil and to achieve self-purification.

ITS LIMITATIONS

The question is repeatedly asked whether the reform includes inter-dining. Though I have answered this question repeatedly, I must continue to repeat the answer as long as the question continues to be asked. Everybody knows what my own personal view are. Since my youth spread I have consistently dealt with all as long as the rules of cleanliness have been observed. But that has nothing to do with the present movement. Inter-dining and the rest is a question for each individual to determine for himself. The movement organised by the disciples of the Untouchables Society stands for simple removal of untouchability in every shape and form, in as far as it is opposed to the accepted superstitions. They should have the same public rights and facilities as are enjoyed by every other Hindu, that is to say, they should have access to all public institutions, such as wells, schools, roads, temples etc.

LAW'S INTERFERENCE

One word as to the objections raised against Anti-untouchability Bill. Some people have contended that their constitution gives interference in matters of religion. I am no more in favour of such compulsion in matters affecting religion than Christians. These bills involve no such compulsion, no undue interference. The interference sought is beneficial and unavoidable. If the State respected the opening of temples to Harijans it would without doubt be undue interference, but it cannot be undue when the State is called upon to legislate the voluntary opening by a stated majority of temple goers or the trustees. But to do so would be impossible. The Temple Entry Bill

merely seeks to legislate the action of a majority. The other Bill has been long overdue. It does not abolish untouchability altogether. It seeks to rub it of accidental consequences. To do this is with such consequences as to constitute an intolerable interference with the free exercise of religion. Nobody will deny that to make a religious obligation an obligation is law would be a gross and undue interference by the State. The observance of untouchability requires the voluntary recognition of it by both touchables and untouchables. For the State to compel observance by untouchables would be a gross interference in matters of religion. The Bill therefore, seeks to remove the undue recognition of untouchability, without in any way interfering with the religious observance of it or the religious consequences of the breach of it. If the observance were, therefore, what they say and our careful study should find the Bill involves no compulsion, they should not raise their objection."

STUDENTS AND HARIJAN SERVICE

In the course of his speech delivered at the Nagpur Students' meeting Gandhi said: (He had begun his speech in Hindi. There was a cry for English. Hence the opening remarks—Ed.)

"I know this divide between English and Hindi is almost an eternal divide. Whenever I have addressed student audiences, I have been surprised by the demand for English. You know, or ought to know, that I am a lover of the English language. But I do believe that the students of India, who are expected to share in their lot with the suffering millions and to serve them, will be better qualified if they pay more attention to Hindi than to English. I do not say that you should not learn English, learn it by all means. But, so far as I am concerned, it cannot be the language of the millions of Indian homes. It will be confined to thousands or tens of thousands, but it will not reach the millions. Therefore, I am delighted when the students ask me to speak in Hindi.

You, both the speakers, have spoken of me in terms, which if I believed to be true of myself, I do not know where I would be. But I thank my place. I am a humble servant of India, and in trying to serve India, I serve humanity at large. I discovered in my early days that the service of India is not inconsistent with the service of humanity. As I grew older in years, and I hope also in wisdom I saw that the discovery was well made and after nearly 50 years of public life, I am able to say today that my faith in the doctrine, that the service of one's country is not inconsistent with the service of the world, has grown. It is a

good doctrine. Its acceptance alone will ease the tensions in the world and stop the mutual jealousies between nations inhabiting this globe of ours. You have said truly that, in taking up this war against untouchability I have not confined myself to Hindutva. I have said more than says that if untouchability is removed in its fulness from the Hindu heart, it will have far-reaching consequences inasmuch as it touches millions of human beings. As I said last night in the great meeting in Nagpur if untouchability is really removed from the Hindu heart, that is, if the high-caste Hindus purge themselves of this terrible taint, we shall soon discover that we are all one and not different peoples. Hindus, Muslims, Christians, Parsis—whatever we may call ourselves. We shall feel the unity, once the barrier of untouchability is removed. As I have often said, untouchability is a hybrid-headed monster appearing in many shapes. Some of them are very subtle. If I have jealousy for any human being, that also is a species of untouchability. I do not know if my dream about the removal of untouchability will be fully realised while I am living. All those who are religiously inclined those who believe not in formal religion but in the doctrine of religion, cannot but believe in the removal of a subtle type of untouchability that affects the lives of a vast mass of humanity. If Hindu hearts can be purged of this evil and our eyes of a far looking will be more and more opened. It is not possible to relinquish the gain to humanity when untouchability is really removed. You can now have no difficulty in understanding why I have staked my life for this one thing.

If you, the students who have surrounded here have followed me so far and understood the implications of this movement of mine, you will now extend the help I want from you. Many students have written to me asking what part they can take in helping this movement. It is a surprise to me that students are obliged to ask this question. The field is so vast and near you that you need not ask the question as to what you may do and what you may not. It is not a political question. It may become one, but for you and me, for the time being, it is not connected with politics. My life is governed by religion. I have said that even my politics are derived from my religion. I never lost sight of the principle that governs my life when I began dabbling in politics. As this is a humanitarian campaign students must devote a part of their spare time, if not the whole, to the service of thousands of Harijans. By giving me the magnificent pure you have certainly equalled the brightest records of students' meetings which I have addressed in my many peregrinations throughout the length and breadth of India. But I want much more from you. I have found that, if I get many helpers who can

give their spare time much work can be done. This work cannot be done by forced labour. With forced labour we cannot go to Harijan quarters and sweep their roads, enter their houses and wash their children. I have described in the columns of the *Harjan* what students can do. A Harijan teacher has shown what a Herculean task it is for him to teach. Even wild children are better than Harijan children. Wild children are not much on either dependencies, as the Harijan children are, nor do they live in such filthy surroundings. This problem cannot be tackled by forced labour. No amount of money can enable me to do this. It must be your prerogative. It is an ideal test of the education received by you in schools and colleges. Your worth will not be measured by your ability to make facilities English speakers. Your worth will be measured by the service you render to the poor and not by Government's pay. With Rs. 50 or Rs. 600 that you may have got I wish you would do the work in the year I suggest. I have not met a single student who has said that he cannot spare one hour per day. If you waste your day from day to day, you will find that you waste away a precious hour in the 365 days of the year. If you want to turn your education to good account you will turn your attention to this work with the heartiest campaign here. Thousands of students are serving Harijan within a radius of 5 miles round about Wardha. They are doing good and work, therefore, you do not know them. I advise you to see their work. It is hard but pleasant. It will give you joy, greater than your cricket or tennis. I have repeatedly said that money will come if I have real, intelligent, honest workers. As a class of 18 I began my education on begging. I have seen that money can be found easily if we have the right kind of workers. Money alone will never satisfy me. I would ask you to pledge yourselves to devote a definite number of spare hours to Harijan service. As you Mr. President, have said I am a dreamer. I am indeed a practical dreamer. My dreams are not very nothing. I want to convert my dreams into realities as far as possible. Therefore, I must hasten to receive the gifts I have received from you."

NOTES ON UNTOUCHABILITY

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MAHARAJA, N. P. MISHRA REPORT FOR SEPTEMBER

Religion. One temple at Bhadohi village, Ghatot Jubbulpore, and one temple of Shikha at Harid were thrown open to Harijans.

Kirtan was held at Bhadohi's temple, Jubbulpore, where Chauras participated in it in large numbers in the Mand Pharamas night. Prasad was also distributed. At Harid too on the same day, with was distributed to Harijans at the same time as other Harijans. Shikha parties were held at Harid for a whole night in Mand quarters and both came Bhadohi and then Jubbulpore with their own Shikha parties. On the 15th and 16th the last day a joint procession was taken out, which terminated at Bhadohi temple.

Education. One scholarship worth Rs. 100 was given to Chaudhary Prasad Chauras of Dand to continue his studies in the High School.

At Jubbulpore two students Gopi Bawa and the other Chauras were admitted into the Maharaja High School and were helped with books.

Four night classes were started at Fotehga, Bhadohi, Jubbulpore and Ghatot quarters on behalf of the Jubbulpore Municipality and one at Fotehga village by the Village Night Committee. One night school which was started at Jubbulpore in June had now closed due to full of attendance. One new night class was started in Bhadohi in addition to the one already existing for the last one year. A Harijan day school was established at Dahi Talah, district Hoshangabad.

Two Harijan boys were admitted in Primary Schools at Bimbhagar and 3 at Jubbulpore.

Sanitation. A resolution was adopted by each Block of the Provincial Co-operative Conference, held at Jubbulpore, on the 19th Sept. to give 75 annas and three annas for Harijans.

Sanitation. Four Sanitary boards were taken by workers at Jubbulpore, Harid, Badohi, Chaudhara and Harid, and soap was distributed to Harijans.

Attendance. Meetings were held at Dand and Harid to persuade the Chauras to give up revenue paying.

Social & General. Four workers toured in the villages of Dand on foot and persuaded people to remove untouchability, with the result that several wells have been thrown open.

During Dashain post procession at Harid and near Harid was arranged at Harid, which took place on a morning on which speeches were delivered urging people to cast off untouchability.

Wells were thrown open for Harijans at the great Nagar for in Chaudhara district. A special license was then Harijans were employed for cleaning wells by the Local Board, Ramot.

Martir day. Printed leaflets regarding the celebration of the third Harijan Day were issued by the Provincial office and distributed in all districts. The Harijan Day was celebrated with great zeal at Jubbulpore, Harid, Harid, Dand and Nagar. Harijan quarters were decorated by workers. Funds were collected, processions were taken out for the abolition of untouchability and meetings were held. At Nagar attempts were made to throw open some prominent temples and wells for Harijans, but they failed owing to Government opposition.

S. Rajendra Prasad,
President, Mahatma Harijan Social League,

CALCUTTA REPORT FOR JULY AUGUST AND SEPTEMBER

Education. The half yearly examination of the students of the schools was done by Dr. Gangi Prasad Ghosh, M.A. and Pt. Vishnu Das Saha. They have given some suggestions for improvements to be made in some of the schools. The Society is very grateful to them for these suggestions and will try its best to remove the shortcomings at the earliest possible date.

Scientific Education. The Society is paying special attention to the spreading of scientific education to the Harijan students and has two purposes at present, first of all the removal of Dr. Man Mohan Ghosh, the Distinguished Secret, Minister of the Education Department for C.B. Society. It visited the schools from time to time and gave necessary instructions to the students and teachers.

Physical Training. The Society donated 50 Rupees to the Head Master of Haridaspur School at Harid for taking special physical training in the use of foot and wheel for games, the result and the fact. On various other occupations of his course he will take charge of the physical training of the students in the school.

Harijan Day. To celebrate the third Harijan Day special meetings were held on the 19th September, at various Harid. A grand procession was taken out in Harid and it dispersed at the Yashwantrao Park, where sports were held in which Harijan and non-Harijan boys participated and a meeting was held under the presidency of Mr. Man Mohan Ghosh, a prominent Harijan worker. In all these functions the students of the schools of that Society took part.

Festivals. The death anniversary of the great Hindu poet, Tulsidas, the birth days of Sri Krishna and Ganga Kali and the three months and were observed on 29th July, 19th August and 19th September, respectively, in all the schools of this Society, and donations were given to their lives and teachings. Games were distributed on the last two occasions.

Charities. The Society received a note of help from the India Soap Factory for distribution among the students. This has contributed to a great improvement in the personal cleanliness of the students.

Donations. During the period under report the following amount donations have been received by the Society, for which it is very grateful to the donors.

Sh. Kedar Mohan Ghosh	Rs.	100	0	0
Sh. B. Ramchandra Ghosh	Rs.	100	0	0
Shri Krishna Ghosh		100	0	0
Krishna Ram Ghosh		100	0	0
Rajal Ghosh		50	0	0
Jahar Moh. Ghosh		50	0	0
Ramchandra Ghosh		50	0	0
Lakshmi Prasad Ghosh		50	0	0
Total	Rs.	1,000	0	0

General. During the three months ending 30th September 1933 there was a decrease of 12 students in the 44 night and day schools conducted by Dahi Sahasra Society. The main reason of this decrease was the late rains, spread among the teachers, workers and students, that the members of these communities would be taken for the students at some supposed holiday. As soon as the Society came to know of this mistake, it tried its best to remove the misapprehension of the people and individual its teachers and students of different districts to inform the schoolmasters of these districts by letter of the removal of the misapprehension of such persons.

Notes

Wells opened in Wardha Taluk

On the 1st of November, 3 wells were opened in Harijans in the little village of Kharangra, 7 miles from Wardha—4 belonging to one of the village landlords and one belonging to the District Board. Kharangra is one of the centres referred to in my note in a previous issue. It has a population of about 300, including 40 Harijans. There are 10 wells in the village and up to now only one had been open to Harijans, and even that well was open to the Shrys, who had to remove the water from it at the hands of their "higher class" Harijan brethren. The 3 wells now opened are free to all classes of Harijans. That however, does not mean that the Harijans of Kharangra will be able to use these wells with impunity. They stand in danger of misbehaviour, perhaps more at the hands of the "higher class" Harijans than from the Marathas and the Shrys, and they fear boycott at the hands of the Marathas in the event that they would not get justice hereafter. But it will be the special duty of the District officers to try to protect the Harijans in the use of the wells which were formerly opened for them as much as for the other Harijans.

M. S.

Cruelty to Harijans

In our issue dated the 3rd November, Gandhi drew attention to the death of a Harijan woman due to ill-treatment while exercising their legal rights. Readers have doubtless seen reports of similar outrages from time to time in the daily Press. Just of all such instances, one of the most cruel was the assault committed on the Harijans of Rahat (North Malabar on the 20th and 21st October last. We have now received from the Secretary of the Malabar S. U. S. an authentic report of the incident. He says:

"Harijans of this village have been exhibiting a spirit of non-resistance as a result of the uplift work done among them for the last few months. They are now freely using the public facilities entering through the village and have got their children admitted in common schools. These are various reasons for the hatred of the Shrys and the Thengas who form the major part of the population. The immediate cause of the incident is the 20th and 21st. There are two Shrys residing here to which Harijans are bound by custom to take three work at night as offerings during the annual festival, which falls this year on the 20th October. As a result of propaganda against this custom, only about 10 families made these offerings. This was too small for the Thengas, who with the help of the Shri chief committed brutal assaults on the defendants. Many Harijans were wounded and severely beaten by bands of 30 and 40 Thengas. Those who fled for life were hounded from house to house like wild animals. Two men who got severe injuries on the head are now lying in the hospital. During the assault several women and children were also injured. Two women in delicate health state that they received a good share of kicks and beatings. One of them is in a precarious condition. Another girl was roughly handled."

There was a strong force of about 100 men, some with beating rods, on the 21st also. Police

assistance came on the 27th and 28th, and the situation is now under police control. So far twenty-four persons, including the Shri chief of the village have been placed under arrest. For alarm and anxiety and poverty among Harijans. Hundreds of Harijan workers have gone from Coimbatore to the scene of crime to understand the situation and offer relief."

Our Harijan friends have stated on many an occasion that the interests of the Harijans are so dear to them as to the Reformers. Indeed, some friends have gone further and maintained that the welfare of the Harijans is dearer in their hands than with the Reformers. We trust that they will prove the truth of these assertions by coming forward to render active assistance in the work of securing justice, if not decent conditions of living for Harijans. The least they could do is to prevent the repetition of such cruel outrages as these referred to above being committed in the name of Harijan Dharma. If they distrust the motives of the Reformers, and find it impossible to view their methods with favour, separate organisations may be formed for doing the good work. What is necessary and important is that every one—whether "Devotion" or "Reformer"—should put his shoulder to the wheel and help the Harijans to share the ordinary amenities of life with others.

A Bricked village

During his recent stay at Sankeshikan, Dutchesshah Andrews visited one of the villages served by Sankeshikan—the Rural Reconstruction branch of Sankeshikan. The Harijans of the village presented him with an address from which we will give the following:

In 1926 a Rural Reconstruction Society was started in this village. People were cleaned and drainage for sewage water was made. 15 small ponds were filled in with earth, and the big tanks are regularly cleaned of weeds and brambles. There has changed the terrible malaria which had otherwise devastated the village each year. The roads and pathways have also been cleaned. To fight the malaria disease has been made obligatory. Agriculture, which has been made obligatory, the villagers to grow vegetables and sugar-cane. The girls and women have classes in spinning, tailoring and embroidery. The boys have a scout organisation with some 25 members. There is a night school started by 15 Harijan boys. And now again this year, they have started a technical training society which has proved so helpful to the villagers that it has been taken up by 15 more villages—Bhatnagar, Rural and Gopipura, where on all depressions are also invited. A physician has been appointed to manage these 15 depressions in families comprising 100 people are so far members of this society. 1,200 patients have been treated up to date.

The address closes with words of warmest appreciation for the Post, through whose love all these blessings have come to the villagers. "He is called by many a devotion, a Post only an idealist, but we have seen what a deep sympathy he shows to his heart for these poor villages."

HARIJAN

(EDITED BY MR. V. K. RAO)

CIVIL RESISTANCE AND HARIJAN SERVICE

By the author.

It is clear that there is much to be done. Harijan service organisations are appearing in the great numbers. Some of them are doing good work in the wider Harijan field. They are seeking the help of other friendly organisations and are for various parts of the work of appearing in the daylight and for support in private. In other cases the self-employment method of advancement of the cause they are supposed to be. I am sure that within the last of human organisations there will be self-sufficiency and resources but knowing, as I do your society (Hindu Harijan service organisations pure and true) of such persons I am giving you my personal experience for what it may be worth.

I have a suspicion that perhaps there are many like persons in the organisations that you have. I think that you do not share our common belief in the Harijan service organisations. If you propose to make any public use of this letter you may emphasize the last point and make it clear, or in other words, do it.

I am tired of the hard struggle, but the benefit of the experience. It is a most difficult task to keep a big organisation like the Harijan of Unbreakable Society with its members all over India, free of all outside and inner violence. I have discovered the extent of it with both Chaudhary and Thakur. I have found that they are both anxious to keep the Harijan service pure as possible. Personally I can do no more. It was because of my own helplessness that I undertook the task of the day. On discovering, however, amongst Harijan friends, I was that it was no more merely waiting about inquiries. I was waiting for a way out of the difficulty. The reader should believe me when I tell him that this was the last thing in the world that I was thinking of, but as I have described in the paper, it came to me all of a sudden and gave me great relief. I know that it did much good. But, how I could the first of a single moment and there it was that I developed the idea of a chain of such parties, state, India. The idea has by no means been dropped. It comes to me again and again. But it is not that of a mechanical organisation. Several organisations are ready to undertake the work, with the chain after it is inaugurated, but I have not yet found the way to begin it. The proper way will have to come to me in the near future. In the chain can be begun. Meanwhile I can only contribute my experience that unbreakability will not be removed root and branch except through the service of men and

women who believe in for its own sake and in a religious spirit. I think we have a fair number of such persons throughout the length and breadth of India, as well as those engaged in changing the habits of others and of some things. The Harijan Hindu are it is said, Haripane at the other and Haraji of the other, which has caused the damage of a religious issue will not be spent without passion and purification. What is it, glad to see my heart that thousands of people flock to the meetings that are being held in towns and villages and that they willingly give their profits as a token of their approval of the movement, I am perfectly conscious of the fact that, if the thousands were suddenly called upon to enforce in their own lives what they came to approve by their attendance at these meetings, they would find it beyond and above what of well, but from their hearts. I have discovered this again and again amongst my closest associates who have frankly made and their inability to enforce immediately in their conduct what they know was the right thing and what they knew had to be done immediately. They had to put up a heavy fight against their traditional resistance. The more intellectual group that unbreakability is an evil, creating Hinduism, and that held in this statement as a divine ideal. It is good and the Fatherhood is not a right to do it for the world. The various points of the comparatively pure is stated to be a good thing, and the Harijan service is a good thing.

A movement so good and so pure is not to be exploited by anybody for his own end. Certainly, not for the profit of any person. It will be discovered, as the movement progresses, that the political approach is not only not to be approaching the state. It can only add to the confusion already existing and add one more, if not many more, warring parties, to the existing ones. May God save us and save the movement from such a calamity!

So far as the connection of civil resistance with the movement is concerned, I am so emphatic as ever that Congressmen who desire to offer active civil resistance should not accept office in the various organisations, and each has one day be used for serving the purpose of civil resistance. Civil resistance is a unique weapon. It does not admit of alloy. It is a weapon of the fearless and, therefore, needs no shelter, but it has to be wielded in the open day light. Therefore, while Congressmen who are also civil resisters on some service may do, as they are bound to do, such service to the extent as they can they may not bring in the servants of Unbreakable Society or any of its branches. By holding office in the organisations they will have both civil resistance and the Harijan cause. It would be like a man going to a temple to pray and using the act of worship for

HARIJAN, civil resistance. Gandhi did not mean with immoderate determination, as I have said, "to" do this or that, but to do the great religious thing. Therefore will we be brought about, if it is confined strictly upon Congressmen. For, much as I would like to think that every Indian is a civil resister, I know that such is not the case. The current Hindu Congressmen, if only because they are not Congressmen. Therefore a Harijan organisation must in the very nature of things be strictly non-political and non-party and should consist of both Congressmen and non-Congressmen, office holding being restricted to those who are not active civil resisters and who will not exploit the office merely to openly to advance the cause of civil resistance.

M. K. DASGUPTA

HARIJAN WORKERS' DUTY

A correspondent sends me the following, quite clear for answering:

(1) Is the propaganda against untouchability, simply a worker make use of the Hindu Sankar and religious texts to show that Hinduism does not condemn untouchability as we profess it to do?

(2) Should a Harijan Sankar ever in his private capacity, take part in celebrating festivals?

(3) Should a Harijan who is employed as a domestic servant or as a manual labourer with the owners of the land?

These three questions, the correspondent says, have been seriously discussed in the columns of a newspaper and the readers have been asked that Harijan workers ought not to make use of religious texts in advancing the abolition of untouchability, and that, in the larger interests of the movement, the workers should not enforce their views about untouchability and the rest, even in their private relations. I hold totally different views on these matters. For me, the removal of untouchability is fundamentally a religious question. Hinduism could not hold me if I believed that untouchability, as it is practiced to day, was an integral part of it. That it has been handed down to us as a custom is an undoubted fact, but so are many other bad customs among which untouchability is the worst. It becomes necessary therefore, to show that it has no sanction in religion.

Within the Service of Untouchables Society has very wisely limited the scope of its corporate activities, it does not regulate or restrict individual practices about inter-casting. The removal of untouchability does not require inter-casting with Harijans. Inter-casting is not an universal obligation. A Harijan worker must be left free to deal with whomsoever he pleases, and, therefore, with Harijans, without in any way being regarded as being so that means a less effective worker. My own practice is well-known, and I should

personally feel a hypocrite if I supposed that in the larger interests of the reform, I should inter-cast with a caste-matter of convenience or indulgence for me. Far from being asked, I regard it as a desirable and an inevitable moral reform. But it should not be mixed up with the drive against untouchability. The central point in the untouchability movement is the removal of social and religious barriers towards those who, being regarded as untouchables, are despised from public officers and spiritual leaders within the religion to which they belong. I have felt no desire since of its use in the world took foot that might be evoked or touched by me. But it would be a great deprivation to me if I could not send my children to the public school, or could not rent a house in any locality open to the other members of the public or could not seek spiritual comfort in a temple designed for the other members of my faith.

As to the Harijan employees, if the members of a family employing a Harijan drew a line between him and non-Harijan servants they would as definitely be guilty of observing untouchability. But I very much fear that we are a long way from that bright and happy day when we shall be all masters and no servants, or all servants and no masters, all members of the human family, regarding ourselves as blood-brothers and blood-sisters.

M. K. DASGUPTA

WEEKLY LETTER

ITINERARY

November 13—Afternoon. Left Wandur for Hampden 22 miles, visit to Harijan quarters, visit to other Harijan quarters, where Mr. Kishore Singh a Harijan has bought a piece of land 1000 sq. ft. for Harijan women. Evening. Public meeting, Hampden address, collections Rs. 205 1-0. Reached Church at night 13 miles.

November 14—Morning. Meet at night, public meeting, collections Rs. 11 0-0. Two nights, with declared open to Harijans, beds, 1 mile, visit to Hindu Karydars and various quarters. Afternoon. Public meeting, collections Rs. 124 1-0. Evening. Reached Church at night 14 miles, visit to Harijan quarters, where Mr. Kishore Singh a Harijan has bought a piece of land 1000 sq. ft. for Harijan women. Evening. Public meeting, Hampden address, collections Rs. 205 1-0. Reached Church at night 15 miles.

November 16—Morning. Visit to Harijan quarters, where Mr. Kishore Singh a Harijan has bought a piece of land 1000 sq. ft. for Harijan women. Evening. Public meeting, Hampden address, collections Rs. 124 1-0. Reached Church at night 16 miles.

November 17—Morning. Visit to Harijan quarters, where Mr. Kishore Singh a Harijan has bought a piece of land 1000 sq. ft. for Harijan women. Evening. Public meeting, Hampden address, collections Rs. 124 1-0. Reached Church at night 17 miles.

November 18—Morning. Visit to Harijan quarters, where Mr. Kishore Singh a Harijan has bought a piece of land 1000 sq. ft. for Harijan women. Evening. Public meeting, Hampden address, collections Rs. 124 1-0. Reached Church at night 18 miles.

Notes

The Lake Lake Governance of Stille

It was only through the kind offices of a friend that I came to learn of the recent death of Lado Gersengau. He died on the 4th instail of heart failure, at the age of 63. I had the privilege of meeting him in Lahore at the late Ranthambhore Observatory's house in 1939 when he was invited to see the forthcoming Hargrave crater. He was a life of dedication to the Hargrave cause. He was instrumental in founding Hargrave club too. His death is a distinct loss to the cause. I offer my condolences to the family of the departed and to the Hargrave club who were under his careful care.

U R R

Abstract

Harpage Committees have been concerned the habit of presenting flower garlands and bouquets by every one who will do so. Such presentations are a waste of time and money in a time of starvation on behalf of the hungry. If garlands must be presented let them consist of undamaged scraps of yarn which can be used for weaving. There are Harpage weavers who are able to weave of hand-spun yarn. These will and must sell spun yarn. The best thing is to avoid all garbanding. And where reception without garbanding is considered impossible, let the garlands be accompanied by money. The practice of accompanying garlands with money became a feature after Wai and others already added a few hundred suggests the amount of donations received. Let the public note what one gets more in this country and in the hands of the hungry and despised. It makes the dots that charity goes garbied to the furnishing of food-stuffed China. Let the donations be the harvest in which the Harpage are living. Let them visit the lowlying Harpage home at Hongkong-shai, where on the many occasions it is hardly possible to exist. They will then understand the value of the present that goes into the pocket of a Harpage. I would like the public to save their peas and give them to make the cake of Harpage. It would be paid payment of the heavy debt, costs Harpage easy to the case.

Keywords: *Self-esteem, self-esteem threat, self-esteem threat, self-esteem threat*

The trustees of Gandhi ji's Marjivan institution, Ahmedabad, who recently met at Wandlao, cannot have passed the following resolution regarding unexpired subscriptions to *Deep Darshan*, *Manoranjan* and *Neel Kanakam*:

That, in view of the unlikelihood of the weekly journal of Young India, Youngman and Shastri being any remaining publication in the near future, the subscribers should be informed that the balance of their telegrams will be refunded to them if they so desire and if they reject the choice of the following alternatives offered to them:

- 11) To receive the *Marine Mammal Seal* or *Marine Seal*, respectively, in place of *Tuna Seal*, *Marine or Seal Stickers* for the balance due, or

- (B) To remove one of the topics indicated, a candidate may: *Signify* (indicate) that they have chosen the topic, or *kill it* (cancel it), or *cancel* it.
- (C) To denote it in the *History* field which is being moved by *Consign*, or
- (D) To denote it for *Removal* with *Remove* or *Eliminate*.

16. To discuss if the Guy Hargreaves deal who has
better record for Canada, or

- The elements of the Kählerian metric are

[illegible]

6100

From the 1st to the 10th October is a meeting of the All India Council of the Education of International Fellows, was held at the All India Council Building and one of the speakers, whom you have already met, is the new Director of the Council of the University. We have also with them the Principal Secretary of the Education of the International Council, and the meeting is for the purpose of discussing the work of the Council and the work of the Council of the University.

Resolved that we urge our Councils and all other persons and their representatives, Congressmen, and political institutions to do everything possible to assist of every effort towards the transformation of our nation, from an (an) democracy, classist.

The following are suggested as possible lines of research:

- [illegible]

2. *Isotonic Hypertonic to Isotonic* (e.g., *Isotonic to Hypertonic*)

1. The existing, unbalanced, and unrepresentative distribution of African people in the United States is a direct result of past and present racism.

4. Taking part in local activities (1 item)

6. Trying to promote cooperation and
unity. Organizations should be a
source of support, not a hindrance.

- (4) *Local Government*
- (5) *Anti-corruption and transparency*
- (6) *Human Resources and Capacity*

- d. When sales expansion can not be achieved by cutting advertising to avoid overcapacity and depreciation

7. Hiring employers. FH agents in industry do not deal directly with consumers, providing direct business recommendations, such as: apprenticeships, paid internships, and on-the-job training for children and adults.

2. **Forecasting** involves the use of the model for that season.

4. Researching under a Fellowship to
explore Harriet's writings in 1986

10. Freely draining the shore of Coral Beaches and Miami Gardens is possible. Shallow aquifers with water supply constant drainage and sedimentation is possible.



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VOL. 11

MADRAS—FRIDAY, DECEMBER 1 1935

[No. 44

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Malhotra being in the Chair.

"THE Conference resolves that henceforth, no caste Hindu, no one shall be regarded as an untouchable by reason of his birth, and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have been so recognised before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

'NOT A DROP TO DRINK'

FOR sometime past the relations between the caste-Hindus and the Pariahs in Madras Province a small village in Tenkasi district, have been very strained. As is usual in such circumstances, there were different versions of the reason for the ill-feeling between the two castes. Dr. T. S. S. Rajes President, Tamilnad S. S. S., presented to the village and has sent a first hand report of the actual state of affairs there. As the conditions as disclosed by the report are by no means unusual that were as here typical of Tamilnad villages, we are quoting below the important parts of the report and have no doubt that the moral of the story will be plain to every one.

"There are about two hundred and fifty families of caste Hindus, six families of Christians who were originally Hindus, two families of Mohammedans, and only one family of Ash Dwaras (Pariahs). The Pariahs are all tenants under the other caste and a few of them own small houses. There are four hundred and fifty houses. All but the total population was about 1,500 souls. There is a village school maintained by the Tamil Board in which the only boy is an ill-literate elementary school boy.

The well in the village is shallow and deeper down is composed of gneiss, rock followed by granite at the deepest part, which is about twenty feet from the surface. Apparently the well is pure. There are no permanent sources of water supply people depending on the rain-fed tanks which have sufficient water for about a mile round about the village.

The village itself has three tanks. The biggest of them contain the best water in the locality and when I reported it, had a storage for about 3 months. If there are no rains during summer months, people dig a number of wells in the tank and take water for drinking purposes. The tank is watched and kept free from pollution. The Christians, Mohammedans and the caste-Hindus are using the tank for drinking

purpose. But the Pariahs, about two hundred and fifty, are not permitted to come anywhere near the tank. The Tamil Board is maintaining the tank and spends some money from its funds for cleaning it yearly. That this is a public tank is proved by the fact being here.

- (1) The Tamil Board pays for its maintenance.
- (2) The taxes for holding in given by the Tamil Board.
- (3) The taxes on the tank land are levied by the Tamil Board.

There is a second tank in the village which contains water not as good as that in the drinking water tank. The catchment area for the tank is full of the dung and various heaps of the village. It is polluted tank by cattle and high caste human beings and thus the water is rendered unfit for human consumption. All the people may use and pollute the water. All high caste people are prevented to pollute it freely, but the Ash Dwaras are not prevented to approach it.

The third tank is a more put over the stream. The Pariahs use it. It contains much less water than the other two tanks and the water is brackish. During the tank the Pariahs have been using this tank. Five this brackish water tank used by the caste-Hindus.

For the tank, no wonder, the Ash Dwaras have been drinking water to use the drinking water from the big tank in contact with the eye of the village. But the people in the tank or through the village and the tank is polluted. The Pariahs are absolutely prevented from using water by the caste-Hindus. Thus, the Pariahs are in a very low and they claim that they are legally entitled to use the water.

The caste-Hindus, on the other hand, say that no permanent source or established usage and that therefore the Pariahs have no right to it. This doctrine has been put on for the last six months and the caste-Hindus are getting worse day by day. Now the Ash Dwaras, who were using the public streets, are not permitted to do so. The caste-Hindus on the village that not let their dogs to go to the Pariahs and there is a deliberate boycott of the Pariahs by the caste-Hindus in agricultural work. The Pariahs

HARIJAN

PRINCE, DECEMBER 3, 1933

PRINCES AND UNTOUCHABILITY

The following is the summary of Gandhi's speech to the students of the Hyderabad College, Rajpet, referred to in the weekly letter. —

'When I received your invitation I felt at once that, if the Reception Committee here could make the necessary time, I would love to address this audience of students who, when they have finished their education, will be called upon to bear a great responsibility and burden. And it was a matter of great pleasure to me that the Reception Committee was able to set apart one hour for this function. I thank you, Sir, for having extended this invitation to me, thereby enabling me to deliver my message to the youths who are at present under your kind care. You were thoughtful enough to send a message to my host, Shrikanth, that, whilst I could address the audience in Hindustani, if I so chose, you would appreciate it if I addressed them in English, and you were good enough, when I exchanged a letter with you, to tell me that many of the boys under your care did not know Hindustani. I at once decided to address you, in spite of my ordinary practice in the country, in English. Your Principal undoubtedly would like me also with a text for my message. I would like you, sons of Chiefs in these territories, to remember that you would be expected not merely to confine yourselves, in these days of progressive enlightenment and rapid inter-communication, to your comparatively very small territories, but you would be expected to extend your horizon, and if you will do so, as I have no doubt you will be obliged to do by force of circumstances, it will be necessary for you not merely to know the language of the province in which you live or rest, but you will be expected to know also the language that is most universally used in this country. And you may not know all of you, I am sure, do not know, that over 85 per cent of the people of this country know nothing Hindi or Hindustani to be able to understand what is spoken to them and to express themselves, however broken their language may be. No Indian having to shoulder the overwhelming duty you will have to shoulder can possibly afford to ignore such a universal language. There is a method in my mind here of Hindi. I am a lover of the English language, and I would like to speak in the English language as well as is possible for a foreigner to do and compete with Englishmen. I know that I am far away from that communication. Whatever English I know is due to my having lived for years among Englishmen and English-speaking men. I could

hundreds of Englishmen and women as close friends. So you will not misunderstand me when I tell you that it is your duty to understand Hindustani and I will beg the Principal and his staff to assign the special educational facilities and actual work on that is desirable for the Chiefs of India to understand Hindustani, through which alone they can know the hearts of the people.

This brings me to the central point of my message. We have been in the midst of English men in various walks of life. I have had the painful duty very often of criticizing the policy of the rulers. I have not misused words. I have spoken straight from my heart, but as I have told you, I cherish the closest friendship with hundreds of Englishmen. I cannot forget some of their noblest virtues. I propose to single out one of them for you. In England there is a living family to represent the nobility and their domestic servants. It was a matter of joy to me on visiting them in their houses to find that there was a noble bond of affection between them and their servants. There was no untouchability there. What I have told you is literally true of hundreds of the nobility of England. Whatever I want, it was an unexpected pleasure to me at the end of the visit to be introduced to the domestic staff not as inferior beings but as members of the family. I wish that you would copy this virtue in your own lives. There is unfortunately among us a feeling that Chhatis are Chhatis and they can never make common cause with the ordinary people and so you find the tragedy—however necessary it may be today—that special schools and colleges have got to be built for you. You dare not, you will not, go to common schools and colleges. You may not know that King Edward and the present King, I am speaking subject to correction, worked in the Navy as if they were ordinary sailors and their both father and son shared the hardships of a sailor's life. Will you do that? You are confined as it were in hot houses and are taught to believe that you have been gifted with special divinity by God. Believe me there is absolutely no difference whatever between you and the common folk except this that you have opportunities that are denied to them. But if you do not make use of the opportunities God has given you, it will be squared against you in God's book of accounts. Know that the moment of education lies in drawing out the very best that is in you. You and I maintain the positive conviction that all of us have an equal potential capacity for being good or bad. I, therefore, feel that all your education will be vain, if you do not learn the art of finding one with the poorest in the land.

This brings me to the natural source of untouchability. In no other part of the world has a patent evil like untouchability been obtained by

positive religious conviction as it has in Hindu India. But, if you have agreed with me so far, you are bound to regard the Harijan as an integral part of common humanity. You have to realize your commonness with him. It may be that your parents will discuss the proposition that untouchability is an ancestral evil. You will then have to show the courage of your convictions even as young Franklin did. The idea of hereditary, capacity and inferiority is in my opinion in opposition to the spirit of Hinduism, which teaches commonness of all life in unqualified terms. The religious of such nature being unexamined and tested both analytically and synthetically. And I have no doubt that, if Hinduism is to unconditionally, Hinduism and Hindu will be swept out of existence. I cling to Hinduism because it gives me all the values I need, and because I have found no a replacement for unconditionality as we know it today.

If I have invited you to copy the virtues of Englishmen, I must with deference to English friends present here warn you against their vices. That material post-war India has left us a verve full of deep truth. He says that we should live even as the failed ones died, not virtue from man and take the failure, leaving the latter alone. I would have you, therefore, to leave alone their two national vices, drink and race. Many Englishmen deplore them. I have seen many an English house being raised by the craving for liquor and gambling at the races. And to have many prisons being raised by them. I hope that you will learn to shun these two evils.

WEEKLY LETTER

ITINERARY

Nov. 25 Salda Salda, 15 miles. Dedicated open to Harijan Gopali temple belonging to Mahant Narsinghadas, addresses from Harijan Sava Singh and Local Parishad, collections Rs. 1,000-4-8 Bhaktapur, 15 miles addresses from Prasad Das, Comarhat, collections Rs. 712-8-10, 20 miles, Rs. 100, other villages Rs. 121-4-8, Bhatnagar went to Office Lower Angkor, Bhaktapur, 30 miles Ladies' meeting, address, collections Rs. 200, public meeting, four addresses from Harijan, Municipality, District Council and Local Board and Jangay Local Board, collections Rs. 1,000-4-8, Railway station, meeting address from B. N. Mr. Lokur Pabitra, collections Rs. 240. Narayan, 20 miles.

Nov. 26—Salda Day at Rajpur.

Nov. 27 Akhara—Ladies' meeting Evening Chhatyapuri Harijan workers' meeting, meeting of students and teachers of Rajkumar College, Left the Angkor, 20 miles.

Nov. 28—Angkor. Gopatrie Pandey's Gopatri Maudli dedicated open to Harijan, collections Rs. 301. Lango, 15 miles went to Harijan quarters, collections Rs. 415, Ekstara Rs. 311. Bhaktapur, 20 miles Ladies meeting, address, went to Harijan quarters, public meeting, address from Harijan,

Municipality and Local Board, collections Rs. 1000. Wari, 20 miles. No. 128 (p. 10) 100, 20 miles.

Nov. 29—Sava went to Harijan quarters Ladies meeting, public meeting, three addresses from Municipality, Harijan Sava Singh and Harijan, collections Rs. 1,000, interview with Sandakata Chhatyapuri, 20 miles workers' meeting, went to Harijan quarters public meeting three addresses from people of Chhatyapuri district, Town Municipality and parish of Sava Sava, collections Rs. 1,000-4-8. Chhatyapuri Mr. 170, Bhaktapur, 20 miles, address, Rs. 100-4-8. Salda, 20 miles.

Nov. 30—Khat Bhaktapur and Bhaktapur, 15 miles collections Rs. 51. Dated 15 miles went to Harijan quarters, public meeting, address collections Rs. 1,000-4-8. Dated 20 miles public address, meeting, public and open collections Rs. 400-4-8.

Dec. 1—Khat, 20 miles; collections at Salda Rs. 30-10-0. Joint address from Municipal Council and District Council; public meeting, public and collections Rs. 1,200-4-8. Dated 20 miles, temple of late Manu Mahara Prasad dedicated open, public meeting, address from Municipal Committee, public and collections Rs. 47-10-0. Dated 15 miles, meeting of Khat Sava, public meeting, collections Rs. 14-10-10, talk with workers.

Total journey 712 miles

Total collections Rs. 16,078-4-8

ACROSS THE G. P.

This week's programme has been the heaviest we have moved through so far. We have gone from the Khatyapuri corner of the United Provinces, where they teach the lessons of Jesus and Andrew, right up to the North-Western corner where they teach the lessons of Central India and Hindustan. It is a far cry from Salda to Angkor, a distance of about 300 miles as the crow flies. But we have covered 712 miles in all, passing through the rich plains of Chhatyapuri and the densely wooded plateau districts of Sava, Chhatyapuri and Bhaktapur, crossing the Sava and Bhaktapur ranges, touching the Mahabharat and the Tapti at their sources and crossing the Narada at high current. We have travelled by motor for the most part, covering a maximum of 100 miles in a day and at times travelling all night after a full day's crowded programme of meetings, talks and interviews, having passed through mud and standing floods. The strain of this strenuous journey, with hardly a few hours rest in the intervals is enough to break the strongest nerve. It is a thing of one's will, and, even more than that, God's infinite mercy that is sustaining life played from through this ordeal. But nothing for the needs and comforts of others. Godliness does not spare himself. Having delivered himself as change of the most convenient, yet most satisfying, justice. He teaches him, who knows no rest, therefore would not allow even him to serve in the least from the programme he has chalked out for the promoter, and even through the "crisis" (Monday to day, regardless of night workings from Salda. The day's work began at 2 in the morning and ends not earlier than 9 or night with short stretches of sleep that he got in the morning or, not disturbed by physical stress of words awaiting him by the words. But should we believe the mercy of God, as a temporary temptation of having the work of a good thing?

free will of God, is denied to them. I ask the United Federation to abolish all distinctions between Catholics and Protestants. I make the appeal deliberately, for being in direct touch with the millions in Massachusetts I know that believers in the divine also distinguish between Catholics and non-Catholics. I repeat believers more than all others to effect these distinctions. It has been my deep faith that we shall some day achieve our mutual unity through believers. I feel that I have to be a powerful working agent. It is a great privilege. It should be a matter of shame to have a spiritual director, seeing believers who all come inspired by the love of their love and, therefore, believe, to be a witness to the fact that they have never been a sincerely converted and a believer. It will be a great step towards common unity. Once the last barrier against Catholics is removed, the way will be open for a wider unity among Protestants, Moslems and other sister communities.

It is beyond my power to describe all the teaching and inspiring scenes that I have been privileged to witness in the last three weeks. If I sat down on cold steel, the millions that have started west would fill the millions have swarmed from their appointed chamber east at the touch of a magic wand. Who can describe adequately the powerful emotions, surging in these hearts that make them walk for miles from their homes and keep waiting for hours longed for to take part in the dramatic scenes around Omaha today.

WITH THE PLANTWAVE

There is a Rector at Rector College for the care of the Parochial Church of the Central District and Otago. It is called a college but is more a school than a college. Its principal is Mr. F. H. Jones. Last evening (Monday) I was to be a speaker. The Reception Committee had set up a house for the American which was the site of the Reception programme. There was a fair meeting of Englishmen in the little hall in which I had addressed the Rectorians. The readers will find a paragraph reproduced in full elsewhere on this issue. It was a fervent appeal to those who are one day to become wags over human beings, on large or small numbers, to frame the style in such a way as to be in accordance with the accepted theme. It was a plea for the equality of all men, but the end of the slightest tangent towards those who were placed by circumstances in a superior position. The principal of the college sat at the end of the meeting. I had suggested Mr. Gooding to put before me the other side of the problem, but he has preferred such material truths that one does not feel sure.

[illegible]

The same spirit of identification with the people and their needs pulled up the Municipal Committee of Bombay for having presented him an address in English. Indeed it was a little out of tune with the surroundings but a Municipality, claiming to be a popular body, not to have spoken the address in the language of the people "It was painfully imposed" said Ghandi, "to hear the address read in English which is understood by a very small, almost negligible fraction of the very large number as might gathered here. I have come across and am aware that our citizens should have an education which and would include instruction in the language of the people. You know I am a lover of the English language, but a language like any other thing, cannot be become master."

IN MISSOURI: THE WHITE SOCIAL
MOVEMENT[illegible][illegible]

AIDS TEST IS HIGHLY W

[illegible]

A COMPLETE ALKYLATION TO GIVE

The bridge is made of stone of various widths at 20 ft apart, with a walking surface of limestone blocks 18 in. The surface is covered with heavy boulders, boulders and gravel in many places, especially in the middle of the bridge, and stones in some of the stone of the bridge. The bridge is made of stone of various widths at 20 ft apart, with a walking surface of limestone blocks 18 in. The surface is covered with heavy boulders, boulders and gravel in many places, especially in the middle of the bridge, and stones in some of the stone of the bridge.

struggle between Capital and Labour will cease and give place to co-operation and sympathy between the two. If we have understood the full import of this war against untouchability, we should have no difficulty in realising that untouchability based on birth is only one of the countless phases of that same. We should then be better serving the cause of freedom and communal unity that I have set before me. My faith in the movement has grown from day to day. I emphatically believe that if we succeed in abolishing untouchability from Hindustan, all the quarrels between classes will be removed so that we can devote better efforts. The difference between Hindu and Muslin and between a Hindu and a Christian will be removed. Once the barriers are removed, it will be found easy to overcome all difficulties in the way of a united unity. The phase we are at present dealing with does not exhaust all the possibilities of the struggle. The untouchability as presented today in Hindustan is the worst of all the phases. Misapprehending under the name of religion, it has contributed most to the degradation of men by men. I have no other untouchability in a many-headed monster and appears in many shapes and forms, some of them as subtle as not to be easily detected. There are many degrees of untouchability. My I was conscious of all these implications when I took up this war and made up my mind to devote my full energy, in the evening of my life to this work.

WHAT BOY SCOUTS CAN DO

Referring to the address from the National Boy Scouts, he said, "All true Scouts have my blessings. In my many wanderings over many parts of the world, I have come in contact with thousands of Boy Scouts. True Scouts are brave, disinterested, courteous, and intelligent. They should have a full share of these days. They have been working to preserve order at the numerous fairs in the country where millions gather. I would also like them to serve a part of their time in the service of the Harijans. Anyone who sees Harijan quarters with my eyes will be convinced that there is ample scope for service by all who have the will and the capacity to do it. It does not require extraordinary intelligence. The only thing required is a sense of identification with the Harijan."

SEEK DIVINE AID

"There is no end of difficulties in the way but there is not a single difficulty for which there is no remedy. The remedy of a sublime conviction lies in the fact that all difficulties, including its progress are surmountable. I said, God Himself leads the way. He is the guiding hand we see but His commandments. If we go up our lives to fight this age-old war against God and man and observe fully the conditions laid down by Christ and followed by saints of old and humbly seek favour and in our undertaking we are sure to win the grace of God. These conditions require a thorough observance of Truth and Non-violence and the utmost courtesy and reverence. If we have all these and above all charity and goodwill for our opponents, the difficulties, however great, will surely melt away."

A TECHNIQUE OF AIDING

At Manilla, in which Gandhi went for a few hours, the thousands of people made him opportunities again. When I returned to him last he had come to Rajahmundry and had had a long talk with him. Gandhi's willingness to receive persons of the whole world, his willingness to be and offered to allow him to speak for a last session of all

meetings addressed by himself and then offered him the services of volunteers of the House which to have separate meetings. But he chose to speak to his audience seated before the balcony of Gandhi's residence to the crowd that had been waiting to see Gandhi. At Manilla, a change occurred to have some over the house and he asked permission to speak for a few minutes at the public meeting addressed by Gandhi. This latter readily agreed. The host of the house suggested that the large gathering should pay homage to Gandhi by a gold and silver tip and not because they accepted his leadership. The assembly agreed unanimously. He further said that untouchability had the sanction of Scripture, that the discrimination of high and low were God-made, being based on such past actions, that the Harijans were slaves as they put their feet and that as such they have no right to temple entry in the present birth. The next morning we saw in a strong collection of the first part of his address. When we saw that the villagers, 20 per cent of them being Hindu who were illiterate and lived in the interior, far away from civilised life, and hundreds of whom had travelled distances of about 80 miles, came to pay homage to Gandhi's political leadership, Gandhi, answering this argument as his speech closed. "I have said that those who come to these gatherings are an expression of my political will and not because they believe in removal of untouchability, because themselves and me. I invite only sympathisers and opponents to these meetings, the latter, if they wish to clarify their opposition. I want you to be true in yourselves and speak and if you do not see eye to eye with me in this matter."

UNITY IN DIVERSITY

Manilla is a lovely spot, in the heart of thickly wooded mountains that stretched to the Philippine Islands. It was a very old and beautiful, being the site of the ancient city and seat of learning. Mahabharata, and the more glorious memory is that of the philosopher-saint, Shankaracharya, and coupled with him, the memory of that gem of a woman, 'Saraswati', a Hindu mediator between her husband, Shankara and his opponents and was regarded 'second to none' degrading against her husband on the issue and nature of philosophy and life. It was in this beautiful seated his mental venture over the 'Upanishads' and set in motion a tradition to drop the darkness of ignorance and to give the Hinduism as it is given. It was the people being united to him and the efforts of the people. After this the meeting when we had come to see to justice our souls in the presence of an extraordinary, learned a previous of learning. The third with the third part of his address, a number of leaders proceeded the house of Hindustan.

"There are two ways of guiding," he said, "and I give opposite interpretations of this phrase. The first way, then, has to make use of force that gives reason and shows towards the two. Untouchability I have found appeals neither to the intellect nor to the heart. The essential rage of the Harijans, which is expressed and especially for the nature. Temple who want for service, which they can work away their own. What is the use of temple, if a Harijan suffers and, who says God ever where? If you believe that Harijans are in their present plight today as a result of their past sins, you must conclude that they have the right to be set free from all temples. I feel here as if I were filled by all the sorrows of the world as a protection and nature of the same."

"There is untouchability in the Hindus as a particular class, caste, race and other and

preacher saying on the contrary, that I am not a Hindu. I am a proponent of Hinduism to interpret them. It is not the distinction we observe today. A true man of faith will consider himself a Hindu and, therefore, unshakable. With our knowledge have Indians misinterpreted the Hindus and have caused a riot in the streets of a European town. I claim to be a true Hinduism, because I make the greatest effort I can to live up to the truth as I see it. Obviously there certainly is in the world, but it means neither superiority nor unshakability. An elephant and an ant are both dead, but the elephant God has said that they are equal in His eyes. The lower creature survives all life. The horns are strong, but the inferior spirit is not. How can there be room for distinct tiers of high and low where there is this all-embracing fundamental unity underlying the outward diversity? For that is a fact, nothing you do every step in daily life. The real goal of all religions is to realize this essential oneness."

One can hear in these words a powerful echo of the doctrine of unity in diversity preached at the very spot twelve centuries ago. The doctrine will have to be preached and lived again and again till men come to be one.

A LIFE AND DEATH STRUGGLE

The Principal of the Leonard Theological College invited Dr. Harijan to Johannesburg to address the staff and students of the College on the significance of the movement and the help that non-Hindu agencies can render to the movement. I give below the gist of Dr. Harijan's speech on the occasion.

"I, who believe," he said, "in the equality of the great religions of the world, and from my early life, have tried to break other religions as my own have, methodically, carefully and taking the cooperation of the believers of other religions in the movement. It is part of my nature. This is essentially a matter of importance on the part of the so-called higher classes. They have to do separation for the wrongs they have hitherto done to a portion of themselves, on whose backs they have hitherto ridden. It is an effort on the part of Hindu reformers to blot out the stains from the face of Hinduism. I have not hesitated to say that either unshakability here and Hinduism, paganism, or unshakeable gods and Hinduism were perished. It is a life and death struggle between the darkness of superstition and the light of religion. It is a reform in Hinduism rather than a revolution. I have not the shadow of a doubt that it will be a success not only of all the communities of India but of the whole of humanity. I am not thinking of achieving this reform by any form of compulsion, including legal. It is said that, in trying to seek support for the two bills now before the Assembly, I am really just putting a pillar of legal compulsion. I do not want to erect here the whole argument against that contention; but I want to assure you that there is no compulsion in the bill, and those who care to study them will secure my approval. This may be a reform from within. It is not a political movement. I do not want to deny that it will have great political results, but I have never for a moment thought of achieving through this movement the political rise of the so-called upper class Hindus. It is to my mind a movement of down-right non-Hindus."

HOW CAN OTHERS HELP?

"Having said these introductory remarks," he continued, "I want for the now to tell you on what lines you can give your assistance to the

movement. You should work in co-operation with, and if I may say it, in subordination to, the Society that has been formed for suppression and eradication of untouchability namely, the servants of Untouchable Society. That is to say, you should put your talents at the disposal of the Society. I do not mean monthly tribute. There have to come from those who have to make acquaintance and acquaintance I have seen during the few days of my tour that neither are ready for the reform. They can largely assist their support only by giving their support. But men and women of independence are wanted to work for the Harijans in a variety of ways. For the so-called caste-Hindus to stress the Harijans in a constructive manner is to get off their backs, to go down on their knees to them, to treat Harijan children as their own, and Harijan men and women as their brothers and sisters. It is almost a superhuman task and cannot be done without Divine aid. The Divine aid comes largely through human agency. I confess that we have too few teachers and other professional men and women in our ranks. We want to cope with the ever increasing demand. I write the end of agencies like yours in this work. You will now understand what I mean by subordination. That is the right way.

But there is also the wrong way. You may choose to work independently. You may have the conversion of Hindus to Christianity. You may see in the movement a chance for propaganda. If you work among the Harijans with such an aim, you can see that the very end we have in view will be frustrated. If you believe that Hinduism is a gift, not of God but of men, quite clearly you cannot accept my terms. You and I would be dishonest if we did not make clear to one another what we stand for."

"BE A CYTHER"

There have been some meetings of Harijan workers this week also. I don't hardly say that these meetings have not been so interesting as they ought to have been. Workers have a duty gone beyond questions about general principle - which have been often enough considered in the pages of the *Harizan* and on which no Harijan worker should have any doubt left at this stage. Where real practical work is going on, there must be a great necessity for comparing notes and making solutions for the difficulties arising from day to day. Dr. Harijan has had no opportunity of saying that the success of the movement depends only on getting the right type of workers. Unconsciously he seemed to go on a short time," he said, "the workers are ready for the reform, and then added with a sigh, 'but alas! men are not coming forth who would assist the nation towards progress. I have faith, however, that we shall get more men before long. He expects a great deal from workers as well as from those who otherwise suffered from a letter to his worthy worker. A worker is the cause."

"A public servant has no personal feelings to be considered. He must be a cypher. He can have no pride nor power nor prestige of position as a servant gives him. He must be a cypher, a cypher." Therefore you may not be relied on my behalf or on behalf of the cause. The cause is not in your or my hands. It is in God's all-powerful hands. You and I are His instruments. You must depend on your knowledge and feel strong."

Harjan,
6-15-33.

U R

Editor: B. V. SASTRI

Under the auspices of The Servants of Untouchables Society.

Vol. II

MADRAS—FRIDAY, DECEMBER 24, 1932

5

[No. 42]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 23th September, 1932, Pandit Malaviya being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swaraj Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar (in respect) of admission to temples."

M. K. G.

WEEKLY LETTER—No. 6

ITINERARY

Dec. 1—Perthapur to Elopal by rail, 111 miles. Public meeting, collections Rs. 225-4-3. Elopal Rs. 128-4-3. Raundi, Rs. 32. Jhansi by rail, 181 miles. Ladies' meeting, public meeting, collections Rs. 1,588-15-3.

Dec. 10—Delhi by rail, 121 miles: visits to Harijan quarters and Khadi Bhandar, public meeting, collections Rs. 8,257-4-3. Visit to Jama Mila Mahala, meeting with Harijans.

Dec. 11—New Delhi. Wednesday.

Dec. 12—New Delhi. Thursday sitting day.

Dec. 13—Delhi. Meeting with Samasthans. Allpore by motor, 8 miles. Public meeting, collections Rs. 53-4-3. New Delhi, 11 miles. attended meeting of the Central Board of the Harijan Sevak Sangh, students' meeting, unveiled a portrait of late Pandit Motilal Nehru: address from students, collections Rs. 1,135-11-3.

Dec. 14—Delhi. Harpura meeting at Shree-dhamaal Bazar, address from Harijans, collections Rs. 462, ladies' meeting, address, collections Rs. 108-4-3. Left for Sarawadi by rail, 1,083 miles.

Dec. 15—In train. collections Rs. 475-12-3.

Journey during the week 1,761 miles.

Collections during the week - Rs. 15,814-4-3.

Total collections - Rs. 29,634-15-3.

THE LATE PANDIT MOTILALJI

During the five days that Gandhiji spent in the Capital of India, a variety of functions were

arranged for him, including meetings of students, ladies, Harpura and Samasthans. The students of six different colleges in Delhi had come together with their respective parents to show their identification with the cause. Nothing less could be expected from them. They also used the occasion for asking Gandhiji to unveil a portrait of the late Pandit Motilalji. Gandhiji described it as a privilege to be asked to unveil the portrait and paid a glowing tribute to the memory of the late Pandit. "It is no exaggeration," he said, to say that our relations were as intimate as between blood brothers. His bounding patriotism, his great manliness and his unswerving love for his children, whom also he gave to the service of the Motherland, ought to be so patent to you as they were to me. I had the good fortune to be in the closest touch with him ever since I first knew him up to the moment of his death, and I could see that every moment of his life his thoughts were given to the nation he served so unflinchingly. To him Swaraj was no distant dream, it was his very life-breath. His leadership after freedom grew in intensity from day to day. It is, therefore, in the fitness of things that you should have before your eyes the portrait of such a great patriot, so that you may be constantly reminded of his sterling qualities and try to assimilate them in your own lives. No 140 bouquets paid to a person you admire will be of any use to you, if you do not mean to imitate the virtues that made him great. Your keeping his portrait before you must be equivalent of your agreeing to follow in his footsteps. Remember, too, that he was above all dignitaries of high

and low. It never gains a place in untouchability in its long and varied life. He had the heart of a Prince. He knew how to earn as well as to give away."

'CLEAN THE AUGUSTAN STABLES'

He then asked the students to give a more tangible proof than money of their love for the Harijans by cleaning the Augustan stables, in other words, the Harijan basin of Delhi. He had seen the terrible contrast between the palaces of New Delhi, where money had been poured out like water, and the veritable hells in which the Harijans were forced to live, and he spoke with an agony too deep for words. "I saw three basins out of four one of them being the worst of all. One night I awoke, unless he has seen with his own eyes, that there can be such a place for human habitation. I have no words to describe the filth and ugliness I saw there. It is enough to give one a feeling of nausea. You should stand up your home and clean those plague-spots. I was happy to learn that there are among you students who have a desire to serve the Harijans by physical labour also. When you have removed the filth from the basins, you will discover many other ways of most useful service."

A PLEA FOR EQUALITY

To the women of Delhi who had come in large numbers to hear him, Gandhi made a fervent appeal to shed untouchability and to realise the equality of all human beings. "In the eyes of God," he said, "who is the Creator of all, His creatures are all equal. Had He made any distinction of high and low between man and man, they would have been visible as are the distinctions between, say, an elephant and an ant. But he has endowed all human beings imperitally with the same shape and the same sacred wings. If you consider Harijans untouchables because they perform menial services, what mother has not performed such services for her children? It is the height of injustice to consider the Harijans, who are the most useful servants of society, as untouchable and outcastes. I have undertaken this tour to awaken the minds of Hindu sisters to a sense of this sin. It can never be an act of mercy to look down upon any human being as inferior to us. We are all worshippers of one God, whom we worship under different names. We must, therefore, realise our essential unity and give up untouchability as well as the spirit of superiority and inferiority between human beings."

A TALK WITH HARIJANS

A group of Harijans met Gandhi one night at his residence in New Delhi and had a frank talk with him, which I reproduce below.

Q. Do you consider temple entry as the only way to fight our troubles?

A. It is my firm belief that caste-Hindus will not have fulfilled their obligations till they have opened all their temples to Harijans. It was material to me whether Harijans come to worship in those temples or not. It is a matter of their minds and hearts for caste-Hindus. It is regrettable to my sense of justice that Harijans should be excluded from places of worship which are open to other Hindus. I would not consider untouchability as having been eradicated, unless and until the bar against Harijans' entry into temples is removed altogether.

Q. Will you not help us in our economic development? To an economic uplift is the chief thing.

A. The economic uplift has not been overlooked. But I should not be misled if you were given scores of rupees and yet were still considered untouchables as if palaces were built for you and you were still kept out of the pale of Hindu Society. I should be satisfied only when you are put on a par with caste-Hindus in every respect. The economic uplift is only one of the many items in our programme.

Q. We should not conceal from you our own groups about the money collected by you being properly used for our welfare. It depends upon your getting honest workers to work out the scheme, of whom there are very few at present. Would you not then put the funds into our hands to be used according to our discretion? We must tell you frankly we do not trust the present workers.

A. I do not intend to say that no Harijans can take part in the disbursement of the funds. But as the whole reform is conceived as a matter of personal and reputation on the part of caste-Hindus, they have to find the best way of doing them. They must be guided by the advice of Harijans, but the actual administration of the funds has to rest with them. I may assure you that the least part of those funds will be spent for propaganda. By far the greater part will go directly into the pockets of Harijans. I have no reason to believe that all those who are doing Harijan service today are actuated by selfish motives. There must be a few cases where workers are not as you and I would have them to be, but the majority have taken up this work in the proper spirit. Many of them are of unimpeachable character and would do credit to any movement. Apart from all this, however, I want you to visualise the conditions of thousands of Harijans who are so oppressed that they have fallen below the average standard of humanity. They are valueless. They consider themselves sub-human. In Orissa, some years back, an old man came to me with a straw in his mouth. I tried to awaken in him the sense that he was my equal as a human being. Another Harijan came to me in Cochin a little while

with him. He was considered untouchable in those parts and was afraid of coming into the world of touchables. These people are a standing reproach to us. In this work I am doing, I have three in mind. The service, then, has been taken up, not to seek to please Harijan as to discharge a temporary obligation. We want to wipe out our shame and to die in that effort if need be. We are striving to the best of our ability to render you efficient service, but if Harijan do not accept it, I shall know that we are too late. But the month's experience convinces me that the vast majority gladly accept the service. We do not wish to have a hazy phase of your life untouchable. We approach you as servants and not as patrons.

Q. You have only added a new name 'Harijan' to the many names we already had. Even this new name is a sign of our separation from the others. Take the word of representation given to him as well as an name. How are we to be satisfied?

A. The name 'Harijan' was suggested by one of your own class. Thousands have welcomed the name as a good substitute for the offensive names 'untouchable' and 'avarna.' So long as untouchability is not completely removed, a name is distinguish you from others will be required, and an offensive name is any day better than one that sticks in the nostrils. When untouchability is gone and Harijan are merged into the Hindu, I do not know by what name—Harian or Hindu—the whole community will choose to call itself, but till that day comes distinguishing names will have to be used. You should know that I have become a Harijan by choice and am trying to serve you as one of yourselves, and I am sure that the service will in the end, be accepted by all Harijan, if I have offered it in a selfless spirit. I would plead with you for a little more patience in the work that is being done. The Harijan Servat Sangh has no other end or aim but your good.

A PAINFUL REVELATION

The meeting with the Santsamats of Delhi was a painful revelation of what was passing on under the cover of religion. Gandhiji had been told that the Santsamats wanted to have a quiet talk with him and to understand the reformers' case from him, so also to place before him their own point of view. But on meeting them, he found them in no mood to talk with the modern and detachment regarded of others of truth. Those that spoke wanted to be best served on getting Gandhiji to admit that he had no right to call himself a Santsamat. "I claim to be a Santsamat," said Gandhiji, "as I consider my conduct to be in accordance with the spirit of the scriptures. You say, if you like, reject my claim. I have stated the Shastras in the best of my ability and have arrived at the conclusion that untouchability is repugnant to the spirit of Hinduism."

They, however, persisted that none could be called Santsamat who did not believe in untouchability, Samskrti, idol worship and other outward observances. Gandhiji retorted that the only true test of Santsamats was the touchability of touch. He added that the outward observances was nothing if a man lived a selfish life. What did outward form avail to a man who was a dishonest rate and gambler?

When he was told that the attempt to have temples opened to Harijan was bound to lead to bloodshed, he said that was practically impossible, as there was no compromise contemplated by any body. No temple was to be opened where the overwhelming masses of temple-goers would be in favor of such opening. This assurance seemed to soften the Santsamats. But all Santsamats are not like those whom Gandhiji met at Delhi. Even in that group there were many who sympathized with the reform movement so long as it kept within the limits set forth.

A Santsamat pointed out Gandhiji on the way to Benares and tried to understand his position. Gandhiji argued the whole case for reform, in the course of which he said, "You should realize that there are Shastras who claim to be Santsamats and who support the reformers' contention. Now are I to reject their testimony or follow? They testify me as my opinion that untouchability has no sanction in the Shastras. I do believe in the Vedas, the Upanishads, the Smritis and the Puranas. But to me the Ura is the key to a knowledge of the Shastras. It enunciates the principles on which all conduct must be based. It sums up the whole of the Shastras and, therefore, shrouds in ignorance, from having to explore the other books. But I go a step further. The Vedas are not the four books known as such. They contain only fragments of the scriptures. Sacred truth cannot be heard by or confined to printed books. The Vedas are, therefore, inadequate and uncertain. They reside in one's heart. And our Shastras tell us what discipline and study are necessary for opening out the heart for receiving the truth. One's experience, therefore, must be the final guide. The written word undoubtedly helps, but even that has to be interpreted and, when there are conflicting interpretations, the master is the final arbiter. I had to make my choice. Years ago I made it and came to the conclusion that the Shastras did not consider untouchability as we practice it today.

DELHI, }
14-12-25. }

L. D.

THE EPIC PART—BY PARNAM

An account of Gandhiji's last September visit and events leading up to the Poona Pact, published in the Hindustan Times, 17th to 19-9.

Available at all principal Hindi Bookshops and also at Newprint Bookshop, Parnam Street, Pondicherry.

HARIJAN

FRIDAY, DECEMBER 21, 1934

HARIJAN SERVICE AND STUDENTS

THE wave of sympathy for the Harijans that swept over the country a year ago saw the birth of a number of associations for making concerted efforts for the amelioration of the condition of Harijans. Of all such agencies that have come into being, the most significant is the Harijan Service League of Students formed at Delhi at the beginning of the current year. All over the world, youth has great enthusiasm for high ideals and is always on the side of reform. The statement that the destinies of all countries are in the hands of the younger generation of the day is probably a platitude, though true, in other spheres of life, but has an almost literal application in questions like the removal of untouchability. A young man's thoughts will suffice to make a plan that a great deal of work of the most valuable kind can be done by students, and that, too, without detriment to their studies or any undue demand on their time or resources. What is needed is only the resolution that the present battle against untouchability is a purely humanitarian campaign. What is required is only a spirit of sympathy and love towards fellow-beings not so well off as we are. Efforts are continuously bit or successfully continued, the rest will follow. This was recognised by the student community of Delhi, to whose imagination the movement for the emancipation of the Harijans made a striking appeal and who, accordingly took the necessary steps to "chalk out a programme of work comprehensive enough to reach the whole student community in all educational centres and localities of the country."

The suggestions made in a general way in this respect by Ghandiji as one of his commentators in the *Times* subsequent to his death in September 1930 were adopted by the students of Delhi as the nucleus of their activities, and an organisation of students was formed. "The underlying idea of the student organisation is not to come out as an independent body in competition with other bodies working for the untouchable reform but to take up immediate measures of relief and purification, which would certainly pave the way for more enduring work to be started. It will conduct itself as a body auxiliary to the other institutions and as such seek to help rather than hinder the advent of more permanent measures of relief for the Harijans. It is expected that the various Provincial Branches of the Servants of Untouchables Society will show an increasing desire to make use of the student

organisation for some kind of work and extend greater co-operation in the work proceeds. The Central Society at Delhi also is expected to render aid and give suggestions for the better working of the machinery."

The organisation was to be worked by students, but permanence of results and continuity of policy were to be secured by electing to the managing committee some well-known persons in public life, who would act as a connecting link. As regards the aims and objects of the League,

"The general aim of the League and its objects, will be to render as much help as possible to the Servants of Untouchables Society and its various branches and take up such work as is not undertaken by them. It will undertake as a main or last or ordinary manner the work of training and educating the Harijans to live a better life. Moreover, it will champion that cause in all matters in so far as they do not involve direct questions of bringing about political and civil equality of the Harijan community with the rest, as that work has already been undertaken by the other, bigger organisations. On the above-mentioned point, the Students Harijan Service League will lend all moral support without involving itself in any financial commitment. On the whole, the main object of the League is to form a solid phalanx of support to the untouchables in all their efforts for self-reform and also to Harijans in the advance guard of social reform. Its aims can be summarised as follows:—

- (1) To bring about a feeling of solidarity of all students across throughout the country with the aim, through co-operation by the social uplift and the other social betterment of the whole community.
- (2) To undertake educational work of Harijan schools and hostels by sending free night students to universities and English.
- (3) To undertake free distribution of medicines to untouchable students by using tablets donated for this purpose from the public.
- (4) To educate the Harijans for getting rid of Hindu and caste-discriminatory ways of living both in public and universities by direct demonstrations of hygienic conditions and personal discipline.
- (5) To carry on propaganda work among Harijans to induce them to leave off and habits of smoking, drink and unethical living, besides elimination of other superstitious evils which are prevalent among them.
- (6) To increase the use of Hindi in articles as a means of cheapening the cost of their living and improving their material condition.
- (7) To encourage sporting activity and general physical culture among Harijan boys.

The further programme of the League, besides the organisation of night lantern lectures, sports, holy shows and summer weekly schools, includes:

- (a) The opening of a training class for the student working staff of the Delhi League.
- (b) The organisation of free milk supply for untouchable students.
- (c) The opening of experimental tea-shops at universities for the drink habit.

16. The opening of a new chapter in the development of Co-operative education should be in the form of recommendations only to the various affiliated branches of the League will be used for promotional purposes. Forwards there will be taken to keep touch with student activities in other parts of the country. And it is hoped that the student community in other parts will enthusiastically respond to the call to ever increasing numbers.

We trust that the foregoing has given our readers, especially students, an idea of the nature and scope of the work contemplated by the students' League. We conveyed their spirit and objective and hope that the students of every place will organise similar leagues of service. The various Provincial Boards of the Servants of Unapproachable Society will doubtless give whatever help is found necessary. This sort of the work for the well being of the country like in villages is as true as it is a commonplace. And what can be a better arrangement for the handling of part of the work at least than that it should be in the hands of the youths of the land? Some of the older generations among us are naturally conservative and find it difficult, if not all but impossible, to overcome prejudices, however unreasonable, transmitted in the blood for generations. But youth has no such handicap and we earnestly hope that the student population will rise to the occasion and not shirk such a glorious opportunity of making a substantial contribution to a speedy solution of the greatest problem of modern times.

REVIVAL OF A COTTAGE INDUSTRY FOR HARIJANS (IN GUNTUR)

HAND FOUNDING OF PADDY

In older days, i.e., till about the beginning of the present century, hand panning of paddy used to be a source of livelihood for the poorer people among the masses in the delta Taluks of the Guntur district, as elsewhere in Andhra and other paddy-growing parts of the country. Just as collappling and weeding have destroyed the hand-panning and hand-down industry in the country, the advent of the rice mill has destroyed the industry of hand-panning of paddy. Not only the people in the towns but also a very large percentage of the villagers have gradually taken to milled rice. Of late, a very small percentage of the English-educated people in the towns, having realised that milled rice has become a source of disease, have been reverting to hand-panned rice. But owing partly to the middle men in the towns taking high profits and selling the commodity at a price far higher than that of milled rice and partly to the general aversion of the people to give up an acquired habit, the reversion has not opened to any appreciable extent.

With the above-mentioned conditions as an optional basis and trying to do any satisfactory amount to their utter impoverishment, there are in this agricultural area some 2000 women who formed at Guntur last August an association named "Hand-panned Rice Association Guntur District" Taluk. Madh, Venkateswamy and Ballappa Subramanyam, who are the organizers, of the Association the former supporting the capital also, have visited several villages and towns in the district, organising production centres in the villages and also depots in the towns and doing propaganda work everywhere. They have production centre has been organised at K. V. V. the headquarters of the District Harijan Sevak Sabha 121 men and women of whom 100 are Harijans are doing employment today in this work. They work in groups of 4 to 8 persons. One-tenth of their daily output of milled rice is paid to them as wages. This means that each person earns up to 2½ annas of milled rice per day, of about 10 working hours, which is worth more than 4-5-0 at the present prices, whereas in the agricultural seasons the wages they get is 4 annas of paddy (unmilled rice), which is worth less than 4-4-4. Thus, this work, though it is harder than agricultural labour, fetches higher wages to the labourer. During the last 15 years of the revival of hand-panning in the country through the efforts of Mahatma Gandhi even ladies of rich families in the Kanara community in the delta Taluks of the district have earned hundreds of annas through the shukla. But, what nowhere in these parts have Harijans taken to operating in large numbers. Under these circumstances one is glad to find that Harijans here have taken to the hand-panning of paddy and, thanks to the organizers, the Harijans are earning their livelihood in this non-agricultural season of the year and are keeping out of debt.

The best variety of this hand-panned rice is being sold by the Association at a price which is only 2 annas higher than that of milled rice per bag of 100 lbs and Rs. 1 4-6 lower than the rate at which the millers' works are used to sell it before the Association came into being. Their retail rates are the same as the wholesale rates. This has been possible even after providing for a commission of 4 annas per bag to the workers in the production centre, salaries to the workers in the sale depots, house rent, interest on capital and other expenses. In addition to this, the organizers intend to pay to the District Harijan Sevak Sabha a donation of 500 per bag or half bag sold wholesale. If the demand increases there is every prospect of selling the commodity at the same price as that of milled rice. Thus it will be seen that, if the industry is well supported like Bhadrachalam, it can not only reduce unemployment among the masses, giving them a living wage, but can also liberate a number of national workers at the same time, protecting the consumers from becoming a prey to dealers, to which they are exposed by selling milled rice. The organizers have obtained orders of several dealers at Guntur on the sale of milled rice and the benefits of hand-panned rice, and are publishing them in the Press and elsewhere. It is hardly necessary to point out that it is the duty of every Indian who is a member of race to go in for hand-panned rice in preference to milled rice and thus help in reducing unemployment among the toiling masses of his country. It is up to the parents in all paddy-growing parts of the country to govern and organize the industry.

V. M. Prabhakar Rao,

Notes

Garlands

It is desirable to be critical when organizers will wear garlands from presenting me with garlands of flowers. If garlands must be presented, they should be of cherries - you can, strong and true ones which can be used without difficulty for various purposes. Garlands are not produced without money or which is the same thing, labour. All the money and all the labour available is required for Harjan service. And, many more, I cannot afford to have labour or money spent for my pleasure, vanity, or gratification. The observing of flowers is an important custom. The hard stems of pillow flowers, when they are thrown from a distance are calculated to break ere glances and injure the eyes. My eyes have, more than once, narrowly escaped damage from these stems.

Let the money then saved be used for adding to the parties collected. Indeed, I notice that there is room for economy in most arrangements. Many ones are used too lavishly. Only those of the local persons whose presence is necessary should accompany me from place to place. Workers are trustees for the Harjan cause, and as such they are expected to guard the Harjan chest with greater care and vigilance than they would bestow upon their own.

M. K. G.

Rings and Jewellery

I have seen a paragraph in a newspaper adversely criticizing my appeal to the women for gifts of jewellery and my containing things removed as donations. Indeed, I would like the thousands of women who attend my meetings to give me more, if not all, of the jewellery they wear. In this country of mine starvation of millions and countless education of presently eighty per cent of the people, the wearing of jewellery is an offence to the eye. A woman in India has rarely any cash which she can call her own. But the jewellery she wears does belong to her, though even then she will not, dare not, give away, without the consent of her husband and master. It enables her to part with, for a good reason, something she calls her own. Moreover, most of this jewellery has no pretensions to art, none of it is positively ugly and a bachelage of dirt. Such are rubies, heavy necklaces, slugs were not for adorning the hair, but merely as a decoration for when she sneezed and often expelling her, or row upon row of bangles from wrist to elbow. In my opinion, the wearing of expensive jewellery is a distinct loss to the country. It is as much capital locked up as, money still allowed to wear away. And in this movement of self-purification, the surrender of jewellery by women as men I hold to be a distinct benefit to society. Those

who give do so gladly. My inevitable conclusion is that no one should the jewellery donated be retained. Indeed, women have blessed me for reducing them to part with things which had ennobled them. And in not a few cases men have thanked me for being an instrument for bringing simplicity into their homes.

Now a word about authors. I have seen nothing wrong about them. They set up a healthy rivalry and are an innocent method of winning the generous impulses in men or women for a worthy cause. I have resorted to the method now for years without ever realizing the slightest evil effect produced by these writers. Why is it wrong to pay a price beyond an intrinsic value for an article which one prizes even though it be so a mere one. It is not wrong to pay fabulous prices for works of masterpieces of authors reputed to be great. Surely, the price of an article is what a man voluntarily pays for it. And let it be remembered that people who bid at my auctions do not pay fancy prices for pleasing me. I know that they do not. I am really anxious when I have not been able to induce bids, even though the audience have been otherwise so enthusiastic or responsive as anywhere else.

M. K. G.

Abuse of Fastings

One of those of fasting is undoubtedly among under my observation. One person wrote threatening to that if I did not send my autograph, three if I did not visit their place during the fast and another if her village did not produce Rs. 5000 for Khadi, Harjan and hundred constructive activities. I have no doubt that all these are instances of abuse of fasting. Why should I give my autograph, or visit a place or workers and money under threat of a fast? There should be a moral obligation on the one against whom a fast is taken. Fasts are legitimately taken in the interest of some public good or for doing service to those for whom they are taken. I am well aware that the dividing line between one and abuse is often too thin to be noticeable. The latter end, therefore, perhaps in whether the person fasting has undergone the requisite discipline for taking fasts calculated to influence conduct other than his own. In the case quoted, so far as I can see, there was utter absence of qualification or previous preparation. Moreover, legitimate fasts, even if repeated by many, should be capable of response. In the case under consideration, if a thousand persons asked for my autograph, or a thousand workers in a thousand villages desired my visit to their place or a worker requested four people to pay the money he wanted, it is clear that response might easily be a physical impossibility.

M. K. G.

HARIJAN

EDITOR: H. T. SASTRI

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[No. 47]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September 1932, Kuala Malayan being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regard the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition in the form of an Act of the Federal Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

THE TEMPLE ENTRY BILL

M. K. G.

Everybody who knows anything about the Temple Entry Bill, now being circulated by the Government for opinions, knows that the Bill is aimed to remove out the customary ban on the Harijans' entry into our public temples, but the legal obstacle in the shape of the British Indian Judge made law (or case-law) as it is called, which prevents us from effecting any voluntary reform in existing customs as regards the access to or use of our religious institutions under public management.

Such being the nature of our custom, that the anti-religious should object to the bill on the ground that the passing of the bill would amount to interference with our religion! It is like the third saying "Nitya Band". For, in fact, it is the law which at present administered that of which they take advantage that constitutes an interference with our religion, and the Bill is only intended to remove that interference. As the law is, it is the duty of all the trustees of a temple under public management, with the support, or even the sanction, of govt. of a Hindu Mahajan or broadness of the community, to throw it open to their "untouchable" caste members, one single person—or the thousands comprising Mahajan—can block off progress he has made to apply to a Court for an injunction on all the trustees and the Hindu Mahajan to prevent them from carrying out their duties on the ground that it would be an interference with a religion of established custom or in some they have actually carried out their resolution to do so. There be damages, and in other cases the Court is bound under Privy Council and other rulings to grant it. This is not quite an

imaginary or hypothetical case. I know of some temples where, though public opinion had been fully prepared for reform, has been held up by the Government, and the Government, that he would go to law and exact damages from the holders of the reform, if the resolution was carried out.

Just let us think of it. Freedom of religion for a community means mainly its freedom to maintain its religious customs as they are but it must mean as well its freedom to change them by general consent. To compel people not to change their religious customs is to make a negation of religious freedom as to compel them to change them. It is a complete negation of the community—possibly a minority of one—can get the State to force the majority from effecting the changes it deems necessary as its customs, is the freedom of religion? and is the State thereby maintaining control over religion? Of course not. I am convinced, therefore, that there should be some veto among the reformers who would call it interference, as the Mahatmas of Buddhism, really as an leaders. When a Conference which she called upon the Government to give up the present policy of interference with religion. "Government should not wish that the Government were truly neutral, as it professes to be. But we are here before the State to vote with the majority against the minority."

On behalf of the anti-reformers it is urged that a religious majority has no right to form the maintenance of a democratic majority—even if it be a majority of one. Well, they are only to be told that it is as much a matter of conscience with the reformers to carry out the reform they have resolved upon and that it is not right for the majority to over-ride the sentiment of the distressed minority, much less is it right for the majority to force the conscience of the privileged majority. For this is

what the anti-reform movement seeks to do and is enabled to do by the existing legal position.

Now there can be no belief in the discovery of people who like Prada M M Malaya, ask us to open our public temples to the Harijans and at the same time object to a measure which is intended to enable us to do so by removing the legal obstacle in the way, or being so unscrupulous as to interfere in the legislation?

I hope to see all these aspects of the question pointed out, and repeatedly brought home to members of Harijan.

Kanara,
20-11-1935

Yours sincerely,
N. H. KALANDE

UNTOUCHABILITY IN Ceylon

The Editor

Harijan

Dear Sir,

Mr K Kalanada deserves our hearty thanks for writing about "untouchability" in Ceylon, in the *Harijan* of the 24th November last. His article is a brief account of the untouchability in Ceylon. During his short visit to this island a month Mr Kalanada had not the opportunity to study the question adequately. Harijan's short note reveals the real situation of the untouchability among Sinhalese Buddhists.

It is true Buddhists denounce untouchability and caste-system altogether. The Buddha says, "It is not by birth but by Karma (action) that a man becomes a Brahmin or an untouchable." But the Buddhists today have strayed away from the spirit of the teaching of the Buddha. If you question a Sinhalese Buddhist whether there is untouchability in Buddhism, he will at once answer "No". But among Buddhist untouchability exists, though in a lesser degree than among Hindu Brahmins. There are some untouchable centres in this country. Such is the lowest of them. In some districts, these people are not admitted into Buddhist temples. Once the restriction the British as "Natives Rights" wanted to enter the Buddhist temple there but the Hindu Priest did not allow them to do so. It is very regrettable that even Buddhist monks are not all free from the taint of untouchability, though they know quite well that their Master never had ordained an untouchable, Sutta a scoundrel at Kanara. Now I want refuse from mentioning the fact, though it is a glaring defect in all of us, that there is one kind of the Buddhist clergy that does not adhere to the accepted law, viz., a Monk that twenty-five per cent of the Buddhist monastic refuse to accept ordination for monks etc. from untouchables.

A recent incident is worth noting here. I was invited by the Hindus at Kikkipetla, a village near about fifty miles away from Colombo to their quarters. I accepted the invitation and visited the place. With some of my they removed me. The for I asked in their house was undesirable. Buddhist monks do not visit their quarters so do they accept ordination from them. Before my visit only one Buddhist monk, Rev. Vajira of Colombo, had visited the place. After I had addressed them, all the Hindus there promised to give up drinking for good.

My visit to the Kikkipetla. I want to know has created the chief priest of the Buddhist temple of that parish. Later it was reported in the local press that a notice was being put on the entrance to the temple forbidding the Hindus from entering the premises.

It is true that Government Orders clearly say that untouchables should not be refused admission into public schools. But in localities where untouchability exists, anti-Ceylonese do not allow their children to go and study together with those of untouchables. The few untouchable children that are admitted into schools in two or three places all over the island have not only to suffer separate teaching, but also under separate roofs. Sometimes there are even separate entrances for them. Once an attempt made to get Hindu children admitted into a school resulted in a great trouble. Some Buddhist monks played a prominent part in the occasion against the untouchables.

In Ceylon villages, untouchables are treated no better than they are treated in Indian villages. They are not allowed to come within the roof of a anti-Ceylonese, nor are they given any work to do they live on begging for ever. Anti-Ceylonese do not allow firms to work their paddy etc. nor are the latter allowed to use the wells of the villages. The use of public places, such as Government schools, temples etc. is generally denied to them.

There is another class of people called Veddas in Ceylon. Though not untouchables, they are living in a state worse than that of untouchability. Untouchables have, at least, some kind of religious beliefs whereas the Veddas (Gonds) make none. They live in jungle. Their chief food is animal flesh.

The Hindu people live huddled together in places called "Kappayams", remote from social life. In these quarters they live the life of utter degradation. It will be a great thing for their uplift if one can make them live in touch with other people. Arrangements are being made to get food for them to live on individually in places other than their own (Kappayams). A class for K. J. J. is to be formed at Udappala with the aid help of J. J. S. Ramachandra, Chairman of the Village Committee to teach them hand-spinning and hand-weaving.

The Vengayama a Sinhalese journal issued from the Uduva Maw kitta, Well-maw kitta is taking a keen interest in the question of untouchability in Ceylon. The Editor of the paper is J. J. Jayasinghe a devoted disciple of Mahatma Gandhi.

We want to collect a fund for the untouchable movement in Ceylon. The first step has been received from a young noble, Sinhalese Buddhist monk Shikha K. Pinnathiti, living at present in Bombay. Monthly he sends for a day and sends the money for the Harijan Fund.

It is true that the question of untouchability in Ceylon is comparatively speaking not so serious as it is in India for Lanka is but a small island. But even here, we also have to fight, and we are a great battle is under to destroy the cause of untouchability in Ceylon.

Dematagala,
Colombo

REV. W. HANNA

Notes

Some Questions

It is wonderful how the same questions are being asked again and again at the different places visited by me and time by time. It is not would expect to be readers of *Harejan* to be acquainted with what I have said in these questions. But as long as they continue to be asked, I suppose I must deal with them and hope that the readers who are familiar with these will get used to the topics on these columns. I need not repeat the questions. The following answers will suggest the kind of questions asked.

1. There can be no comparison in the matter of temple entry.

2. No temple will be opened in Harijan with out the approval of a clear majority of trustees or an overwhelming majority of persons believing in temple worship and entitled to vote the temple in question for purposes of worship.

3. There is no comparison whatever in the Temple Entry Bill or the Anti-Discrimination Bill. Harijan should be subject to the same rules of admission as are applicable to the other Hindus.

4. If anybody states me that the Shastras oppose untouchability so it is observed to-day I shall at once give up the agitation.

5. But my stated opinion is that modern untouchability is an ancient institution having its roots in selfishness and the doors for exploitation of fellow beings found to be impossible to suppress.

6. The untouchables are made and unmade by ancient economists and commentators so has been abundantly proved in these pages.

M. K. G.

No Toys Please

Another Don't early have other questions in presenting toys and the like. Some produce little other toys, some toys, some other heavy things not easily portable. I cannot induce buyers on the spot to buy for numerous things and however tempting they may be for the cause, they become a nuisance to carry and keep a record of. I would, therefore, advise agitators to discontinuance of not listed, such gifts. In several places heavy boxes and portables have been presented. They become a positive burden and are undesirable in the market. On no account should things be presented. I would like the bear to carry its own character and be responsible for its own affairs as to what to carry. I may not see completely that, by presenting persons, such toys should be used whenever possible, instead of none. In such travelling, covering two to three places in a day, it is difficult to count all the goods from day today and keep accurate records. In any case, the economists, devoted though they are, are over worked and often have to keep their homes in order to keep themselves up to date. They are not always like the All-India Harijan Service League cannot be efficiently and not cheaply conducted without attention to material details and without the intelligent cooperation of the workers and volunteers taking part in it.

M. K. G.

Home, sweet home

It is 4 o'clock on a gold December morning in Jubbulpore. There, by the side of the road are two double ended rows of Municipal public houses, one behind the other. The front one is for men and the back one for women. Close by the public houses are standing huddled with kith, and beyond them is a group of huts, mud walls, 12 to 14 feet high with sloping corrugated steel roofs. The air is filled with loud music. The door is "home" for some night in the families of human beings. Let us come closer. Here, the level is low and dark that it does not look fit even for pigs to sleep in, but the sound of a woman's voice is coming from inside, and the wretched cooking hearth under the eaves by the door shows that it is inhabited by human beings. By heading back we can crawl in through the door. All comes dark, left the eyes adjust themselves to the dim light. The woman has made way for us and gone outside. What is there on the floor besides sleep? No, it is a pile of filthy old rags, the family washbowl. Here is one old box, two or three vessels for cooking, and suspended from the roof a basket containing something precious which looks only like rubbish. The hearth consists with anguish and the team three feet may take the eyes an eye centimetre the same surface, feet-crawling, dark and filthy. Not the absence of human splendour, but of gentleness of splendour, splendour—yes, despair.

And then a millionaire takes the place of 'home, sweet home' for these Harijans of Jubbulpore.

NINA.

Distress in Saket

The Secretary, District Harijan Service League, Saket, has sent us the following note about the progress of relief work for Harijans, with an appeal for contributions.

"The workers of the Harijan Service League, Saket, are distributing relief to the foodless Harijans in the all villages. Responsible members and other leaders of the League are themselves distributing food to the Harijans to relieve their hunger.

Quite often, when food runs out and medicines are being distributed amongst the poor, some Harijans who are well arranging the villages in some parts of the district. The workers of the Harijan Service League are making house-to-house visits to such villages to give medicines to such patients—Hindus and caste-Hindus alike. Therefore it may be said that, gladly take more food medicines from the hands of Harijan workers.

Thousands of families are well but in the poor places in the villages. Many are given for reconstruction of collapsed houses, quilts, blankets, shoes, and clothing needed.

Would the philanthropists of India come in the cause of relieving humanity and send their money to work in hand in the Harijan Service League of Saket, at the earliest possible opportunity?

HARIJAN

ISSUED DECEMBER 29, 1932

WEEKLY LETTER—No. 7

ITINERARY

Dec. 10—Barnada, Padanata, Padanata, Indira, Mangalagiri, Vardhagiri 12 miles, collection Rs. 1,200. Barnada, 12 miles, visit to Harigangam, Indira's meeting address, collection Rs. 240-10-0. Andhra Harigan workers' meeting, public meeting, addresses from Andhra Provincial Harigan Sava Sangh, West Kotna District Harigan Sava Sangh, Andhra, Mahila Mandal and others, collection Rs. 2,300-10-0.

Dec. 12—Madrasa two temples opened to Harigan, other village collections Rs. 100-10-0. Gudlunda: public meeting, addresses from Taluka Board, Panchayat Board, Harigan Sava Sangh and students, collection Rs. 100-10-0. Siddhagiri, a private temple belonging to Sri A. Upadhyaya opened to Harigan, collection Rs. 100-10-0. Angabara, Gudlunda, Kasturba Padana, collection Rs. 100-10-0. Mangalagiri 11 miles, public meeting, addresses from Mahila Sava Sangh, District Board, students, Hindu Sava Sangh, Andhra Andhra Sangh and others, collection Rs. 1,400-10-0. Gudlunda, 10 miles, collection Rs. 100-10-0. Mangalagiri, 10 miles.

Dec. 13—Winter Day.

Dec. 13 Harigan winter day. Evening Kankada, collection Rs. 100-10-0. Padanata collection Rs. 100. Mangalagiri Rs. 100-10-0. Barnada 40 miles, left for Madras by rail, collection in the train Rs. 200-10-0.

Dec. 15—Madras 100 miles, addresses from the Corporation, opened All-India Students Kankada, addresses from South India Chamber of Commerce, Indira's meeting, address, students' meeting, address, Harigan Indira's meeting address, public meeting at T. N. Chit, address.

Dec. 16—Morning visit to two Harigan shrines, evening visit to more Harigan shrines, Harigan meeting at Robinson Park, Kankada, addresses from Harigan, Padanata, M. S. M. Hall, way labourers' meeting, Panchayat public meeting, White Park, Labour Union Meeting, Dr. Bhausa's portrait unveiled, Chitika public meeting.

Dec. 18—George Town public meeting, Day with meeting, Sri. Sagarwara, Indira's portrait unveiled, visit to Chitika in Telephone, Hindu Pradesh Sabha Convention, Meeting with Harigan delegation. Total collections at Madras Rs. 10,700-10-0. Left for Tanai by rail, 100 miles.

Journey during the week 800 miles.

Collections during the week Rs. 27,340-10-0.

Total collections Rs. 1,10,000-00.

WITH HARIJAN WORKERS

Gandhi's tour in the South commenced with Barnada. It had been originally proposed that Gandhi should visit the South on the latter part of his tour. But owing to pressing messages that Gandhi should visit the South first, the programme was altered so as to enable Gandhi to cover the South during the early part of the next year. Andhra came naturally to the first Gandhi tour always had a warm corner in his heart for Andhra, and he had expected her to be in the forefront of the movement. The welcome he received on reaching Barnada confirmed his opinion. He met with no opposition, and he could see no distinction observed anywhere between untouchables and touchables. Some towns were undoubtedly there but there was a voice in the wilderness. I met, however, pain by many incidents and pick out the most instructive. A meeting of Harigan workers of the province was arranged on the first day at Barnada where Gandhi spoke on what was expected of workers in the future. "I expect two strongly steps on your the necessity of making only the parent of sacrifices for the sake of the cause, which is essentially religious and is calculated to bring about a transformation in millions of hearts. No capacity in the shape of untouchable resistance or hostility should be allowed to creep into the movement. It is no other way but by a thoroughly spiritual attitude and the clean purity of motives as we viewed in purging Hindism of the stains of untouchability that has taken deep root and has for centuries held sway over Hindu Society. All the Hindu temples have taught by precept as well as example that religion can be professed and purified only by goodness, which means a thorough cleansing of the heart. In answer to a worker who wanted to know how we should deal with the opposition of those who call themselves the students, Gandhi said, "I am quite clear on this point. Those who are in favour of the reform owe it to the cause they have at heart that they should not only tolerate the opposition but should hear them with the greatest patience and attention. We may never harbour anger or ill-will towards them. We want to win them over by love. We desire to convert them to our view and to furnish their assistance in this cause of purification. I have an explicit belief that if we carry on our work in the right spirit and treat the opponents not as enemies but as our own kith and kin, we are bound to succeed in winning them over to our side. Our purity and suffering will not fail to touch their hearts."

POVERTY IN PLENTY

The next day we went to Mangalagiri. The way lay through a territory watered by the Krishna and its numerous canals. Rich fields smiling with green crops extended on all sides as far as eyes

could see. It was a (faded) light. But one could not find in nature a (faded) that the vast stretches of grass were produced, matted with soddy trees from which is extracted that which which has decimated thousands of houses in the country and which has had less the country which is the heart of the nation. This family repeated one of the fact that have the fathers of the well lived in poverty in the midst of plenty. And then one felt like hanging one's head in shame to see that we—who were no better, had the stupidity to oppress and humiliate those who were merely weaker though not worse in virtue than our selves. "We shall dig our own graves, and then dig, rearing thus deep some of humiliation and grief," if we do not purge ourselves of this crime of uncharitableness, we shall have to pay with higher tears. I was in our pride near the God-given opportunity to-day. We should have no reason all this winter is buried and those whom we have hitherto kept under our heels are put on a par with us in every respect. Let us awake to the sense of this and give more, before it is too late, ourselves and our religion from going to perdition."

During the last days Gandhi spent in Andhra this week the people in towns as well as villages gave ample proof of their readiness for the reform by throwing open a number of temples to the Harijans as well as by paying generously by way of reparation.

LET'S NOT BE SELFISH

The tour in Andhra was broken by a three days' visit to the city of Madras. In reply to the address of the Corporation presented on his entry into the city, Gandhi referred to his relations with the South of a very long standing. "I came," he said, "in closest touch with the undivided Indian population of Natal as early as 1893, and my first contact in Natal was not only with the South Indians, but, among them, with the Tamil Indians and the very first case of distress that I had the good fortune to handle was one in connection with a Tamilian. Ever since that the South has bound me with ties not to be surpassed by any other parts of India." He introduced himself to the Corporation as a newcomer and recounted his weakness that, when he first received the Corporation address, he had dealt with the scavenging of the streets of Madras. "My mission of scavenging," said Gandhi, "is of a special character. It is purely religious, taking religion in the broadest sense of the term." "Yes," he said, "a deeply humanitarian mission in which I have not hesitated to invite the co-operation of non-Hindus, Muslims, Christians, the Hindu that I mentioned before a body of missionaries in Johannesburg."

SWADESHI AND HARIJAN

Opening the Swadeshi Exhibition, which was the real theme of the programme for the day,

Gandhi explained why Khadi cloth was exhibited there to the exclusion of all else. Being a practical prohibitionist as I am I refuse to open an exhibition where there were, sparkling though they may be and exhibited. For they are harmful to the moral and economic well being of the country. But as with all the same thing but somewhat on these lines, I object also to open exhibitions where only cloth is exhibited. I do not say it is uncharitable in the same sense as, women etc. But I do not want Khadi to be pitted against all else. If you go into the history of the cloth industry in India, you will discover that it does not need a Swadeshi Exhibition for its distribution. Mills have their own exhibitions, and the poor man's Khadi." And he extended his "the latest notion of hand spinning and hand-weaving had brought a ray of comfort and light into the dark houses of thousands of Harijans." Referring to the many Swadeshi industries depending on Harijan labour, the leather industry among them, he said, "But how then were stores of rags worth of holes go out of India, which, if we deal honestly by Harijans, will be all absorbed in India, or at least not leave the shores in the raw condition that they do to-day. If we work at it intelligently and in co-operation with the down-trodden Harijans, get off their backs and treat them as our own comrades entitled to the same privileges and the same honour that we claim for ourselves, then, in spite of the tremendous handicaps with which we are working, this land of ours can become a land of plenty and prosperity and not of downright pauperism, in which the country is sunk at present."

Before I proceed to other things, I must mention how much Gandhi enjoyed the Rajagopalachari in Madras. It was perhaps the first time ever since he first contact with Rajag that Gandhi went to Madras unaccompanied by the latter, who was always on the spot to look into all the little details of Gandhi's requirements and comforts and to make his work as easy as possible. And it will certainly comfort Rajag to know that Madras has done admirably well and that the workers have spared no pains to make the visit a success that it should have been.

'GOD'S PATIENCE MAY BE EXHAUSTED'

Special mention must be made of the generous response from the women of Southern India. In the matter of the jarda, women in the South enjoy much greater freedom than their sisters in the North, and the heart cannot reconcile itself to the anomaly in the social order that on the one hand accords such freedom to women and on the other keeps Harijans in bondage. But the women themselves seem to have made up their minds to give to Harijan brothers and sisters the liberty and rights that they themselves enjoy and prize so dearly. Ornaments, naps, bangles,

necklaces, with golden, have been literally showered at all meetings of Harijans. One has often felt like shedding tears of joy at the sight of women readily disregarding themselves of their personal privacy in a cause the sacred character of which they have instinctively realised. Gandhiji's eyes beam with delight when these women approach him with their contributions, and he has often laid bare his heart before them. 'I have come here,' he said before a ladies' meeting in Madras, 'to ask you to do one thing. Forget altogether that some are high and some are low. Forget altogether that some are touchables and some are untouchables. I know that you all believe in God as I do; and God wants us to stand and accept us to make distinctions of high and low between men and men, and women and women. The untouchability is the greatest blot on Hindutva, and I have not hesitated to say that, of untouchability lives, Hindutva dies. If one may use man's language about God, God has been very patient with us. But I have no hesitation in saying that even God's patience can be exhausted, and he will no longer be patient towards this society that man has been doing to man in Hindu India.'

'PROVE YOUR CREDENTIALS'

Gandhiji's acquaintance with the students of Madras is as old as 1884, and they have ever maintained their religious with him. However much men of the older generation may hesitate to abolish this caste, the students he said should show their readiness to work for the reform and to serve the Harijans in a concrete manner. Gandhiji asked them to take the broom and the bucket and clean up all the dirty Harijan quarters of Madras and to serve the Harijans in a variety of ways. "If you want," he said, "to convince Hindu Society that untouchability cannot be part of religion, and that it is a blinding error, you have to develop character and to show in your lives that to believe in some people being touchables and some untouchables is not religion but the reverse. If you have no character to lose, people will have no faith in you. You will have to move among the masses; you will have to bring about a change in their hearts. The so-called scholars do not represent the masses, nor do they represent the correct interpretation of scriptures. They can trust on the masses. But character alone will have effect on the masses. Masses will not argue. They will simply want to know who are the men who go to them. If these men have credentials the masses will listen to them, if they have no credentials the masses will not listen." He then described to them how they could serve the Harijans, and said, "It is in the midst of these people that you have to go and bring a ray of light and hope. You will have to bend your backs and work in their midst and assure them that you have gone to them not with

any mental reservations, not with any base motives, but with the pure motive of serving them and taking the message of love and peace to their midst. If you will do that you will find a ready response from them."

A GREAT DEMONSTRATION

Madras gave a unique demonstration of its affection for Gandhiji that evening. The public meeting, held on the beach, which was attended by more than half of men and women at a very moderate compilation, was the largest gathering Harijans had ever witnessed. The strength of number had surpassed all expectations of the organisers. It took Gandhiji an hour and a quarter to go to the platform and come out through that swelling mass of humanity. In the short speech he delivered on the occasion he said:

"This is a wonderful demonstration that you have made of your affection. I hope that every one of you realises the uniqueness and magnitude of the masses that I am trying to carry out in the name of God, for His sake, and for His forsaken children whom we have come to understand as Harijans. There can be in God's eyes no distinction between man and man, even as there is no distinction between natural and natural. But God designed one part of humanity to be lower than others, He would have put some distinguishing mark upon some parts of our bodies whereby these distinctions could have been satisfactorily seen, felt and demonstrated. The where you will touch one end of India to the other, you will fail, and I have failed, to notice any such distinguishing feature in connection with those who call themselves high caste-Hindus and those whom the so-called high caste-Hindus describe as 'untouchables', 'lepro-lepers' and what not. I, therefore, ask you seriously to consider this urgent question. I have said, and I repeat before this vast audience what I have said and from a thousand platforms, that, if we do not remove untouchability root and branch from our hearts, we are a doomed race, and Hindutva like many other 'isms' will perish and the desired will be ours. In the midst of this din and noise I want to put before you the implications of this great movement. Suffice it to say that, when untouchability is removed from our hearts, the Harijans will feel the glow of freedom, and we will treat them as ourselves, we will know that they have the same rights absolutely and without exception as we have and that Harijans will be subject to the same discipline as Savarna-Hindus. If by God's grace this meeting reaches your hearts we shall forget all distinctions of high and low."

PENANCE AND PURIFICATION

There have been several meetings of Harijans in Madras, and Gandhiji has delivered to them the message of penance and purification as to everyone

also. This is the birthplace of her slaves to labourers. "Labour at least should have no distinctions of high and low. Having lived in the midst of labourers since nearly fifty years I know to my sorrow that in labour also there are distinctions observed by labourers. You must forget these distinctions. Harijan labour and non-Harijan labour are all absolutely one. It is impossible that God, who is the God of Justice, could have made the distinctions that exist observed to-day in the name of religion." To Harijan, who have met him in their hundreds and thousands he has repeated the same message that he has delivered from hundreds of platforms "to give their part only in this movement for self-purification." The Harijan everywhere have studied Gandhi for the drive against untouchability. Thousands of them who are careless could express their thanks only with looks of wonder at the transformation that was coming over those who had till then oppressed them and kept them out of the pale of civilized society. Those Harijan who have been able to advance in education have also expressed their desire to be helpful. A delegation of Harijan, who, headed by Rao Bahadur Kesavadas met Gandhi at Madras, frankly put forth their desire to get them aided and made suggestions in a spirit of friendship. Gandhi's replies to their questions will be reproduced on full in the next issue. The reply appeared to give them satisfaction and cheer.

with a crowd

THE NATIONAL LANGUAGE

I may not need reference to the annual convention of the Dakshin Bharat Hindi Prasth Sahitya in Madras, over which Gandhi presided. The talks which he delivered in the preceding year has become a big sensation with 60 branches spread out all over Southern India. It holds several organizations in Hindi, at which 3700 candidates appeared in the year under report. It has succeeded in teaching Hindi to several thousands and has produced a record of work of which any educational institution may well be proud. In the words of the single-minded devotees in the cause of Hindi on the part of Dr. Bhatkar Sharma and a band of native workers, Purush Ramaswathi Tripathi, the well-known Hindi scholar who delivered the encouraging address showed that Hindi and Urdu are two different forms of one and the same language which has been the national language of modern and modern India. Gandhi, to whose inspiration and guidance the movement owes its inception and progress, spoke at several meetings in Madras on the importance of the Southern learning the national language "Some of you" he said at a meeting of ladies, "would like to serve in the Northern part of India. You cannot run with the horses of the North unless you understand Hindi. Know that twenty-two areas of the people of India understand Hindi

The enlightened regions of the South cannot neglect the language that ~~has~~ is ~~the~~ our ~~national~~ national." To the students he said "I want to be a part of India. How can you neglect their national language? To-day I am engaged in one mission and one alone. I therefore close with the warning that, if you will save the games of Harijan throughout India, you will know what a handicap you are labouring under if you do not know Hindustani."

NOT A POLITICAL MOVEMENT

Gandhi has let an opportunity to emphasize the fact that this is not a political but a purely religious movement. Yet there are some in whose minds there is still lurking a suspicion that there is a political motive behind the movement. A representative of an Anglo-Indian journal of Madras, saw Gandhi the other day. I gave before the gaze of Gandhi's reply to his questions about the anti untouchability movement.

"It is in no shape or form a political movement that I am conducting—not in any sense of the word 'political.' I have never denied that it will have political consequences, but they will be a by-product. There has been no really religious movement in the world without its social, economic and political consequences. When you take religion you take all. Religion must govern all life. My spiritual life is my material life. It is my religious duty that I should rise above the distinction of high and low, the Hindu will be a partner to eat with Mussalmans, Christians and others on terms of absolute equality. To-day there is a bar between them. I would like to lift that bar. We may have our private religious religions, but why should they be a bar to the meeting of hearts? Therefore you should remember that this is purely an internal reform.

"I would love to shake also Christians and Mussalmans, not by converting them to Hinduism but by drawing their essence. The countries will then come to feel themselves united. To-day there is a great mass between Christians, Hindus, Mussalmans and others. If the Hindu keep their religious fanaticisms, the emphasis of the others will be distorted. Why should Hindu have any difficulty in coming with Mussalmans and Christians? Untouchability creates a bar not merely between Hindu and Hindu but between man and man. When that is gone, there will be no majority and no minority. We shall all be one in God. My Hindutva is an extreme as truth."

"ITS LAST BREATH"

At the conclusion of the interview, Gandhi described the change that is fast coming over Hindu Society. The awakening is wonderful. I tell the masses that they should not come to meet me on account of my political or social services. Whatever my past services were, they are dead,

HARIJAN

Editor: R. V. GASTHI

Under the auspices of The Harijan Sewak Sangh.

Vol. 11

WEDNESDAY—FRIDAY JANUARY 2, 1934

[No. 47

WEEKLY LETTER—No. 8

(Continued)

Dec. 25. Guntur. A temple re-opened, public meeting, collections Rs. 420-4-12. Nidulole, 18 miles, collections Rs. 116. Rayav, 18 miles, last foundation of Vinaya Ashram building, a temple declared open to Harijans; public meeting, collections Rs. 50-4-10. Bhadrachalam, 8 miles, Rs. 205-14-0. Rayach, 4 miles, Rs. 304-11-0. Total 21 miles, public meeting, collections Rs. 791-4-0.

Dec. 26—Guntur, by train, 144 miles, collections on the way Rs. 148-1-3. Pattinapet, 3 miles, Rs. 54-1-0. Putanala, 13 miles, Harijans' meeting, public meeting, addresses from Municipality, District Board and others, collections Rs. 211. Gollapudi, 10 miles, Rs. 418-3-7. Nannamangalam, 10 miles, visit to a Hindu Ashram, public meeting, address by Taluk Board, collections Rs. 1,075-11-4. Total on train, Rs. 94. Rayacherry, 14 miles, public meeting, addresses from Municipality and others, collections Rs. 1,274-1-0; interview with Mirajee.

Dec. 28. Nellore, by train, 100 miles, 14 miles, Saturday.

Dec. 29—Mangaladitya. Evening Van palayam, the public temple of Nannamangalam declared open to Harijans; Harijan Ashram open at two temples of Nannamangalam and Kalladum declared open, collections Rs. 58-2-6. Pallepalli, by train, 100 miles, 2 miles, Mangaladitya, 10 miles, Nellore, 10 miles, collections Rs. 74-8-1. Total on train.

Dec. 31. Tanuku, public meeting, addresses from Union Board, collections Rs. 71-11-0. Pinnipala, Rs. 5-0-0. Kovvur, Rs. 10. Putana, Rs. 24-11-0. Vellore, Rs. 54-1-4. Nannam, Rs. 8. Putalala, 21 miles, public meeting, addresses from Taluk Board and others, collections Rs. 1,279-8-8. Rayacherry, Rs. 118-14-0. Nannamangalam, 14 miles, public meeting, addresses from Taluk Board, collections Rs. 1,129-14-3. Tadipatri, 18 miles, public meeting, addresses from Union Board, Women's Association and Harijan Sewak Sangh, collections Rs. 411-14-0. Eluru, by train, 14 miles, collections on the way Rs. 261-0-3. Eluru, addresses from District Board, public meeting late late, Jagabada's cartoon awarded, collections Rs. 1,279-12-10, visit to Harijan quarters.

Dec. 31—Vijayanagara, by rail, 180 miles, collections on the way Rs. 124-5-8. Vijayanagara, visit to Harijan quarters, a temple for Harijans opened, public meeting, addresses, public meeting, addresses from Municipality, Vijayanagara Municipality, Ad. Andhra Association and others, collections Rs. 4-10-2-4, a temple declared open, Eluru, 18 miles, Rs. 115. Vijayanagara, 18 miles.

Dec. 31. Vijayanagara, visit to Harijan quarters, public meeting, collections Rs. 3-11-11-4. Anaparthi, Rs. 413. Nizampet, 110 miles, collections on the train on the way to Nizampet, Rs. 52-14-4.

Summary during the week, 258 miles.

Collections during the week, Rs. 22,281-6-7.

Total collections, Rs. 1,48,356-8-10.

FADED GLORY AND ITS REVIVAL

From Madras Gandhi has come back again to Andhra and has looked the better part of the Andhras in the eye. The Andhras, who know of no one else to be beating all past record for enthusiasm and generosity. One is wondered everywhere of the glorified past of Andhra. By then place I do not mean the old empire of the Andhras, stretching from the west coast to the east, for it was not the people's pride, nor do I mean the greatness of nature of the hills and the rivers and the sea, which God has given to them with a free hand. The reality of the people of Andhra lay in the skill and the labour applied to the hand, crafts and especially in the manufacture of exquisite temple carvings and silk fabrics that helped the people to make an honourable living and to keep their heads high as men earning their bread with the sweat of their brow. The temple of Andhra, based on a sturdy market in the West. Manufacturing was one of the most famous, important of the world 1100 years ago. One of the best export centres of India, visited and frequented by men of many nationalities, and "resembling Babal in the variety of languages and the difference of garbs and costumes." But the glory of the place waned in the past. It was written hard by men as well as nature. "Its manufactures," says the Imperial Gazetteer, "principally shirtings and coloured cloths have been crushed out of the market by English goods." The fall of Madras was only a partial sign of the decline of

List of Purses and Contributions received by Gandhiji during his Harijan Tour.

From 1st December to 24th December 1933

INDIA.

100 0 0 Harijan New Bazar, Dhagol
1 0 0 Angamam - Travellers, Dhagol, containing 100 pice.

1 10 0 Students Union
100 0 0 Jethi Narayana Mandir
Three collections, one particular note, miscellaneous.

INDIA.

100 0 0 Purses by Students of Dhagol
10 0 0 " " " " " "
2 0 0 Open collection at station.

INDIA.

10 0 0 Purses by people
10 0 0 Miscellaneous by Kanchi Narayan
10 0 0 Open collection.

INDIA.

10 0 0 Purses by A. T. Gopal, South India
10 0 0 " " " " " "
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10 0 0 Open collection at station meeting
10 0 0 Purses by Students Union
10 0 0 Purses by people of Dhagol District
10 0 0 Purses by Dhagol District, Dhagol, not noted

10 0 0 Joint collection of Dhagol District
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10 0 0 Purses by Dhagol District, Dhagol
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HARIJAN

JANUARY FIFTY-ONE, 1934

PEEL FOR CATHOLICITY

During the past month I have noticed that the religious communities are not very careful of hygiene in catering for the wants of guests. They will invest an enormous sum on other things, and a multitude of dishes. I have freely disseminated these at all times, but this time when I am making collections for the Harijan cause, which I regard as a question of poorness and wealthiness, I feel pained when there is any attempt at lavish hospitality. In two places I observed that Gujarati cooks were brought in to prepare delicious dishes. I found this was wholly unnecessary procedure. I believe that we should be able to accommodate ourselves to the local custom in the provinces that we visit. I know that this is not a simple question as it appears. I know gentlemen who have made a herculean effort to take to English food and failed. Therefore will not take to the southern mode of cooking. Royal palaces, districts which the other provinces will not touch, which if we would be national in social progress we would have to have an interchange of habits as to food, simplify our tastes and produce healthy habits all can take with equanimity. This means a careful study of the foods taken by different provinces, tastes and dispositions. Unfortunately, or fortunately, there are not only different combinations in different provinces, but there are different styles in the same province, among the different communities. It is necessary, therefore, for cultured workers to study the foods and the methods of preparing them in the various provinces and discover common, simple and cheap dishes which can take without upsetting the digestive apparatus. In any case it must be a matter of common sense not to know the manners and customs of different provinces and communities in their household cooks ought to be able to cook food-cakes in the various provinces. Why should not a Gujarati be able to produce dishes which a Tamian or an Andhra or a Bengali admirably eat? I know that we cannot meet at the top. Nor is such a meeting necessary or desirable. Rich people will have not only profusional combinations, but specialities designed for their own households. These cannot be interchanged. What can be and should be aimed at are common dishes for common people. This I know is easily possible if we have the mind that is made free possible, volunteers will have to learn the art of cooking and for this purpose they will have also to study the values of different foods and evolve common dishes easily and cheaply prepared.

I have strayed somewhat from my main purpose, which is to ask organisers of the cause in the provinces not to pamper so but to be rigorously simple and economical in catering for us. We are,

of course, vegetarians, a mixture of well-to-do and poor, representing the cause of the oppressed. But, however, we have no right in the matter of food, but the better means and materials. Food things and wealth must be more balanced. There ought to be more economy and more than one good vegetable given to us would be regarded as a generous. Simplest food should be always served. I know that I am the culprit in the matter of food. Friends would pamper me and go out of the way to procure the richest diets for me. I can only assure them that I do not find any other food than oranges, which experience has proved to be necessary for me. In spite of all my wanted changes, I know that of my party I am the simplest creature so food I am sure that it should be so, but rather good to whom much I owe my bodily strength and never oranges who keeps me fresh cannot compare in richness with rice and wheat. Let not my men wear boots, however, and let my ladies be in simple clothing, and let them not be so much in my weakness if they will help me to do my duty towards Harijans.

M. K. GANDHI

(Continued from page 1)

the cloth industry of Andhra, which provided means of livelihood to millions. In the Godavari District alone, says the official writer of the District Gazetteer, 'in the days of the East India Company, the exportation of cloth from the district was very large. Some 10 lakhs of rupees were paid annually by the Company for local fabrics, and in some years the figure rose above ten lakhs, and in one year reached fourteen. The decline of the Company's cloth trade had a most prejudicial effect on the weaving industry, and so, on the prosperity of the district as a whole. The value of the goods exported in 1858-59 was over fourteen lakhs, in 1840-41 it was less than two.' This is the history of the ruin of the cloth industry of all districts of the province with slight variations in measure with the whole of India. Millions of people found themselves, almost overnight, deprived of the only means of earning money and turned into the streets to live on 'poverty, hunger and dirt.' There were thousands of Harijans who were sitting there, for 'almost every other village in the province contains a few widows, and a fair number of them possess a large collection.' What a load 'will must have come to harrow from millions of souls reduced to utter destitution and helplessness! The blood red tinge of the suffering, 'an unending flood' flowed years upon years for about a century, where millions were weakened as if by a rock chisel in our poverty and the deplorable state of our households, and were prompted to put life into the dying embers of the industry that had withdrawn the ravages of all round exploitation. As the result of a careless effort in the face of many difficulties

of our country, the industry is showing signs of new life and the past glory of the people is being gradually restored and a bright blood will be re-circulated if this rule of discipline is the center. The revival of Hindu has thus an important bearing on Hindu uplift, and on Gandhi and India is waiting of Hindu workers if the work is carried on in a systematic manner. Hindu has a future not only for India but for the whole world. For as it alone has the hope of the down-trodden millions all over the world, who are today the victims of exploitation and consequently unemployment.

NATURE AND MAN

Anthropos has been specially fortunate in the gift of beauty which Nature has liberally bestowed on him, and the Indians have the grace to understand what is lovely in Nature and to respond to it inspired by the beauty of Nature, they have built up a great literature. In Kamakhya-purana the poetic meaning was held under surroundings of great beauty. The platform was made of coral rocks. Gandhi comprehended the people on their artistic sense and said, "I cannot give you any complement for the beauty of natural surroundings for it is not the special prerogative of man. But man often puts his vile hands on Nature's handiwork and spoils it. Thank God you have not spoilt the beauties of Nature that surround you but helped her." Nature has appointed all men and women to be equal. But man in his arrogance has again in the declaration that there are some who are high and some who are low. That doctrine of inferiority/superiority can never be eternally imposed. Look in Nature wherever you will, you will no where find a parallel to this man-made doctrine. I hope you, men and all men and women, will eradicate the evil of inferiority/superiority from your hearts, and I ask you to join with me in a heart prayer to God Almighty that He may bless us with strength and courage to root out this evil entirely."

DEBTORS AND CREDITORS

At Raghunadray a delegation of Harigans met Gandhi and had a long talk with him. They agreed among other things, that as they had suffered most among them who were oppressed and oppressed, there should be extracted with the rule of the Harigans (Hindu) Ganga. Ganga Hindu, they said, might help in the work, but the office-bearers could be all Harigans. Gandhi gave them the following reply:

"One important question that you have raised is that the Harigans (Hindu) should be principally manned and managed by you. That shows that you have not followed the pages of the *Shrimad*. That shows also that you have not understood the rights of the Board. The Board has been formed in enablement Hindu to do repentance and repayment to you. It is that a Board of debtors,

and you are the creditors. You owe nothing to the debtors, and therefore, as far as this Board is concerned, the repayment has to come from the debtors. Think me to certify whether the debtors discharge their obligation or not. What you have to do is to enquire and help them to discharge their obligation, that is to say, you can tell them how they can discharge their obligation, you can tell them what is your opinion will satisfy the great body of Harigans. They may or may not accept your advice. If they do not, naturally they run the risk of incurring your displeasure. A debtor may go to another and say to him 'I have brought so much money, will you take it?' The creditor may say, 'Off you go, I want full payment or none'. Or the creditor may say, 'What you have brought is not part payment, but worse. All these things you, creditors, decide. And so when this Board was established and some Harigans (Hindu) were to me, I told them that Harigans should form themselves into advisory boards or boards of inspection. I want you to understand this distinction thoroughly. You will please see that there is no desire not to do your duty, it is co-operation or help. I am only putting before you the way and logical position. This is a great grace that God has given to caste Hindu, and it is during this period of grace that they have to prove their sincerity. And I am now my leaving and earth and am going about from place to place, simply in order that this obligation on the part of various Hindu may be fully discharged."

'PRESENT A UNITED FRONT'

A member of the delegation then suggested that the Board should appoint advisory committees of Harigans of its own selection. Gandhi, "as a fellow Harigan by choice" showed them the danger underlying this suggestion and said, "Do not ask the Board to select a representative of Harigans, but select your own committee and say to the Board you have elected these members and it should carry on correspondence with them. There is another danger in the suggestion. There may be factions and divisions among you. Different committees may be appointed by different factions. The Board may receive all of them. But that will be an obstacle. Let there be no quarrels among you. Present a united front to the debtors. The debtors may put you against one another, through the Board, if it is weak as now, will not do that. The Congress has been able to present a united front. Today, the Congress is full of unity even the you and me. You should have a body of business-like men who will put down with a strong hand all quarrels among you. Then you will dominate the Board without being on it. Do not be easily satisfied. Tell the debtors you are not going to be satisfied with 5 shillings in the pound but that you must have 10 shillings in the pound. This is not a matter for bargaining."

SILENT TRANSFORMATION

The two days spent at the Gramam Satyagrah-adhesh of Harijanram near the bank of the Godavari gave Gandhiji much peace and rest. This Ashram is one of the many institutions in the country doing peaceful, constructive work among the village population. Since young bank, Dr. Sahasramurthy, the founder and manager of this Ashram, gave up a lucrative medical practice at Pappanandray, went in his lot with the poor, started this institution and gathered around him a band of selfless and enthusiastic workers. They had their full share of rigidity and suffering. And they have by their long service secured a hold on the mass mind in the surrounding area. They have contributed their full share to the Harijan cause. They have silently, almost imperceptibly, won their way to the hearts of the people and brought about a transformation there, which resulted in three temples in two villages being declared open to Harijans on the second day of Gandhiji's visit. They have succeeded in persuading people in the neighbourhood to open to Harijans if he walks out of his. They have also succeeded in bridging the gulf of untouchability and segregation between Hulas and Madakas, two sections of Harijans. This kind of silent transformation is going on all over the country wherever there are workers who have identified themselves with the masses and inspired them with their fervour and selflessness. The temples were opened with the unanimous consent of the trustees and the priests. Gandhiji gave to a temple where a large crowd, men and Harijans combined, has gathered. He says, "I declare this temple open to Harijans. Harijans will henceforth worship in it with the same freedom as other Hindus. It is an act of merit that you, trustees and priests, have done to-day. Let there be an inscription here to forget the distinctions of high and low." The short speech in translated word by word in the language of the province, and in at the end hurled by loud and persistent cheers. This scene is repeated at the opening of all temples.

There have been instances where old men brought up in an atmosphere of old fashioned ideas have hesitated to fall in line with the change but have finally given up even the palmy opposition in the hope and charitable air created by the visit. To give but one instance, in the case of one of the temples at Anantapuram, the young priest, readily consented to the entry of Harijans, but his old father opposed the proposal. In a few days, his opposition was softened down to hesitation. He still found it difficult to get out of the old rut. But when he saw Gandhiji and the devoted masses of the masses in favour of Harijans' entry into the temple, he was so transported with joy that he signified his unreserved approval of his son's act.

This brings me to two sacred institutions of old men and women blessing the movement. At

Eluru, an old widow, a nonopertun, came to Gandhiji. He was too old and weak to walk and had to be carried into Gandhiji's room. He came, recited several Sanskrit texts and gave his fullest blessings to the movement which he said was God's own work. The other visitor was an old dewan, who has lived to see the fifth generation of his progeny. She was a regular spinner even at this age and supplied yarn to several of her great-grandchildren. To see her blessing Gandhiji's work of removal of untouchability was a rare privilege. It gave to Gandhiji great delight to have the blessings of the old widow and the old lady. It provided proof positive, if proof were needed, that the heart of the people was sound at the core.

HARIJANS OWN

Eluru had another agreeable surprise in store for Gandhiji. The Harijan quarters of the town were not only an example of cleanliness, but also gave evidence of what the Harijans could do with self-help for their own advancement. By their collective effort they have been able to have their own library, gramashala, dispensary and their own co-operative bank, run by Harijan share-holders, and have also succeeded in abolishing many of the generally prevalent vices. Thus they have done without any outside help and have thus provided a noble example for other Harijans to copy.

It may not be out of place to refer to a few referring features in the evil of untouchability found in Andhra. I quote the following information from the annual report of the Andhra provincial branch of the Harijan Sevak Sangh: "In East Godavari, Vinnagaram and Padakhalapi, public dinners are mostly Harijans. The fruit and vegetable vendors in Gajapur, Vinnag and East Godavari districts come from the scavenger community. In the first two districts they hold the monopoly of the fruit trade. In West Godavari district is a village named Uppal, the priests of the village temple are Harijans. In Kadiri temple in Anantapur district, Harijans are freely admitted once a year." These exceptions to the evil custom may be the result of the work of some reformers of the past who might have tried their utmost in their own time to fight the cause.

'THE LION OF PURNIA'

At the public meeting in Eluru Gandhiji unveiled a portrait of the late Lala Lajpatrai. He described it as 'a pleasant and sweet deity' and spoke in eloquent terms of Lajpatrai's services. "You will not expect me," he said, "to recount before you the many valuable qualities of Lajpatrai. I had the privilege of enjoying his confidence up to the end of his life. As you know, he was president of the annual and historic session of the National Congress in the year 1923. But to cut and to you to-day, the one outstanding quality of Lala Lajpatrai that should make a special appeal was his war

against untouchability. It was safely heard that before Hindu India woke up to its sense of duty to the so-called untouchables, the Marquess, Lord Lugard, declared in unmistakable terms, in the emphatic language that he always commanded, that untouchability was an ancient evil and the greatest blot on Hindumata. Even if Lalaji had done nothing else in his lifetime, we, Hindus, would have revered his sacred memory for the war that he declared against untouchability. But who can deny his all-deeds service? Who can deny his bravery and his hardness? It was not an idle speech given by Lugard to Lord Lugard when they called him the Lion of People.

A SERVICE OF HUMANITY

During the few days spent in Andhra, Gandhi's joy had gone on increasing, and at Ellore he spoke out of the fulgour of his heart. Referring to the gift that Sarinani Takamma of Ellore had sent for the Harijans from Telugu jail, where she was undergoing her term of imprisonment, Gandhi said, "Who can help denying the greatest joy and exultation from such acts of selfless devotion and service and believing that untouchability is fast going? Wherever I go, I find evidence of a change of heart in the masses and of their readiness to welcome the reform. Wherever I go, people part with their savings, silver and gold. Women are not embarrassed in making sacrifices. Children know for what purpose they give their money and ornaments. They know that all the money and ornaments they give will be utilised for the service of the Harijans. The more I think, the more do I feel that there is a cause for all humanity and for all time. And if we, Hindus, turned in accepting the devil of untouchability, if we ceased in purifying Hindumata of this blot, this evil-stain, I have no doubt whatsoever that we, all communities of India belonging to different religions, will live in happiness, contentment, peace and real unity. If we set full hearts in this war against untouchability, I have no doubt whatsoever that we shall achieve the heart's unity we are pining for. Suspicion will melt away before mutual love, respect and trust. I pray to God Almighty that He may bless us with sufficient strength and wisdom to see the error and correct it, wherever it may exist. Let us remember that for long centuries we have suppressed a portion of ourselves, and in so doing we have degraded and suppressed ourselves. Nobody in the world has succeeded in suppressing others without degrading and suppressing himself. The more I see, the more I feel that, if we do not drive out untouchability, Hindumata will perish and it will be a loss not only to us but to the world. Remember that it is the religion which casts its suspicion on the Vedas, the Upanishads, the Mahabharata and the Puranas. And for what reason

will it perish? That we do not deserve the message of the Upanishads, the great principle enshrined in the Vedas that God alone is and nothing else is. Do you suppose that there can be divisions of high and low in us, who have been professed of the doctrine that God is the God of justice? The more I think, the more do I feel convinced that untouchability can never be part of any religion in the world. To-day all religions are on the melting pot. They are being ardently examined and tested. Public opinion will reject Hindumata, if we do not drive away this evil stain our midst.

'MAKE A DEFINITE SACRIFICE'

'The bearing mission', as Gandhi likes to call the collection work, is also making splendid progress. At every roadside station on the railway Gandhi gets up from his seat, wakes up if he is sleeping, leaves his seat in the middle of his sitting, and appears before the women to ask for money, and money begins to pour. At times Gandhi's eye takes whole waves of laughter in the crowd, and still more money comes in. "Give something, it may be even a pice, but make some sacrifice for the cause," he says, "give up smoking for a day and give the saving to me." To him these savings have a great value as a token of people's sympathy for the cause. To women he makes special appeals to give up some jewellery. 'A bangle for an autograph' is the price now generally fixed for women. At Madras a girl gave a five rupee note for an autograph. "No," said Gandhi, "a bangle." The girl took off two bangles and also gave the five rupee note. "Have you your parents' permission to give this away? Take away the bangles if you like." The girl took back one bangle saying she would keep it as a memento. "Won't you ask your parents to give a new bangle?" "No," came the emphatic reply, "Then let me have it." And the girl went off smiling. Another girl said, "How I can give anything without my father's permission?" "You may not," said Gandhi, "but does your father claim all the freedom for himself and give you none?" A newly married girl said, "I will give you money but not my jewellery. For if I give away any jewellery, I am sure to have it replaced, which you would not like. I shall give you jewellery only when I am prepared to give it away for good." "You are right," said Gandhi, "I do not want your money. Money I can have from your father for the string. I want from you just jewellery. The condition is that it should not be replaced. I will certainly wait for the day when you will voluntarily come and put into my hands your jewellery." These conversations go on every day. But I can never forget the smothering sobs of women showering their ornaments with a note of satisfaction and joy beaming on their eyes. They have recognised Gandhi's mission as a mission of liberation of oppressed humanity. They have expressed their

gratulations for it. Thinking reviews in the women of India in years, if never he has been. You say of strength in some women young. He said to them for some definite women made at the highest moment of Vengapam was marked as world-charged with the deepest emotion and really representative. The Harijan came to him. The more she was put into the women's movement. So also, the more progress to the Harijan cause, the more it requires. Those who go on to the consequence they never lose and those who do not give undoubtedly lose. We can gain by going to work. When you lose by not giving a year's work. For men and women belonging to various Hindu castes have been pursuing Harijans now for ages. And if we are just now passing through evil times, I am convinced that our treatment of Harijans has not a little to do with it. I have, therefore, been asking the women of India to drive away the ghost of untouchability from their hearts. It is wrong, it is sinful to consider some people lower than ourselves. On God's earth nobody is low and nobody is high. We are all His creatures, and just as in the eyes of parents all their children are absolutely equal, so also in God's eyes all His creatures must be equal. Therefore I ask you to believe me when I tell you that there is no question in religion for untouchability. I would, therefore, ask you to give a place in your hearts to all Harijans around you. Welcome Harijan children in your own homes. Go to Harijan quarters and look after their children and their homes. Speak to Harijan women as to your own sisters.

The cause of Harijans is essentially for the women of India, to wit, and I hope that you the Hindu women of this place will do your duty. I hope those of you who have the work and the ability to surrender all any part of your jewellery, wealth or. There is one thing that should be asked. If you give anything whatsoever, it must not be repaid. I want you to feel that you personally have given something to this cause which you cannot do when you give robes or shoes. For they come from either your parents or your husbands. But jewellery is your own property. When we surrender your jewellery without any intention of having it replaced by your parents or husbands, it is definitely your own wealth. I want you all who have understood the spirit of the message I have delivered to you to make that solemn sacrifice.

A WARNING.

At the public meeting of Vengapam held in front of the sea wall during the day, Gandhi, "discharged himself as a guest," before proceeding to the subject of the day. "We drove me to-day," he said, "on my shipboard at the station, through a row of Harijans who were being led at that time through the charity of some benevolent. While he may be entitled to thanks for his liberality, I must confess that it was not a soul-stirring scene. I hung down my head in shame as the car was driven through the row along which Harijan men and women were leading. I am ashamed how you and I would. And of some ancient person drove us out through the road where we were leading our work. I know the custom under which caste-differences are given. All caste along the road on which donors are given is actually prohibited, so that it is possible for donors to have their souls and to be served in perfect peace. As I have said repeatedly the movement of pure Hindus goes down to the roots of our hearts. I have not asked women Hindus to appear as persons before Harijans and throw the language of

their caste to them, and I have asked them to appear as pure people in this journey. I find there a number of persons who when I was today was like the 111 of the Hindus without their disadvantages. And those who are not made for me was driven through the eyes of people to my eyes, but other one felt well and the crowd also followed these cars. And I wanted that it was a great thing for those pure people to protect their food from dust blowing on it. It was not, in any the least, a beautiful performance. And you can now understand my grief at having been obliged to witness it.

I know there was an evil intention behind that act. I know also that there was not a single person who had any desire to touch these Harijans who were given free meals. I understood also that those who took me through that road thought it would please me to drive through the rows of Harijans taking meals. I know it was nothing but simple thoughtlessness. As we have been told by Shreeva to have a religious life in this walking on the edge of a sword. And in a world-wide movement like this of self-purification among millions of Hindus, how a single thoughtless act takes the shape of war. Many acts of war, therefore, in connection with this Harijan movement has to be discarded and denounced by participation, extreme caution and inward searching. However, witnessed this scene, I thought it would be wrong on my part not to make a public reference to it. By drawing your attention to it I have endeavored to warn the public taking part in the movement of self-purification against a repetition of the crime of this nature.

"THIS PERIOD OF PROBATION"

After this condemning the need of a moral standard, Gandhi went on to say, "I am convinced that we are doing badly through the length and breadth of India. I have seen the shadow of a shadow that untouchability is an unmitigated curse in Hindustan. If Hindus represent the well and work of God there can be no wrong whatever in their for untouchability for which you find no parallel in any part of the world-wide India. It is bad enough when depicted by selfish motives to consider ourselves high and other people low. But it is not only worse but a double wrong when we treat religion as an evil and its untouchability. It therefore, grieves me when learned people come forward and revoke the authority of Shreeva for a religion will like untouchability. I have said and I repeat today, that we Hindus are undergoing a period of probation. Whether we desire it or not, untouchability is going to end if during this period of probation we remember the work, if we reform and purify ourselves. We may well regard our actions as a series of pure acts on the path of the Hindus. But if, through the working of the time spirit, we are inclined to do things against our willful Harijan spirit to their own, it will be no credit to the Hindu or to Hindustan. But I go a step further and say that if we fail in this test, Hindustan and Hindus will perish."

Vengapam 1

29-12-33.

C. S.

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Notes

Friendly Discussion Always Wins

During my brief stay in Madras I saw in the papers that a public appeal signed by certain gentlemen was made to me. In it, I was asked to hold a public discussion about untouchability. Later on, I received a printed copy of that appeal, with the following opening words typed at the top: "as a man going to have more, please come out and discuss. Don't say 'no time, no time.' It is always easy as when your very existence is questioned. World will laugh at you and will mock you." This follows this astonishing paragraph:

"Abandoning all his political activities which had really brought him into the lime-light of Indian politics, desisting—for all practical purposes—the great Indian National Congress which had made him its virtual Dictator and blindly entrusted its destiny into his hands and accepting not merely the orthodox Brahminism but also all forms of Indian Nationalism in the land, Mr Gandhi has of late begun a wholesale propaganda against untouchability and in favour of touch-friendly legislation, wherein he has been putting forth his opinions and ideas before the public, not as his own individual views or in the name of Brahminism, Tolstoy, Lenin etc., but under the banner of Gandhism, ideology, abstract Justice and so on?"

I had some such appeal given when I was travelling in Madras State. The religious institution to which I was going said, "It appears to us that you have not understood the Hindu Dharma and have been leading the Hindu away from the path of true moral and religious life." I was not able to reply to these accusations there and then; the last invitation was received at Vadavathurai at 12 o'clock at night. The next day I was to reach Tirupattur, near which I was to go to the proposed discussion. I had to be content with sending a verbal message through my host at Tirupattur. As to the first invitation, I had sent the message that I was ready to hold a friendly discussion with anybody and to be convinced of my error, if it could be brought home to me. I had to say that my time was limited and that the discussion would only take place, at my leisure, whenever it might be for the time being. My limitations I had set forth in three columns thus without number. I am an English scholar, but I have refused to discuss issues in translations that may be given to me. I claim to have read the Shastri in my translation, and I claim to have understood from my youth onwards to put into practice the fundamental principles of the Shastri. Thus I have no hesitation in putting before the public with the utmost confidence the conclusions I have reached regarding certain fundamental of Hinduism. One of the conclusions I have reached is that there is no warrant in the Shastri for untouchability as it is practised to-day. My conclusion is supported by Shastri; no less learned than those who challenge my conclusion, and the former claim to be just as good Sanskritists

as those who hold the opposite view, but I always believe in regarding opponents with respect and, therefore, listening to what they might have to say. I have held discussions with them more than once and these have resulted in strengthening my conclusions. Therefore, whilst I feel that my opinion will not be shaken by any single discussion, I am quite willing to find time for those who would be good enough to call themselves to my duty engagements. I dare not disturb the programme that has been settled in advance for several months to come. I have already had discussions with Sanskritists during the last at several places. If those who write to me directly or indirectly through the press will observe the time of common courtesy and if they have the desire to find a basis for common work, I have no doubt that there are many points of agreement even on the question of temple entry and the proposed legislation. Much misunderstanding can be removed by mutual and friendly discussion. I may mention for the information of the general reader that, as against Sanskritists who are enraged against me and flag all sorts of abuse at me, I frequently meet those who, having understood the general point of my message, have become supporters. I have no weapon with me except the one of an appeal to the reason and heart of the people. The reform that I am advocating can only come through a change of heart on the part of millions of Hindus. Therefore, it is the content of my message that I have not a single opportunity of meeting my opponent, whenever it is possible for me to do so.

M. K. C.

In Bhar State

Readers will remember Gandhi's note in our 15th number on untouchability in Bhar State, in which mention was made of the proclamation issued by the Chief of the State abolishing untouchability. Regarding the working of this order, Mr. B. J. Marfaty, the Secretary of the Maharashtra Provincial Board of the I. L. S. S., who had recently been on an inspection tour in the Sindhgad taluqa of Bhar, has sent us the following note:

"In pursuance of the Chief's Proclamation Marjara children continued writing inside the school class; but the enraged the Sanskritists, who prohibited their own children from attending the school where untouchables were allowed to sit. But the Sanskritists were served with an exemption from the District Board that, when their children were sent back to school within 14 days, their names would be struck off the rolls. The result was that the children of the Sanskritists have all come back to the school. At present the children of the untouchables sit in the same class but at a separate table at some distance from the Sanskritist children."

We have no doubt that the long and the little distance that is being observed will be cut off and that the end will be wiped out of existence on the State.

NOTICE

In all communications and correspondence to my
 offices, are requested to use that their corre-
 spondence number is invariably quoted.

Messrs

HARIJAN

PAID 13 CENTS PER COPY

GANDHIJI'S MYSORE
SPEECH

G. D. M. CHENY-SIR

It has got a new work place, to know
 acquaintance after my long years. As you are
 aware I came to Mysore in order to regain
 my health but I did not during the time which
 I was confining of that time. And naturally I
 have the most pleasant recollections of my stay in
 Mysore. From the Highness—the Maharaja, Sahib
 and his Dewan and other officials to the subjects
 of H.H. the Maharaja Sahib, I experienced nothing
 but the warmest attention. You can, there-
 fore, understand more fully, probably than before
 how much joy it must have given me to have
 come to your midst again. The diversion added
 to the joy and pleasure by asking me to perform the
 ceremony of unveiling a portrait of the late
 Sri Yashwantrao Chavan, the Grand Old Man of
 Mysore. I completely forgot the artist's effect
 because it is a faithful representation of the figure
 which was quite familiar to me. Perhaps, all of
 you do not know that I had the pleasure and pri-
 vilege of seeing the Grand Old Man of Mysore
 in flesh and blood during my last visit. I had then
 become separated with his many virtues. I knew
 then that he occupied a unique place in your
 hearts. I am quite sure you do not expect me or
 want me to repeat his many virtues. You who
 were on the spot know them much better than I
 could possibly do during a brief visit. I only
 hope that those of his virtues for which you and
 I prize his memory will be distributed into our
 lives. We may not differ materially with the
 belief that we have discharged the obligation to
 his memory by your inviting me to unveil this
 portrait and extending the ceremony and by my
 unveiling it.

'SUBLEST SERVANTS OF A CITY'

I read now pass on to the reason that has
 brought me here. The Municipal address reminds
 me that I should see things which are worth seeing,
 so that I may carry away happy impressions of

the effort that has been and is being made here, on
 behalf of the Harijans. The Reception Committee
 with very great foresight had arranged to take
 me before bringing me to this meeting, to various
 places and showed me the improvements made
 during these six years. And you are quite right
 in thinking that after an examination of these
 places I should carry away nothing but happy im-
 pressions of what has been done on behalf of
 Harijans. I must congratulate the State and the
 Municipality of Mysore on the measures and steps
 now I observed in all the places visited this after-
 noon. And I am glad for the assurance that the
 Municipality will not lose any time in looking after
 the domestic comforts of the Harijans of this city.
 In my opinion, attempts on every city are an
 ancient custom. It used to be a matter of honour
 and virtue to have the poor and suffering con-
 signed to the darkest places and utterly neglect-
 ed. In my opinion they hold the key of the health
 of every city in their pockets. Any city that does
 neglect its scavengers and sweepers commits the
 crime of neglecting the health of its citizens.

WANTED A CHANGE OF HEART

But my new-born career, a much wider than
 that of the common welfare of Harijans. We are
 no doubt, bound to go ahead and give them economic
 and educational welfare. But this is not enough,
 if we are to be respectful to Harijans for the small
 heart to which we have subjected them for
 centuries past. They are entitled to possess the
 same rights and privileges as any other citizen.
 And as Hindus they are entitled to the same social
 and religious privileges that any other
 Hindu is entitled to. My mission, therefore, is to
 make every Hindu to work themselves clean
 of the guilt of uncharitableness. And if, during
 the short period of grace given to revive
 Hinduism, they fail to do this duty I have
 not the shadow of a doubt that Hinduism will
 perish. You can now understand that this cannot
 be done by a Municipality or even the Maha-
 raj Sahib himself. If you and I will not
 change our hearts what can even Raje and
 Maharaja do? It is therefore, my privilege as
 it is my duty, to write you to cleanse your
 hearts of uncharitableness, the distinction of high
 and low. If you understand thoroughly the spirit
 of this message, the change of heart is an in-
 evitably result performance and you can see in
 the twinkling of an eye how if the change comes
 about in Mysore Hindu hearts, the economic,
 social and religious progress of Harijans must
 follow. It will then be a sign and seal of the
 change of heart. All these prices you have been
 kind enough to give me I consider as an earnest
 of your determination to make that change of
 heart. May God give you the strength to do it
 and save Hinduism from impending doom."

Harijan movement goes to the root of the evil. If caste-discrimination goes, the caste as we know it to-day goes.

"Surely not."

"I left off the extreme form of untouchability. But the evil is so widespread that in some form or other it goes through the whole Hindu social system and corrupts it. The destruction of high and low is at the bottom of untouchability. If the extreme form goes, the rest is bound to go. If it does not, our movement will be a mere camouflage. So long as the idea of high and low is established, untouchability cannot be said to have been abolished."

"What, then, of the *Varas* which you seek to defend?"

"I do. But you must know my definition of it. It is as different from the present caste system as chalk is from cheese. *Varas* as I understand it is an economic law which operates, whether we know it or not. Conformance to it will bring happiness to mankind. Damaged for it is destroying society to-day all over the world. *Varas* is the antithesis of the doctrine of 'might is right'. It abolishes all distinctions between high and low."

"But *what* gives the meaning you give to *Varas*?"

"That may be. Evolution of human thought is evolution of the meaning of words. I have no difficulty in using my words in the original sense from which the theory of *Varas* is derived, nor in the Gita sense referring to *Varas*. Regulations about dining and marriage have no direct connection with *Varas*. The distinguishing feature of *Varas* is occupation."

"Then you will restrict every one to his father's occupation?"

"Neither I nor anybody else can impose the restriction on any one. *Varas* means that a man made low to be exposed or retained at low will be entitled to rise in his regenerate state. He may disregard it to his cost. Every one is free to follow or disobey it. It was discovered in India and followed more or less faithfully and knowingly for centuries. It is being followed ignorantly and helplessly even now by the bulk of the people. In the eye of that law, Brahmins and Bhangis are absolutely on an equal footing. A Bhangi who does his work willingly and faithfully will find favour with God. A Brahmin who, no matter how learned he may be, does not follow his calling will never drive displeasure. The law does not confer privileges, it defines duties. True democracy can be evolved only by a due recognition of and obedience to the law. Thus, on my opinion, there is an end to *Varas*. The end consists in considering one *Varas* as higher than another."

"Surely, the *Varas* that you describe exist only in your imagination! What we need is not

in the total act of hundreds of miles, each claiming to be higher than some other."

"That is unfortunately so. I am simply announcing your position and showing you the vital difference between caste and *Varas*. Caste are a human manufacture, are daily weakening and have to go. *Varas* as defined by me may be said to exist in my imagination. Its definition is not imaginary. It is inherent in the nature in which it is based and is given in so many words to the Bhagavadgita."

And at almost every meeting this week Gandhiji has clearly explained this vital significance of the movement. "You should know that our duty to Harijans does not end with giving them good houses or giving them separate wells, schools and so on. If we gave them all these and still kept them untouchable, it would only mean replacing their chains by golden ones, but the slave would still be a slave. Harijans must have all the amenities that we enjoy. But I go further and say you must abolish them, you must bridge the gulf that lies to-day between them and you. The purification we are striving for is not complete till we have purged our hearts of this distinction. You and I may not be worried with anything new. Swelling at some length as the subject at a meeting in Bangalore, he said, "In one of the many addresses that I had the honour of receiving to-day after I entered the *Nimra* hotel, it was truly said that the cause of untouchability had generated Hindu society in such a extent that it almost killed our love. And the signatures to the address were good enough to say that the message I was trying to deliver to the Hindus of India was producing its effect. They also went on to admit that, if we, Hindus, could but get rid of the poison of untouchability, all our differences, even those between different communities, would vanish. I am pleading with you that we should get rid of this poison of untouchability all along the line so that we would have not merely a particular class labelled as Harijans but should all become as one and as such Harijans, children of God. To-day if we appeared before our Maker with this untouchability in our hearts, He would drive us, because we have ourselves become distasteful."

WHERE HARIJANS LIVE

The peace of the Banjar quarter of Calcutta had reached Gandhiji sometime before his visit to the place. But the night proved to be much better even than he had expected to see. The Marins public has built this model colony for Harijans in its camp. It consists of a large open quadrangle surrounded on all sides by rows of double-roomed tenements having tiled roofs, plastered walls and stone floors. The rooms, though small in dimensions, are well-ventilated. The Harijans, be it said to their credit, have kept the houses and

and tidy. There was a little furniture also to be seen in some of the rooms, and kerosene lanterns lighted the houses. The open space before the houses as well as the quadrangle in the middle were spotlessly clean, and sweep-brushes and brooms were conspicuous by their absence. The Municipality has given them sufficient supply of water, but there were no pails of dirty water to be seen anywhere, which was a proof of the careful use of water by the Harijans. The Municipality charges a nominal rent of one anna per month for each roomlet. The Harijans have out of their own contributions built a beautiful temple on the spot, have set up a small library and have their own co-operative society. It was a lesson in what the Harijans can do. If they are given opportunities of development. Then clean, beautiful spots created in healthy surroundings easily reminded Gandhiji of the holes in which labourers of Bombay live or those plague spots of Delhi the Harijans live. The Calcutta Municipality has provided in all letter notifications an object lesson of what they can do for the Harijans, if only they have the willingness to do it. The public meeting that evening was arranged just near these quarters and was attended by several thousands. Expressing his delight at having seen this colony, Gandhiji said: "This place is well worth a visit. I congratulate the Municipality on having provided in the most useful corners of the town quarters the like of which I have not so far seen anywhere during the year. I wish other Municipalities would follow your example."

IN MYSORE

The delight given by Gandhiji has been sustained, nay increased, by what Gandhiji has seen in Mysore. Mysore has been rightly considered one of the most progressive of States in India and in several respects far in advance of conditions obtaining in English India. There is progress in all directions. Nature has favoured the State with a variety of rich gifts, and they are trying conscientiously to conserve them. The layout of the houses and the cleanliness of the roads are in themselves a proof of the refined habits of the people. This could never be inferred from above but was a result of the people's own culture. The Harijans, quarters that Gandhiji saw in Mysore were in keeping with the progressive traditions of the State. They were situated amidst healthy surroundings. The streets were broad and well swept and the rows of houses well laid out, and the cottages were an appearance of cleanliness and contentment. They would be the envy of urban people living in pigeon-holes. The welfare work going on among these Harijans was vouched by a hostel here and an industrial school there, a children's home at one place and a reading room in another. All this gave Gandhiji the greatest

delight which he expressed in the speech at the public meeting in Mysore, which is reproduced in full elsewhere in this issue.

REVIVAL OF HANDSPINNING

From Mysore Gandhiji went to Bidarval, a Khadi centre, which was opened nine years back by the All-India Spinners' Association and which after Gandhiji's visit to the State in 1917 was taken over by the State. In days of old the Khadi industry in Mysore was very flourishing, but with the influx of foreign cloth, the industry was practically destroyed, the art of hand-spinning fast declined and the remnants of the weaver class took to weaving mill yarn. It was during the last decade that efforts were made through the Spinners' Association to revive handspinning. As the report of the Khadi centre at Bidarval says, "work was started in 1917 (when the Government took charge of the centre) with 55 spinners and 3 weavers and with an initial advance of Rs. 1,500. After five years of development, the centre now supports 1,000 spinners and 140 weavers, distributed in about forty villages. Sales of Khadi during the last official year amounted to nearly Rs. 50,000." The figures of production and sale of Khadi at the centre show a rapid progress. In 1927-28 the production was 1,762 sq yds and the sales amounted to Rs. 3,777. In two years time the figures rose to 10,642 sq yards and Rs. 41,880, respectively. "As Gandhiji said," says the report "a separate drying and printing section has been opened since July 1931. The District Boards of Kodur and Chitaldurg have each opened a Khadi centre at Ajjeppur and Annamangal respectively, while proposals for opening a spinning centre by two other District Boards are under consideration." Both spinning and weaving give employment to large numbers of Harijans. Gandhiji spoke to the spinners telling them how they could add to their earnings by introducing improvements in their implements, reforming their habits of life and giving up wine and opium use, which were a heavy drain on their slender purses. Let us hope that the progress recorded by this centre will induce other States and local bodies to give greater encouragement to the industry and make the fullest use of the resources that are available.

'INTERNAL AND EXTERNAL WASH'

To the Harijans Gandhiji has as usual given the advice to be clean in body as well as in mind. "You, mothers," he said at a meeting of Harijans in a village, "should wash your children every day and so should you wash yourselves. In the morning you should have what I call internal wash, that is to say, the first thing you should do on getting up is to take a bath and then pray to God that you should pass the day in righteousness.

so that no wrong word may pass your lips and no wrong action may be done by you. And then you should give yourselves an eternal work." At Anantapur, opening a water-shed for them, he said,

"Let this water be the water of life to you. Water is an emblem of purity. Let us do purity the full, by bathing with water. We can no longer give a bath to a man with a : : : by taking the same thing. To a woman I have said in Mysore, he said 'You should confine to the rules of Purdah, which are the natural as well as natural. It will come in a woman's nature, the sense of duty—the first thing to be done after getting up in the morning. That is the breakfast for her!'"

When he was told that the Harijans of the locality had given up beef-eating he added, "It is a most real deep go to me and a contribution for you that you have given up beef-eating. I would like you to be strict in the same thing about drink. What is the use of paying for some coloured water which makes us think that we forget the distinction between higher wife and wife?" I have heard Harijans telling me that drink is provided for them as a mark of marriage and death. I can tell you without fear of contradiction, that that is a suggestion of the devil. It is as when a man is corrupt. I would ask you leaders and priests, not to show to the devil. I hope you will achieve what he does not want to give you. At a place where you told of drinking that you have given up drink also."

IN THIS COUNTRY

Goodbye noted that one of the most famous places of pilgrimage in the South Any man of more religious instinct would be interested to see these pilgrims before, during, and after the stage and machinery. They have lost touch with all sense of enlightenment and progress. If the change in such places was spread to Bangalore that would be a real victory such a triumph is not of power but that men other corruption would be swept away in the Bag of course. It is perhaps a little bit in the Harijans. The time is passing and all the Harijans are not allowed to enter the temple and see the temple. Therefore men are the road.

An account of workers of Goodbye has been in a time of ill-pair, "I am right of mind and every given and the distance from. I have, however, that the law and the social reform and the dignity of established institutions will make me think to break down this part the great temple of the South to the Harijans. I must make a wall of despair in the respect. My life a man's may not be worked. And he immediately adds with force. "Whatever it be, let there be a change of heart among the people. It is my

The temple to. After all, even the blind and bowed temples are but the shadow. The substance is something else." Goodbye was in more friendly. Here approaching the problem from the other side. He is trying to find substance for Harijans in the hearts of others. Harijans and the effect is brought by greater and greater change every day. If some Hindus open out their hearts to Harijans the structure of both and marriage will not remain closed for a long time. The change in public opinion is clearly seen in the opening of temples to Harijans. It is not without significance that villages in several cases voluntarily and unprovokedly open their temples, which occupy a central and important place in their life.

THE WARNING VOICE

In the meanwhile Goodbye goes on sounding the note of warning. If the caste-leaders do not listen to the warning voice," he said to his audience at Chital, "I have not the shadow of a doubt that Hinduism will perish. I have, therefore, called this a period of probation. A period of probation comes in a man's or a woman's life only once. I am saying," he said at Bellary, "more moments of my life to be guided by alarm, by love. I am essentially a lover of peace. I do not want to be violent. And I assure those who oppose me that I shall not do a single thing which will wound the contrary to truth and love."

Goodbye said at another meeting, "We have avoided a hope in the hearts of Harijans. They have begun to feel that they are going to be freed from the bondage. I expect of you that you will fulfil it. If it is not in all villages of the world, that of the poor are deceived if the hopes given to them are not fulfilled they become a high of despair, a curse. And I have no doubt that if after all that we have said and promised we still take the course of these poor people is bound to descend on us and we shall perish."

Bangalore 1

1934

P. S.

(H) 1934, 1935, 1936, 1937.

An account of Goodbye has in September 1932 and 1933 and in 1934 in the Friends' Press, with all relevant documents. P. S. 1934-35.

Illustrations of Goodbye's work in the Harijans and also in the Friends' Press, Friends' Press, Bangalore.

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We have had occasion to advert in these columns to the absence of even the necessities of life in Harijan quarters in the various big cities of the country. From a detailed and careful report, compiled by the Madras Sanitary Waters League, of the conditions in the slums of Madras, we extract the following which will bear out the foregoing remarks and give point to them.

In determining the adequacy or otherwise of the provision of water-taps for the slum people, the surveyors have not been concerned only the taps found within the houses or within easy reach in public roads, but within a distance of 50 yards. One of the most striking facts the League discovered is that in 25 slums of Madras, housing about 15,000 people, no Municipal water supply whatever is available. Of the remaining 147 slums, only 12 are adequately provided with taps. It will be well to remember now, what ought to be the standard of water supply for every people.

Dr. B. N. Ghosh is the Director of Hygiene and Public Health gives the following interesting statements regarding the amount of water required by an individual.

Household—	Gallons.
Needs to drink	0.55 per head.
Cooking	0.75 "
Washing	5.00 "
U. wash and house washing	1.00 "
Laundry washing	1.00 "
Minimum	7.30
Drink and wash, cooking	6.30 "
Municipal (watering, streets, fountains)	1.30 "
Total	14.90

It is interesting to note that the average supply of the Corporation water in the whole of Madras City is only gallons per head, which is an average of Dr. Ghosh's figure. It may be argued that the above standard is too high for the slums, where the limited street space or absence thereof considerably reduces the amount required for street cleaning, and that the need of water for trade and manufacturing will not be so high as there is in the more suburban districts. But however meagre water for drinking and many other needs, such as for washing, is that the tap water cannot be entirely relied upon for these. The above standard can hardly be reduced below 6.30 gallons per head, if the people are to live in decency and cleanliness. As the capacity of slums is from 1,000 to 1,200 gallons a day, it can supply at the most 50 people with water or about 12 families. This calculation is made on the supposition that the flow of water is steady throughout the day. It is common knowledge that in slum taps between 11 A.M. and 5 P.M. the water is shut off by the Corporation. In that case the capacity of a tap is reduced considerably and proportionately the number of families it can accommodate.

The following table gives the actual provision of water to each slum. The number of taps owned

includes 120 taps fixed in high houses, roof terraces and consequently reserved for bathing.

Slum	Persons in slum.	No. of taps necessary	Actual No. of Taps	Remarks
A	4,000	80	75	5 taps simply reserved.
B	1,75,000	3,500	100	1,400 taps simply reserved.
C	1,000	200	—	—
D	1,00,000	2,000	—	—

Detail of taps 2,500.

A glance at this table shows how miserably the water supply is distributed, more 1/3 of the population obtain less than 1/3 of the Corporation supply. Under the present conditions the inhabitants of the slums, numbering 2,50,000 receive 1,400 gallons of water per day, or three and a half gallons per head, which is, according to the standard adopted above, but 1/3 of their legitimate requirements. The Government has recently made provision for the year. The Corporation has no proposed the necessary for a good standard for the supply of taps. In Kanchipuram in Coimbatore, the Corporation authorities have provided 2 taps for 50 small houses, i.e., one tap for seven and a half houses. In Villupuram they have provided 10 taps for 150 houses, that is, 1 tap for 15 houses. In Coimbatore South India they have provided 2 taps for 400 of 15 houses, i.e., 1 tap for 8 houses. In all these cases the supply is in excess of the standard as proposed.

The people in the slums are condemned to their lack of cleanliness, but the majority are given little opportunity to be clean. This report shows that as many as 134 slums, housing a population of about 1,75,000 are entirely devoid of bathing facilities. The number of bathing taps that actually exist provide enough water for bathing purposes for only 30,000 out of 1,75,000 in the slums.

It is a glaring sight in Madras to see a crowd of women standing round a tap waiting to draw a pot of water. The tap flows and the taps are, in the majority of cases, so low that the people have to stoop to reach their pots, but in the great surrounding the slums, a person that is severely handicapped, the health of the community. For most of the necessary bath areas, the women frequently wash themselves and their children at the tap, making the surroundings dirty and unsanitary. Many have to carry the water a considerable distance to their houses.

It must be obvious that as long as this state of things continues, cleanliness and health are for the people who live in these areas, utterly impossible. The League is convinced that one of the most pressing needs of the slum is an adequate supply of water. Each week 25,000,000 gallons of water are lost to the slum because of their people.

As we have pointed out on other occasions, conditions in the slums of Madras are by no means unusual but only illustrative of what they are in other cities. Workers in the Corporation should therefore make the most strenuous efforts towards obtaining for the Harijan supplies of water adequate for all their legitimate needs, and all Municipal bodies should make it their primary concern to see that the required quantity of water is provided in every place within their jurisdiction.

HARIJAN

FRIDAY, FEBRUARY 19, 1934

KAUNUD'S RENUNCIATION

It has been long my privilege to witness in my teaching and social service women whose life passed with a variety of rich experiences, that at the moment of writing this I considered it a more than touching story that of the Harijan caste. I had just finished my speech at Bangalore. In it I had made a restrained appeal to the women present for justice. I had finished speaking and was telling the programme committee when greatly walked up to the platform Kaunudi, a girl 16 years old. She took out one bangle and asked me if I would give my autograph. I was preparing to give it, when off came the other bangle. She had only one on each hand. I said, "You need not give me both. I shall give you the autograph for one bangle only."

She replied by taking off her golden necklaces. That was my performance. It had to be done, suggested from her long chain of beads. But she told me that she is the last of her caste, and she was performing the whole process before a wedding public counting several thousands of men and women. That have you the permission of your parents?" I asked. There was no answer. She had not yet completed her renunciation. Her hands automatically went to her ears and cut them. Her jewelled ear rings and the ringing chains of the public whose expectation of joy was no longer to be suppressed. I asked her again whether she had her parent's consent to the sacrifice. Before I could extract any answer from the shy girl, some one told me that her father was present at the meeting, that he was himself helping me by holding for the address. I was questioning and that he was as generous as his daughter in going to worthy cause. I reminded Kaunudi that she was not to have the ornaments replaced. She reluctantly assented to the condition. I handed her the autograph. I could not help pronouncing it with the remark 'your renunciation is a true ornament, than the jewelry you have discarded.' May her renunciation prove to have been in reward of her being a true Harijan bride.

M. K. BHATT

GANDHI'S BANGALORE SPEECHES

I

(Delivered at the public meeting in Bangalore on the 16th Jan., 1934)

It is a most touching thing for me to see seated V. P. Mathur, the chairman of the

meeting. I remember, pleasant recollections of many a meeting with him six years ago when I was in Bangalore. That in spite of his ripe years and calmness he should have taken the trouble to give me his blessings and preside over this meeting is a thing which would move the hardest heart. I regard it as a blessing for this Harijan week that I am doing, and it is a matter of great joy and pride to me that such a great and learned man of Mysore who has won so much of life should be here to bless the movement. But I also at this meeting the presence of the late Shri. Kaunudi Sahib who was, at the time I would have six years ago chairman of the reception committee. I have a vivid recollection of his many kindnesses, and how I wish he had been here at this meeting to greet me again, a friend! May God give him good peace.

I am very grateful to you for the pains that you have taken to me. I was almost going to say 'good' pains, but I have hesitated to use that adjective, because I know that the citizens of Bangalore are quite able to put together even a larger pain, and I know that by the time I have to say good bye to you, I shall have many more contributions to a cause as worthy as that of the Harijans. After all, it is the least repayment that we can do to those our brothers and sisters whom our own Hindu have systematically oppressed. I have read your address from top to bottom and I congratulate you and the Mahatma Sahib's for the many things that you have been able to write in that address. But neither the State, nor the people of Mysore nor I can possibly find any cause for satisfaction, unless satisfactorily is found out from our hearts. Whilst, therefore, I gratefully acknowledge all the things you have done for Harijans, I ask you on behalf of those who are content, will Harijans enjoy the same rights as citizens? India enjoy in all walks of life. And let us undergo that necessary purification while there is yet a brief moment of probation left to us by God. Be sure that, if we fail in our duty at the present the wrath of God will descend upon Hindus and Harijans.

Just one word of the great meeting of Harijan brothers and sisters who may be present. You cannot be free from the self-purification. You too, have to bring your own sacrifices to this altar and that comes in the strict observance of the highest tradition, method and standard and finally in the going up of candles and leaf eating, wherever that is a part of the ceremony. In every part of the civilised world, Purification is observed. It is essential for human consumption. And we are not call herself a Hindu and purify at hand. Sacrifices of the second has washing are an integral part of Hinduism. Thirdly, I would ask every Harijan, man and woman present here, to give up the habit of drinking. Let us Harijan say to himself or herself or to me that every Savarna Hindu also drink. I would beseech you as a fellow Harijan by choice to shun all signs of savarna.

Hindus. In spite of all the reputation that concerns Hindus may make to you, in spite of all the reputation they may show in the presence of God, after all, in the ultimate result your civilization will not wait on them. It was, therefore, a matter of great joy to me, when the day before yesterday at a bar meeting of Harijans addressed by me they gave me the assurance that they had given up drinking and had eating and had made up their minds to give up drink also. Let all of us move ourselves away to God. Although Harijans may give strength to those Harijan leaders, and water to every further evolution of Harijans.

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(Reply given to the address presented by the Harijan Municipality on 17th January, 1934.)

I am deeply grateful to you for presenting me with this address. You have reminded me in your address that you were good enough to demand the honour of presenting me with an address the last time I was in your state, and I feel, and so think that I still desire a reward in a noble form. I thank you my dear children—now all that you have done and are doing on behalf of the Harijans whose cause has brought me here. I thank also my respectful congratulations to the Harijans the Harijan leaders for the liberality with which the Government is dealing with this problem. You at, have pertinently, admitted that, while so much has been done by the Municipality by the Harijan cause, much more yet remains to be done. It would be wrong on my part if I did not mention that sentiment expressed in your address. The big one pervading this morning I had the great joy of witnessing some of the Harijans engaged by the sweepers class. It is difficult to walk down the street. I have, therefore, the greatest privilege given them exclusive. And look in every corner of the town, they are, except one. That exception is not at all in favour of these institutions. These have had protection in all directions but the road. The roads are no protection whatsoever against them. They are made of stones that they have been able to collect. You have every right to pride yourselves on the beauty of Bangalore. I am free to realise that Bombay is not properly described as Haripur, the beautiful. There are such houses and only one in Bombay that is a nuisance as well as beautiful just because of its naturally beautiful surroundings and because of some quarters of the work kept in a proper condition. Therefore I would have no hesitation to go to Bangalore the first prize as a beautiful city. But, I would like you to place before yourselves, a common standard of conduct for the purpose of citizens below which you would refuse to go and I think to suggest to you that the holes that I saw this morning full before the level that you, as men and sensible persons, would agree upon if you met together specially for the purpose.

You have been good enough to write me to your girl that I may rest my limbs after completion of this interesting tour. I have experienced so much kindness, so much affection, when I was here before, and I am having a reputation of the same courtesy during this last stay. I assure you, therefore, that I am up temptation to bring on here, only if the call of duty allows me to take advantage of your invitation and hospitality. Your graceful and touching reference to the absence of my wife moves my heart. We have taken the way that duty has shown us. Her dear daughter has to Yashoda. Mine has brought me here. And if God points the way to both of us some time at some future date, nothing will give both of us greater joy than to meet your hospitality once more.

111

(Delivered at the Temperance Association meeting)

It is a matter of pleasure to me that you have invited me to meet you and say a few words on the subject of temperance. Some of you perhaps know that this is one of the subjects that I put up before I was taken to England and before I had come on at the thought of entering the political arena. When as a politician I went to South Africa, I observed that the colour indicated Indians, were fast going down owing to the drink habit. The law in South Africa made it a crime for coloured Indians to carry drink home. They could drink as much as they liked at the restaurant. The result was that many women were found literally lying on gutters. It was not a thing of which any Indian would be proud. I pleaded with the Government, but mine was a voice in the wilderness. So the thing went on. That made a lasting impression on my mind. I knew what I had to do when I came to India after a long exile.

I am not a temperance drink. I am a prohibition man. I thought with my constituency in South Africa and now. We should not fight for an equal right to drink. I could not persuade them for a long time, but I did succeed in persuading a majority of them that to fight for the right was one thing and to fight for prohibition is quite another. If the Whites were not restricted by the vote for drinking, we could not plead for the same restriction. Here in India the Government are leading to liquor. I know from bitter experience of Harijans that they drink in some of themselves. I have in mind an extremely up-to-date in Calcutta, recently, Bhabu Chandra Das Gupta. He was a prominent man. He was and is still considered the right hand man of Dr. Roy. He gives up his chemical work and he has been near Bombay. He afterwards pledged to Harijans not to drink. Then they broke up with him. That broke his heart and he fasted for 15 days. It had a marvellous effect on the Harijans. They said they would not now go back on their pledges. Bhabu Das had to go through that agony. It was a joy for him. A worker who lights drink with and still has to go through this. Mine Harijans have said to me, Take complete temperance from us and we shall have right. Do not put it in a hurry. When we are not able to control our lives in so many things, how much less in the drinking and the liquor control shown to us? I say, food, eating and drink with them. They are a sign of repression. They drink with their hands. They have no money to spend for creating a craze. When this they get, therefore, give me money. I only give it in the direction to show you here. I only wish to have a man who is with me drink and I have not the shadow of a doubt that we shall be able to put the law and we shall get all prohibition come. I have been aware about prohibition. I have given you the result of my experience that without prohibition it is impossible to bring about other laws among the labouring population in India. And I have observed that the Harijans are most addicted to this vice. India is a country in which I do not believe in drinking. I am a prohibition man. The change does not depend on me. But governmental action is required by prohibition. Therefore they say that the number of means before you and as far as we are concerned. I say, If you put some more severe measures and then say, Replace this measure, you cannot be heard. There should be no bargaining about it."

HARIJAN

EDITOR: R. V. BASTI

Under the auspices of The Harijan Sevak Sangh.

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GANDHIJI'S GURUVAYUR SPEECH

(Delivered at the public meeting at Guruvayur
on 11th January, 1936)

"We have here a terrible illustration of the age-old truth that 'Man proposes but God disposes'. I had hoped to be able to speak to you on subjects of the greatest importance to you to attend to the whole of the Hindu world. Instead of being able to do that, I have been obliged to devote previously intended to a cause that I witnessed this morning. I found two fellow countrymen lying here, stretched on the platform, one of them bleeding through the mouth and both of them apparently senseless. The first thing, therefore, that fell to me to do was to give the best attention that was possible to the two fellow countrymen. And on this, I have been most under the charge of the members of the Harijan Sevak Sangh, and that situation. In so far as a lay man like me can judge, I do not think that these lives are in any way in danger. And let us all pray that they may come to up and doing."

I understood from the two other friends who have come here on behalf of the All-India Harijan Sevak Sangh that they had all come here on behalf of the Sangh. They had no perfect a right to attend this meeting as any single one of you. They had a perfect right to stage a hostile demonstration, if they wanted to, in a peaceful forum. However respectful it might appear to me that those who represent Harijan Sevak Sangh should resist such demonstrations, I perfectly recognised their right to make such a demonstration posterior to Poligar and I had no hesitation in making public reference at the meeting to those on their demonstration. I said that I appreciated their demonstration more than the demonstration of those who had come to greet me out of affection for me and sympathy for the cause. And I gave them and there the reason for my saying that I appreciated the blood flag demonstration more than the demonstration of affection. I must not repeat the reason here, but I must make you to the public speech if at all it finds publication in any of the local journals. Here I want only to say that it was a matter of deep grief to me to find that these two countrymen were hurt, no matter for what cause, no matter by whom. If any single

volunteer or any single person connected with the organisation of this meeting had any hand in wounding these friends, I have no hesitation in saying that he has disgraced the cause and has hurt Hinduland, which he thought he was saving.

I have said repeatedly that this cause of Hinduism can only be served by men and women who are above suspicion and who are not ashamed to keep and to lose. In a movement of self-purification there is no room for a half hearted, for a half willing action, for shame, certainly not to be really have. And if there are any persons here present who were instrumental in wounding these two countrymen of ours, whose lives should be dear to you and to me as our own blood relations, then I urge them to purge themselves of that guilt by making a public declaration of their having done this injury and taking the pledge never to repeat such a demonstrable act.

Finally and deeply as I find the want of accountability and deeply as I feel convinced that, if this accountability is not removed root and branch from Hinduland, Hinduland is bound to perish, I would not have accountability removed by force or show of force or compulsion of any kind whatever. Removal of accountability is not a matter of law or of compulsion. Removal of accountability is a matter of change of heart, perfect purification on the part of millions of Hindus. And that can only be brought about by the surrender of the minds of workers themselves, and not by covering injury to other people. Hence has every corpse that I have read pronounced from the house tops that religion can only be defeated by *Atma-tyaga*. I will, therefore, beneath every one of you who stand round me whatever I go, to remember that this movement is a metaphysics of personal individual self-purification and self-sacrifice. And if you cannot approach this question from that point of view, I would far rather that I was deserted by you and that all the meetings were deserted by you and if any man or woman is eager to come and listen to me or to give me an ounce of milk, he or she should do so, provided he or she has got that complete identification with the cause and a perfect spirit of self-purification.

Having said this and having made this declaration of my faith under the shadow of the great temple of Guruvayur, I would like to make this appeal from the bottom of my heart to those who

are organizing the attempt of the Thirteenth Twenty-seventh, and hundredth when also to understand that they will be doing what they call Seneca's Thirteen is giving demonstration of the character that this business does. They sent a list of men, the names the men in C. P. who wanted to talk to me, before the day and made my previous arrangements. There were other people here on Saturday who were looking after me and the lady of the house was young man. Fortunately no serious accident event happened, though sometimes seriously were injured on either side even during the C. P. hour. I quickly made in such with these people who were visiting these photographs and photographs and told them as earnestly as I could that that was not the way to conduct business. Some of them were communists who did not even know what they were doing. With the exception of one I think I saw of them had any idea of the element of Hoffman. And I had hoped here also that, if there were such men who wanted to stage demonstrations I should come in touch with them, discuss with them and understand them and know who they were. But I was wrong that badly. And I got out fast in Mulcher when I was faced with the case that I witnessed there. It would have been better if I had been able to do their acquaintance before and understood who they wanted to do. But they chose to take a different course. I will not be doing in private and tell me what they would really want satisfaction and, that of stopping this test, I would make every facility for them, and every convenience for them to express their thoughts or even to make whatever peaceful demonstrations that they might want to stage. But what I am most anxious to avoid is confusion in every shape and form on the part of either party. I give the same credit to those who call themselves Communists for honesty of purpose that I would claim for my will. But both must have an equal right to give expression to their views and must public opinion. After all, Seneca's Thirteen is not the prerogative of one set of people. I affirm myself to be a representative of Seneca's Thirteen in every sense of the term that they claim. I have no objection upon this to responsibility upon the same Thirteen for which they answer, and I should stand by my interpretation of the Thirteen even though I were the solitary one amongst the millions of Hoosier, because the same Thirteen tell me that I may not violate the equal call of my fundamental being. Thank God, however, that I do not stand alone in the interpretation that I have been giving before you. On the contrary, there are many Thirteen who have just as much right to interpret the Thirteen as those who call themselves the opponents of Seneca's Thirteen and they give precisely the same interpretation that I have given before you of Seneca's Thirteen of men and women. And it is my sacred conviction, based upon my

Collegian experience extending over a period of nearly fifty years that undoubtedly as we grow older we do, has absolutely no natural whatever in the Hindu literature. I claim that Hindus have precisely the same common rights of worship, of use of public institutions and in all other walks of life that the tallest of Hindus enjoy in common with the rest of their mankind. And, therefore I have not the shadow of a doubt, that caste Hindus will not have performed their elementary duties by refusing to give their children the education of Garretson and not accepted baptism in the Ganges, precisely on the same terms on which they refused to enter Moslems.

But I have infinite patience, and as you know although Kelappan's feet had progressed for many days, although many of those reformers were actually in the temple threatening to declare a boycott, but with Kelappan and although the reformers thought that the game was almost within their grasp, I sent a peremptory telegram from my own fasting bed, calling upon Kelappan to suspend the fast and to withdraw the men who were inside the Government temple. And I did so because I felt that the fast was premature and I could overcome it. I mention this in order to show that I will not be guilty of being party to the opening of a temple under coercion. But I do want temples to be opened where public opinion is absolutely and clearly ripe for the opening of that temple. If there is any legal obstruction to the process I want that legal obstruction to be removed. That is the meaning, and the only meaning, of the Temple Entry Bill, and no other. This Bill simply removes the power-weights that many leaders to day feel about opening the temples under their charge because of the legal obstruction. There is not the slightest trace of compulsion or coercion about the Temple Entry Bill or the amended bill called the Amended Temple Entry Bill.

But I heard a whisper this morning that behind this Temple entry again there is a malicious design, if not on my part, on the part of my co-workers, that we should take possession of these temples and own them. I have no objection whatsoever in categorically denying the statement. I have certainly no such design whatsoever, and I do not know of a single co-worker who has any such design. And if there is any such co-worker who has such a design, he has no place whatsoever on the platform. The possession will remain undoubtedly in the hands of those who are to-day incapable of possession.

A third question that was asked was whether indeed there was also a design to undermine Brahmins. I can only tell you that I cannot begin to say any such thing, for, in the undermen Brahmins mean to undermine Hindum. That does not mean undermining of the class that the Brahmins are called, but not both together. No.

HARIJAN

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THE WIDER MESSAGE

The following is the full text of Swamiji's speech before the students of the Velos Christian College of Alinga on the 17th inst.)

It is a matter of great pleasure to me to renew acquaintance with the students and professors of this college. I have very pleasant recollections of my meeting with the students that were on the College at the time of my last visit. It was good of you to think of me while I was passing through this part of the country.

My message is exceedingly simple. It is no new truth that has dawned upon me today. I have to the best of my ability striven to live up to it for the past fifty years. And the more I have succeeded in living up to it, the greater has been my inward joy. Now it is for the first time that I am delivering this message to India. But because of some incidents in the recent past, it comes to the people as a new thing. My message is simply this that average Hindus, who have been considering themselves superior to those whom they have called untouchables, unapproachable, inviolable, or worse Hindus, should realise that the attraction of superiority that we maintain—wherever in the world—when we know as Velos, Upasakals, Bhagavadgita, Amrita, etc. clearly showed that they claimed divine authority for untouchability, as I have described it to you, does nothing as the earth would hold me to Hindus. I should throw a counterblast as I should throw counterblast a rotten apple. My reason is offended and my heart is wounded at the very thought that God Himself, who has created both average Hindus and average Hindus, should impose this bar between His children. The very thought that the Hindu, who gave the Velos and the Upasakals and who in every nation that they pronounced taught the rule of God, could ever conceive of any such thing as untouchability as it is practised to-day in this land must be repugnant to every intelligent person. But prejudice and superstitions are hard. They cloud the reason, blind the intellect, and harden the heart. And so you find hatred and defilement this untouchability.

But you, students, should know that behind this message there lies also a much greater message. The matter of untouchability has involved every form of society in India, and the whole behind this message is that there should be not only no untouchability as between Hindus and Hindus but that there should be no untouchability whatsoever between Hindus, Christians,

Muslims, Jains, etc. the rest. I am convinced that if this new message of heart can be brought about among millions of average Hindus and if their hearts can be purified—as certainly they will be purified—we should live in India as one people loving each other and without any mutual distrust or suspicion. It is unapproachability with all its subtle forms that separates us from one another and makes life itself unlovely and difficult to live.

You can now therefore understand why I am drawing upon the sympathy of all Indians, be whatever faith they may belong to. I have not hesitated to ask the support of the whole world not by way of pecuniary offering, but by their sympathy, their prayers and their study of the question with all its implications. I want their heart sympathy which is infinitely greater than any pecuniary offering. I do not stretch out my hand before them for money, because they are not debtors to Harijans. It is for average Hindus to discharge this debt.

To conclude, this prayerful support and sympathy can only be given by you Hindus, if they have no distrust of this movement and if they are satisfied that this is a movement of avowed purification and deeply religious. Remember that I have not only given this message which has been straight from the heart. I have gladly taken your word which is a spontaneous offering from you. For I have accepted it as a bond between you and myself and as a token of your determination to give me the fullest support you are capable of giving. And when I am a good accountant, I shall ask an account from you and shall want to know from time to time what part you have played in this movement.

WEEKLY LETTER—No. 11

ITINERARY

Jan. 13 Tellicherry public meeting, at 4 p.m. from Manipalpur Hindu students and Harijans, Rs. 34-13-4. Kishu, 5 miles public meeting, addresses from public and Hindu students, Rs. 34-13-4. Bangalore, 4 miles public meeting, address from United Panchayat Board, Rs. 33-1-1. Palakkad, 4 miles public meeting, address from United Panchayat Board, Rs. 33-1-1. Calicut 15 miles ladies' meeting, meeting portrait of late Sri Mathavan Nair at the Town Hall and the 'Madrassan' office, addresses from Manipalpur, Teluk Board, Hindu Chamber of Commerce, Harijans and others; students' meeting.

Jan. 14—Kadapa, 12 miles speech at Harijan colony on 100 acres of land donated by late Sri. Subbaya Goudan, addresses from Subbarayan Goudan and Wythe taluk board. Calicut, 30 miles visit to Harijan quarters, public meeting, Rs. 34-13-4 10, Harijan workers' meeting.

199 13. *Chlorophyll* *fluorescence* *measurements*[illegible][illegible]

Jan. 18—Thripunithura, 8 miles Eo 122-411. Cheluvannur, 4 miles west to Marthanda varma. Kumbalangi 3 miles public meeting, addresses from Municipality, students and Hindu Prems Mandal, Eo 44-416 Cochin by boat, 3 miles, address from Municipality, Eo 718 Palakkad 10 miles, address from Sri Dharma Perikumbam, Tugayam. Thiruvananthapuram addresses from public, Eo 118. Alappuzha, 20 miles public meeting, addresses from students, young men's associations and Hindu Prems Mandal, Eo 306 1/2. Nedumankudi, by boat 3 miles Eo. 40-3-11.

1. Jan. 25 - Kottayam, by boat, 11 miles public meeting, address from public, Rs. 158 10-0, Indian meeting, women's meeting, Changanassery, 11 miles public meeting, address from public, over road, Ammalathuram building, Rs. 80-4-8 Address, 28 miles Rs. 125-0-0 Pannam, 25 miles Rs. 75-10-0

Figure 10.10: A simple linear regression line.

Get your vote in during the week • See 10-20-11

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ALL OTHERS MUST WAIT

From Cule at Gandhiji paid a few hours' visit to Kalyutta, a beautiful spot in the mountainous tract of the Synam taluk. In the taluk along with the hill tribes, the autochthonous number about 45,000, while there are only 17,000 caste Hindus. These 45,000 autochthones are themselves divided into not less than 15 different classes with varying grades of vegetation among themselves. About 75 persons from the hill tribes were present at the meeting. These people work as laborers in hill and tea and collect phosphates, earning a pittance of 5 paise worth of paddy per day. In the meeting they sat side by side with the others. But I must confess it was a trial to sit with them or anywhere near them. Their persons gave out a terrible stink. As Gandhiji sat in his speech, their appearance, their dishevelled hair and everything about their person showed how miserably neglected we had been about our own hill and tea. They wear the same cloth or coat from year's end to year's end till it turns into a rag. Their women

baths and when they do bathe it will not be with
fully clean water. They bathe once a fortnight
and a weekly bath is considered a luxury. Now
some young men of the locality have galled by
their bath to improve the sub-bran condition in
which these hill-tribes are living. The late
Hj. Schlegel Steinhilber, a rich Swiss landholder who in
his life-time had been doing whatever service he
could to the poor south side of him, has bequeathed
big acres of land—all his landed property—for the
use of Harfjann. Steinhilber called it 'a man gift and
a great gift.' A colony was opened on the land
last day, where some of these hill-tribesmen will
be located to stay with some farmers. And a youth
who have decided to throw in their lot with these
foreign children of God. Steinhilber spoke at the
meeting as to what a heavy responsibility rested on
the shoulders of the workers, who had to make
these dumb driven people into respectable human
beings and full men.

The same evening at the public meeting in Oakland he demonstrated himself of the great power by that night as a speaker that has been fully reproduced elsewhere. "I am trying," he said, "to represent these dumb seven millions." The appeal for money he made on behalf of these millions did not go unnoted. The Emperor's servants, who had paid well towards the party, paid more at the auction. North Naga Amara alone purchased several articles for Rs. 1,150. "He put" stated a full-sized portrait of Gendun for Rs. 600, the highest single bid so far during the sale.

LATE MATERIALS SECTION

One of the pleasant surprises Gandhiji performed during his stay at Calicut was the unveiling of the portrait of the late Sri Madhavan Nair, who has left his mark on every public assembly. Mahatma Gandhiji paid a glowing tribute to the simple beauty of his character. "What struck me most", he said, 'was his transparent honesty. He was a man of very few words. I know only a few men gifted with the precious virtue of never using two words where one was necessary. Madhavan Nair was one of them. He was tremendously honest in his dealings. He knew his limitations. It is a very great thing to know one's limitations. Madhavan Nair always worked within his limits and, therefore, always lost. I would like you to prize the simple and beautiful virtues of Madhavan Nair. He died in harness so far as the Hindustani cause was concerned. He was a doer or worker on the ground. This is a matter of confidence and reputation. Madhavan Nair took up this cause in that spirit. There was no mouthing about anything that he did."

RESEARCH DESIGN AND METHODS

Quindley has written on the *Register* about the reconnection of Knapuck, a 1946 Malabard girl of 16. On the birthday of Quindley's river in California.

"I have never known a Hindu who has fathered a large number of children as intelligent as I have known in this country. When we are asked to do anything, we usually find it is very common to hear a Hindu say, 'This is the Hindu way of doing it.' But I have seen all kinds of Hindus who are not at all intelligent. The only thing I have seen in the country, with the exception of the Hindus, is the fact that the Hindus are not intelligent. It is the only thing I have seen in the country, with the exception of the Hindus, is the fact that the Hindus are not intelligent."

"I have seen a Hindu who is intelligent," replied the speaker, "and I have seen a Hindu who is not intelligent."

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Kamathi slowly took in the full import of what Gandhi had said. It was a great thing she was called onto to do. She had to make a momentous decision. She agonised for a while and then spoke of only one course. "I will select a husband who will not compel me to wear ornaments."

Gandhi's speech ended with delight. "I had said so," he said, "she was married and she kept her jewels till the moment of her death. Now I have you. And he has never tired since then of speaking to me of Kamathi's noble decision."

HARJAN AND CLARKE

The visit Gandhi paid to the Harjans was a curious one. The latter received Gandhi with affection. The fact in Mahatma that excited of that day the people Gandhi more. Inspired than ever of the visit of the great man. At a meeting in Calcutta, he said, "The numerous addresses that I have been receiving for these two months have almost without exception expressed their approval of the movement and their intention, nay, determination of doing what the agitators could possibly do in their own spheres to advance the Harjan cause. It has given me great satisfaction and joy to find this expression of opinion on the part of the intellectuals. It would have been painfully surprising

to me had it been otherwise. I have noted to my great delight that the workers also are with me. I hope I am not greatly deflated. I must have my due share of self-defence. But after due allowance is made for self-defence, all the more I witness every day among people, be a matter of course, and witness coming to me and signifying their praise for services I might have performed in previous years."

CRIMINAL MINDS

During the long days that Gandhi has passed in Godan-Tamarsore, he has made various important speeches some of which the reader will find reproduced elsewhere. This is his third visit to this part of the country, which he has painfully described as the blackest spot on an unspeakably map of India. He has visited several places and addressed many meetings during these three days. He has also visited some Harjan quarters both for the United State Government. But it has not deluded him into the belief that all is well here. He has also seen some Harjans, who, as he said, 'are at the lowest rung of the ladder even in the Harjan scale.' At Ernakulam he was taken to the Harjan quarters, three miles away from the town. The Harjans had their shanty huts, each separately situated, on a plot of land. They were obliged to serve the landlord whenever he was in need of their labour for which they were paid the meagre wages of six annas per day. On the days on which they had to work their soil or were sent for haggling. Gandhi had an interesting talk with one of them who was looking a dream of the reception. After enquiring about his general condition Gandhi asked him, "Do you not eat?"

"Yes."

"And how?"

"No, we do not eat food."

"Why not? do you consider food as poison?"

"No. We do not eat it because we do not get it."

"And do you drink?"

"Yes, we do."

"How much?"

"To the extent even of two annas per day when we get good wages."

"Why do you drink? Drink makes men mad."

"It does not make us mad. It makes us strong. It makes our throats hoarse. We can work harder when we are drunk."

"Can you not work hard without drinking?"

"No. Drink we must if we are to work hard."

It was a heart-rending scene. Here were our own co-religionists ignorant of the elementary principles of Hinduism. They had no knowledge that drinking was taboo for Hindus. They in their appalling ignorance considered liquor as a healthy, invigorating drink. In this land full of

show the printed letter that "We beg to state that your present attempt to strengthen the Hindu religion by removing its caste-discriminatory will end in utter failure." These letters are the advice after the consultation. The second letter has this: "You are well aware of the fact that the greatest obstacle in the way of the conversion of a social Indian nation is religion. I am not a stranger to this kind of advice. I had had letters from Europeans and English even when I was in Poona prison. They were all kindly and earnestly worded, but strong in their emphasis on the fact that religion was the greatest obstacle in the way of the country's progress. Ever since I have not budged in the Caste-Transcendence and I have been flooded with communications of the sort. I cannot possibly disregard all these letters. I know that for the belief, which is constantly growing upon these rising men in Casteism and Transcendence, the Hindus are primarily responsible. They have dignified prejudice in the name of religion. They have defended it as if it was virtue with divine sanction. These youngsters have felt in their impatience, that, if religion is an obstacle, Hinduism deserves it to be and practice it religion is an evil. Having become impatient and angered, they have not stopped to think out the question and undiscriminated religion wholesale. If I have real religion on me, I have got to be patient and gentle to these brothers of mine. I have remained with them by correspondence and remained with them to-day at Pullacherry."

I must tell these friends that my present attempt has nothing to do with the strengthening of Hinduism. I ask you to take me at my word when I say that I am wholly indifferent whether Hindu religion is strengthened or weakened or perishes, that is to say I have no such faith in the conversion of the people I have taken up that, if my taking up that question results in weakening Hinduism, I cannot help it and I must not care. I tell you what I want to do with Hindu religion. I want to purify it at the core of untouchability. I want to remove the dross of untouchability which has today distorted and degraded this religion out of all recognition. I know that if this can be removed past and present, these very friends who say religion is the greatest obstacle in the progress of India will immediately change their minds. But if it is any consolation to these friends, I tell them that, if I come to the conclusion that Hinduism is tainted untouchability, I should denounce it. Not even then I would not go so far with them as to say that religion itself is useless and that God is not God but devil. For me the result will be that I shall bow down to Hinduism and Hinduism but my back to God will be strengthened. And I want to tell you why it will be strengthened. Faith is not a delicate flower which would wither under the slightest stormy weather. Faith is like the Himalayan mountain which cannot possibly change. No storm can possibly change the Himalayan mountain from their foundation.

I am faith praying for strength from God to be able to say to God, when He has disappointed me,

"Although Thy own creation has disappointed me, I still cling to Thee as a babe clings to the mother's breast." And I want every one of you to cultivate that faith in God and religion. It is my conviction that all the great truths of the world are true, are God-revealed and that they serve the purpose of God and of those who have been brought up in those surroundings and those faiths. I do not believe that the time will ever come when we shall be able to say there is only one religion in the world. In a sense, even today there is one-faith, one-religion in the world. But there is another thing as a straight line in Nature. Religion is one line with many branches. The branches you may say religions are many, as true Religion is one.

What is at the bottom of this movement for purification in Hinduism? It is not designed as a movement hostile to any religion. It is designed to bring all faiths nearer together. To you for one moment suppose that if certain Hindus make separation in the terms that I have suggested, and if they forget the distinction of high and low, they will forget these distinctions only in regard to Harijans and not in regard to others? To-day this sense of untouchability has overtaken the whole of Indian society. Harijans are not the only untouchables. There are on the extreme fringe. But all Hindus are accessible to themselves and all Hindus so distinguishable. Now Hindus have noted this fact, and I want to tell you that our untouchability movement is not

there main root in this context of untouchability. I ask you to believe me explicitly when I say that if untouchability is removed, it is not worth bringing all Indians together and if I say so, it is all truthfully all honestly correct. It gives a very big movement brought with great consequences. Can you imagine it if it were otherwise, as a man runs who has finished a race to be, I would certainly wonder how that place in the course of my life. I know, however, which has the consequence of untouchability, the way for fighting against Mussolman Communism, Jew and Paris, among whom I have the religious ideas that heifers? I have that sense and I am certain that if it is not untouchability, it is not bound to succeed. Working in it and with it, I am most desirous to find all people in the world to gather out as hostile to one another but as I am not a one whole.

I think I have given sufficient at length to those who have sent me these letters.

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Notes

The Cheapest Platform

In discussing the economies of public trains, in which vast crowds have to be considered, workers have suggested that platforms along with R.M. at the least be abolished. This need not be. Possible for vast crowds presupposes that the train is popular and that, therefore, there will be voluntary help forthcoming. In such favourable circumstances it should not be difficult to borrow labour. Labour should be voluntary. Mud should be used in the place of plaster. A solid platform can thus be made for a rupee or two. No skilled labour is necessary for creating such a platform. The only expense to be incurred will be that of cutting bricks in and for. But even such a platform can be dispensed with. If a ring is kept in the middle of the platform, large enough for a motor to turn round comfortably and a broad passage left for it to pass through to the ring, the motor can be used as a solid platform. This was successfully tried at Bangalore and Madras. If a higher platform is needed the top of a motor trolley makes a platform high enough for the largest customer. Thus, too, I have tried successfully to prevent loss. The base of the ring should be fairly strong. Strong wooden posts and stout rails can be borrowed for the purpose and the ring can be created inside of ten hours of work. *Voluntary labour is essential.* Various towns where the same should be able to prepare these things without loss and without any strain.

M K G

Give Readers

The readers of Harijan know what Give means to me. I have always regarded the learning by heart of such books as the Give a very desirable thing. But I was never able to learn all the chapters of the Give by heart myself though I made several attempts at it. I know I am very stupid at memorising. So whenever I meet anyone who knows the Give by heart, be he the commandant of my prison. I have already met two such during the Tamil Nad tour—a gentleman at Madurai and a lady at Srivilliputhur. The gentleman at Madurai is a merchant unknown to me; and the lady is Parvathi, a daughter of the late Justice Seshaswami Iyer, who during his lifetime maintained an annual prize for the person who could best recite the Give from memory. I would like, however, the author to realize that the mere recitation is not enough to itself. It should be an aid to the comprehension and assimilation of the meaning and the message of the Give. By recitation even a person can be taught to recite a by heart. But he would do no more for the recitation. The reciter of the Give should be what the author expects him to be—a man to do good work. It depends from

the worker's belief in itself, thought, word and deed and a perfect comprehension of them. He whose thought and action have accord with his thought as a thinking man is a thinker. It is necessary to ward this warning from the people who look to my prison as their only way out, I am afraid, with the thought that they are saved by mere attendance at the prayers. And since the capture of them and undoubtedly sympathisers with the inmates against untouchability. It is necessary to warn them that they are expected to act in accordance with their belief and showing their action that there is no untouchability in them and that there is no person lower than themselves.

M K G

For Sincerity

An attempt was being made during the tour to draw me to a public debate with Christianschaps and other learned men and as there is much misrepresentation about my opinion to propound such controversy I should like to repeat through these columns what I have said in my letters and verbal messages. I have no desire to engage in a public debate on the stage of untouchability. I do not believe in such debates, nor do I have any claim to Gandhi scholarship. But I am ready to engage in both friendly conversations with all those who have the same aim of removing untouchability and in mutual understanding, discussing points of contact and generally clarifying truth. For instance a challenge is often sent to me with reference to an old reported statement that there is no warrant in the Bhagavad Gita for untouchability as it is justified today and that in the matter of the use of public temples there is no prohibition in the Bhagavad Gita against those who are in-due regarded as untouchables. I have explained in these pages even then what I mean by Bhagavad Gita and what religion is. Thus I put upon the record that even commonly cited in support of untouchability in general and temple entry prohibitions in particular. I do not expect all my critics to read the Bhagavad Gita. I would therefore, gladly explain my meaning to those who demand and in my own way to understand their objections. Surely it is possible to have such common action, even though there may be differences in some opinions. The reader may also know that such friendly discussions have taken place often enough during the tour. But some persons have made it their mission to discredit me anywhere. So they make suggestions for open debates which they know I have refused to accept, or such opportunities, which it is physically impossible for me to make unless I would cancel a whole day's programme and disappoint thousands of men and women. They are not to be pleased by anything I say "by or do." They will do what they expect of me and

M K G

WEEKLY LETTER—No. 12

ITINERARY

Jan. 12. — Ponnani: public meeting. Rs. 245 4-8. Quilon, 30 miles: public meeting. Rs. 264 4-8. Visit to Harijan school. Bengali visit to Harijan colony established by Adina Mahajan Singh. Varkala, 14 miles: visit to Ashram established by late Marayana Gram Swami, address from public. Rs. 149 8. Tiruvandrum, 14 miles: public meeting, addresses from officials and Hindi students. Rs. 150 12.

Jan. 14. — Tiruvandrum: visit to a Harijan hotel, ladies' meeting. Rs. 51 1-11. Nappettur-kand, Rs. 117. Pappayam Amavayal: public meeting, address from Chaudhri Harijan. Rs. 55 4-8. Kuthiappan. Rs. 118. Thimulay. Rs. 143. Nagercoil, 42 miles: visit to Ekkad Harijan quarters: public meeting, addresses from Municipality, Harijan and Hindu workers. Rs. 1 118. Cape Comorin, 11 miles.

Jan. 15 — Cape Comorin: Science day

Jan. 15 — Cape Comorin: Interviews with members of Self-respect party and Harijan workers. Evening: Sengunoor, Rs. 535. Valluvar. Rs. 14 8-8. Tiruvavuri 58 miles.

Jan. 16 — Tiruvavuri: visit to Harijan quarters: public meeting, addresses from Tiruvavuri and Puthuvayal: group meeting. Rs. 14 111-4-4. Kumbakonam, 34 miles: public meeting. Rs. 107 1-4. Tutukudi, 77 miles: public meeting, address from Municipality. Rs. 1 111 2-8.

Jan. 17 — Tutukudi: visit to Harijan quarters. Kalyanasolai, Rs. 201 1-4. Kallipatti. Rs. 205 11-8. Bankarankal, Rs. 148 1-8. Rajapalayam, 83 miles: public meeting, via address. Rs. 1,433 4-8. Srirangam, Rs. 485. Virudhunagar: public meeting, address from public. Rs. 1,274 8-8. Kallipatti. Rs. 1 486. Tiruvannamalai, Rs. 418. Thanjavur-kandam, Rs. 165. Madurai, 65 miles.

Jan. 18 — Madurai. Addresses from Chamber of Commerce and Congress, visit to three Harijan quarters: address from Municipality, students' meeting; Harijan workers' meeting; Hindi association, public meeting. Rs. 454 1-8. Indravati meeting. Total collection on Madurai Rs. 8,561.

Journey during the week: 1,435 miles

Collections during the week: Rs. 14,186 2-4.

Total collection, Rs. 2,27 024-13 1.

A STEP FURTHER

The enormity of the Harijan problem in Travancore can be measured by the fact that "of the 51 lakhs of Hindus in the State only 14 lakhs or 26 per cent. are avarnas, the remaining 37 per cent. are considered avarnas." As the reception committees of Travancore and in their address of welcome, the acquisition of caste distinctions and rigidly-defined customs are more prevalent here both

in extent and intensity than in other parts of India. It is the 36 per cent. that deprives the vast majority of the common rights of using public places and worshipping in public temples. Gandhi hased every where the word of those who suffered from the social tyranny, and he expressed the anguish in a number of speeches, some of which have been reproduced in these pages. "Gandhi has become a Harijan," he said, "I should have struggled with the Harijans who are supposed to occupy the lowest rung of the Indian caste in the Harijan scale. I cannot do so unless I could take out a nationalisation certificate and become a citizen of Travancore." There have been several Satyagraha campaigns in the State to win for the Harijans equal rights of using public roads and temples, and public opinion has been cultivated against the practice of depriving the Harijans of the use of public places. On the eve of Gandhi's entry into Travancore, the Government declared open public roads, tanks, wells and churches to the Harijans. The Government commissioner said, "Government share the view of the Committee that discrimination at church meetings and use of spaces that are general public funds should be stopped by Government in the maintenance of public tanks, public wells, churches, etc., admission to which is denied to any person by reason of his belonging to a discriminated caste. They have resolved, therefore, that all public roads, public wells, public wells, churches, etc., maintained by them out of their general public funds shall be thrown open to all classes of people, irrespective of the caste to which they belong. Measures to carry out these objects soon are being considered." Gandhi congratulated the Government on the step they had taken, but said the reformers could not be satisfied until the State withdrew recognition from all forms of untouchability.

THE DUTY OF THE STATE

In a press interview given at Tiruvandrum, Gandhi made this point more clear and said, "I have already tendered my congratulations to the Ministry and the Government on the commissioner. But I have also said that it cannot possibly satisfy the reformers, much less the Harijans. There can be neither satisfaction for me until the State as such refuses to recognize untouchability in any shape or form. That will not interfere with anybody's personal religious freedom. To-day untouchability involves State patronage, I venture therefore, to hope that H. H. the Maharaja and his advisers will at least take up an impartial attitude by withholding State recognition from untouchability."

"A suggestion has been made from some quarters," asked one of the pressmen, "that a committee of learned men should decide the question whether the State should allow Harijans to go

another chapter in the struggle for the day to day.

In my opinion, "united" families, like a single nation, are destined by Providence to help a divided one. Each a symbol, they encompass a mass who are not merely "human" but are also holy and who can guide the people, but not the State. For, in a composite society such as ours is, the State should adopt an attitude of perfect neutrality. Supposing that the majority gives its own opinion, that uncontrollable, such as we know it, is a Hindu religious obligation, the State cannot clothe it with legal protection. Those who believe as it will observe it. They cannot compel non-believers to do so. But the state of the law today is such that men who do not believe in untouchability are compelled to submit to it."

ANOTHER GREAT SACRIFICE

At Tramadrum, among the many women was a girl of seventeen. As she came and stood before Gandhi, he asked, "Who are you?"

"A little girl," she replied.

"What has a little girl to do with jewellery?" Gandhi had seen the many ornaments she was wearing.

"Because I want to remain a girl," replied Manabika.

"Then you must not wear jewellery. And Gandhi narrated the story of Yashod's childhood. "Kamod was richer, younger than you by a year, yet she discarded all her jewellery."

Manabika's eyes brightened. "I, too, would like to give my jewellery," she said.

"Have you your parents' permission?"

"I will get it."

"I know Malabar girls are free."

"Shall I give it to you?"

"Yes, to Harqan."

"That is what I mean."

"If you think I am a bona fide Harqan, then give it to me. If you think I am a hunching, do not give it to me. I thank all souls to give up their jewellery. I know it is a hard thing for a girl to do. There are all sorts of schemes to stop them only I say, hunching is their business here."

"If I give myself to you?"

"Yes, I have your name, and now I have you."

"That is settled."

"Even then I give you one night to consider."

Next morning, when I saw Manabika, I could not easily recognise her. All her ornaments had gone. "Where are your ornaments?" I asked her.

"I have given them up."

"To Gandhi?"

"No, that I could not do," she said. "He defers his share, but I cannot give away the ornaments. They have been on my mind since we were that young."

"Are you going to submit to the change you have made?"

"Father is. Providence has decided to do so."

Later in the day, Manabika with her parents came to Gandhiji and gave him a gold bangle and a necklace for the Harijan cause. Gandhiji had known beforehand of the gifts. He said to the parents, "You may not give me those articles. Exchange whatever part of the debt you can with the ornaments that Manabika has discarded. She is never to ask for them again."

Tears flowed down Manabika's cheeks. Her emotion was too deep for words. She had made a life long decision.

Gandhiji then asked the mother why she could not blow her daughter in her noble decision.

"She will have to be married," replied the mother, "and it will be difficult for us to find out a husband who will be contented to have her without ornaments."

"You may have no anxiety on that score," said Gandhiji, soothing her fears. "I shall find you what you wish to have, not as for the children for Manabika's hand, and you may select any one of them."

The mother blessed Manabika's decision. It was a touching scene. It is a example of noble sacrifice like those that sustain our race and help life livable in the midst of trouble. May the brave steps of Kamod and Manabika set as a living and help to dispel the darkness of ignorance that keeps a man like Manabika's story.

AT LAND'S END

The meetings at Tramadrum and Nagorend were very largely attended and local people and they had never seen such big meetings at those places. The meeting at Nagorend was the biggest we had so far seen, except at Madras. There was coming to the South. People had flocked from every remote village with their offerings to the Harijan cause. All their addresses expressed sympathy with the cause and promised to do what ever service they could do to Harijans in their respective spheres of life.

Waylay went to Cape Comorin for the week end. It would be to wait for me to attempt to describe the grandeur of the cause which was meted only by the company and the fulminant depth of the soul that was trying to encompass the whole universe in the embrace of his love. The sublime sense of unity, stretching to the horizon on all the

that address. Listening fully concentrated when the speaker's message was remarkable for its presentation, a large number of ladies. The more than double wages at one hotel were paid to the hotel and high wages obtained had to wait outside the hotel. Many ladies have been taking an active part in these in the situation. Harijan service and Harijan service, I call their servants' help. To the Harijan and I call up to us to what service they can do to the Harijan. "You must" said the Harijan and finally forgot the distinction of high and low between caste and caste, as caste, as caste, and non-caste, and if you will do this voluntary thing, you will know what you can do to Harijan in your affection for Harijan boys and girls. After describing the various ways of possible service to the Harijan he said, "I tell you you will be an education entirely superior to the education received through books. And if you will do it to their classes, you will find also a book that will be a book of life and not the mere printed page that you can learn by heart. The real meaning of education is drawing out. If you will draw the best out of yourself, it is the best education."

TO FELLOW LABOURERS

The meeting of well-to-do with which the day began was remarkable for its exemplary quiet and order had rounded dinner of the well-regulated meetings of well-to-do in Ahmedabad. It was a pleasing contrast to many other meetings we had attended. The labourers had shown their entire sympathy for the cause by presenting a party representing small collections from among themselves (meeting addressed them as fellow labourers), and explained why he chose to call them such. "I call you fellow labourers by design" said he. "When I was hardly 25 years old, I came in touch with Mahatmaji in South Africa. Mahatmaji was an indentured labourer. I had the good fortune to meet him once. I then learnt a great deal about the hardships of labour and from that day there grew a bond between labourers and myself, which became closer and closer with the passage of time, and I threw myself entirely into their hands. And if I did not become an indentured labourer myself, they realised that I was still one with them in heart. That is the reason why I call myself a labourer."

LABOUR & GRIEVANCE

He then asked them to abolish the distinction of high and low, which he knew were unfortunately prevalent even among them, and said, "You must consider every labourer as equal with you and as your blood brother. If you can reach that state, you will at once understand what a great power you are in for your own good and for the good of the country. He said he would expect them to contribute to the cause of self-purification by giving up intoxicating drinks and drugs, narrow

and bad eating habits, and the incurring of debts. And if you have a poor model Mahatma labourer, also you must deal and live with them on terms of absolute and absolute equality. You might be taking a portion of my, and on the work which you may be doing. Would you have a perfect right to demand from your employers good treatment, adequate wages and decent surroundings? It is expected of you that you will render proper honest service for the wages that you get. If you will only think a little, you will find that, by reason of your being employed as labourers in any industrial concern, you become part proprietors of that concern, precisely as are those who invest money in that concern. Labour as a matter of fact, is as much money as metallic coin. If you put their money in any particular concern, you put your labour in it. Just as without money your labour would be useless, so also all the money in the world would be perfectly useless without labour. Therefore, you must take pains in working for the owners as if it were your own. Then, while on the one hand you will be asserting your rights as part proprietors, on the other, you will render full service by working honestly.

Mahatma,
19-2-34

C. B.

TO HARIJAN SCRIPTS

After listening to the lecture of Mahatma's speech delivered on 18th January at Palitana in reply to an address presented by the Vaidika of Sri Bhawan, Varanasi (Gujarat).

"I am thankful to the organisers for having taken me through the richest traditions and the temple. I am thankful also for the brightness with which your opinion is expressed in this address. I am glad that this address is really more in the nature of advice to me than anything else. The best way to reciprocate is to tell you frankly what you think. You have advised me not to conduct this campaign in the name of Hindu religion. I am very sorry I cannot follow your advice. It is really wrong to say or even think that this movement is conducted in order to consolidate Hindu religion or consolidate anything. If I cannot say and want to be honest, I do it at least without myself but to partly myself. For me, this unacceptability is a sin that Hinduism commits against the unacceptability. It becomes and remains a sin inasmuch as the average Hindu considers the unacceptability, when I now call Harijan, an unacceptability Hindu. Therefore I can only call this a movement of reformation and purification in Hinduism. I become a doctor only in those who call themselves Hindu. I do not become a doctor to those who have nothing to do with Hinduism. You just now took me to the temple and there showed me everything including the worship that

HARIJAN

FRIDAY, FEBRUARY 2, 1934

SOME QUESTIONS ANSWERED

I have a collection of questions in front of me. These I have answered during the last few hours of the previous being of general interest. I propose to give them below with their answers.

Q.—The local support one gets for Harijan work is very poor. People give readily when you come. Will you make an appeal for help to my work?

A.—It is no use blaming the people. If they do not give, the fault must be with you. You have not inspired sufficient confidence in you as your work. You have to be patient and concentrate on producing the best quality of work, and you will find the support coming without fail. I know of no healthy society failing for want of pecuniary support. But people are like God. They try the goodness of workers and answer prayers only when they have proved their honesty and worth.

Q.—Does the pay of Harijan workers at Harijan centres run by the Harijan South League come under welfare work or overhead charges?

A.—Did you know the meaning of the work done by the worker. If he is doing construction work, work as teaching in a Harijan school, it is welfare work. If he is keeping accounts or the like at an office, his pay should be part of overhead charges.

Q.—There is a suggestion made by you that a society which degrades its servants suffers. Do you imply that Harijans are servants?

A.—I do. I have stated a fact. Harijans today are as a body servants of the society, and as such they are treated in a degrading manner. His who runs may see how the society suffers in a thousand ways for the degraded neglect of its most useful servants. This neglect accounts for a tremendous economic, social, military and moral waste. My statement of fact does not imply that Harijans should be compelled to remain servants for ever.

Q.—There is lack of sympathy on the part of Hindu workers for the Harijan cause as shown by the absence of Harijan recruits in Khadi services.

A.—So far as I am aware, the charge is not true. There are many Harijans in the Khadi service. Certainly there is no bar anywhere against the employment of Harijans in that service.

Q.—A practice is growing up of Harijans adopting caste distinctions, e.g., Bhandaris, Buntias, etc. What do you say to this?

A.—I know the practice. It is not new. I dislike it. Harijans do not want to steal into the so-called caste society. The latter has openly to admit them as blood brothers and sisters. The present movement is one of self-purification, penance and expiation by common Hindus.

Q.—You desire Indians to mend their morals. Why do you not ask the Christians to mend the morals by getting up the thread?

A.—There is no parallel between the two cases. The thread is a symbol of conversion for those who believe in it. I do not want the Harijans to have its meaning for me and I know that without it. In so far as it is used as a mark of superiority, it is worse than jewelry and the mere discarding of the thread would be valueless if pride, of which it is a symbol, is also not discarded. There is nothing to prevent Harijans from adopting it if they choose, but I should strongly discourage the practice, as it would be a concession without the original meaning behind it.

Q.—I represent a brotherhood which is out to break caste distinctions and to preach harmony between religions. Does Harijanism then acknowledge one God, one religion, one caste? What is your message for me?

A.—I wish you all success. I do believe in harmony between all religions. I have myself spoken at it in my humble way. Caste distinctions, in so far as they imply superiority of one over another, have to be discarded altogether. There is neither a place nor a grade of unassailability. But in so far as caste in the sense of Yama Yajña Nyasa's law of conservation of human energy and true religion, it is good to recognise and obey the law. You may deny the existence of any such law. I can then only refer you to the few words I have given on the volume of *Harijan* in support of it. I had the honour of meeting Sri Ramana Maharshi when he was still in the flesh and had a discourse with him on the point. He said to me: God is the common-sense of all religions. But I do not know a time when there would be only one religion on earth in practice. In theory, since there is one God, there can be only one religion. But in practice, no two persons I have known have had the same and identical conception of God. Therefore, there will, perhaps, always be different religions answering to different temperaments and climatic conditions. But I can clearly see the harm coming when people belonging to different faiths will have the same regard for other faiths that they have for their own. I think that we have to find unity in diversity. I need say no more about caste beyond this—that is so far as abolition of distinctions of high and low are concerned, there is but one view. We are all children of one and the same God and, therefore, absolutely equal.

M. K. GANDHI.

GANDHIJI'S TRIVANDRUM SPEECH

The following is the full text of my speech delivered by Gandhi at the public meeting held at dawn on the 23rd January 1931.

WHAT IT MEANS TO ME, SRI

I am no stranger to Trivandrum. I have been here twice and I shall not go back. I am not just a fellow traveller of Trivandrum. And I shall tell you why I could have to become a citizen of Trivandrum. I have lost this identity if you like to call it, or *anagaraj* as I would call it, to my first Mahatma, which includes Trivandrum and Cochin, was the Mahatma spot in the independence map of India. The most famous of independence men to be found in Malabar. And Mahatma in the form of Shastri-mahatma, the teacher of the advance doctrine. Here independence of the north type can be combined with the teaching of Shastri parva my comprehension. But since I have become a Hindu by choice I should have to suffer with the Harijans who are supposed to occupy the lowest rung of the ladder even in the Hindu caste. I cannot possibly do so unless I could take out a satisfaction certificate and become a citizen of Trivandrum. For, do you know what I saw this morning when I went to a Harijan school. There I saw two Harijan boys belonging to what are called the Varma, Das, and Kamma castes. I asked them and they said, Varma are *untouchable* like the Harijans. *Untouchable* means in this caste that was passed to me, it was stated that Varma had the greatest difficulty in drinking pure drinking water. Once during the Boer War, as a British member of the Ambulance Corps that I was I found myself in the position of the Varma. Not that there was any prohibition against the soldiers and ambulance men who were marching through that stretching country, but it happened to be a war-torn desert, it was a desert of publicans from Pondicherry (Ind). The next day was almost everything overboard. We were all—white soldiers and brown ambulance men—packed with them. Suddenly we came upon a little pool filled with dirty water. There was no water to drink, water for us. This morning I immediately recalled that scene and said to myself how infinitely worse the Trivandrum soil when they cannot dig out they are supposed to dig ponds for drinking water, not in a war-torn desert, but in a place where simple fresh water is perennial. Are you now surprised that I should have to identify myself with a Varma and deal with him by being with him and seeing what you feel when you see fresh water, all around and all delivered from using it? If God will, he will give me the strength and they will go through the list. You now understand the nature of the message, that I want to deliver to you this evening.

THE DUTY OF THE STATE

But there is always a ray of light even through apparently impenetrable darkness. The Commissioner

of the Madras Government is more than with the most willing business was very much placed in my hands. I was able at the meeting where I was the more at the highest—the Madras Government to make my comprehension. As I then said the only a seemed to me in short that there would be no State recognition for those public institutions which delivered *untouchables* from their use. While it was possible for me to make my comprehension, you must not run away with the belief that such kind of a very modest type can give me satisfaction. This deepened desire requires not a composing but a desire, wholly. If the Hindu power is to low, then the demand has to be removed and broken. I wish that the young Harijans and the advance may take courage into their hands and apply the only remedy that can cure this mischief. The remedy is *untouchability*. They have simply to say that there will be no State recognition in any shape or form of *untouchability*, *untouchability* or *untouchability*. As an ex-leader, who will have some memory of legalism, I make bold to say that such a legislation or such a proclamation will not amount to my interference with any single individual's religious belief or practice. It is the freedom of a State which has subjects *untouchability* different India to take an impartial and detached view in matters of religion. By identifying itself with *untouchability* and *untouchability* and by giving legal protection to those *untouchability* the State *untouchability* with the progress of science and technology with the help of people's conscience. All that the State has got to do is to say to the subject, 'The state has nothing to do with your religious beliefs and practices. We will interfere when you, in practicing your religious practices will interfere with someone else's rights with the power of the State'. But the entire State recognition of *untouchability* makes it a *untouchability*.

I feel that an extremely heavy responsibility rests upon Hindu power when as I feel, the very Hindu religion runs the risk of being entirely destroyed if the view of *untouchability* is not repelled from the Hindu body. Those who feel so deeply will discuss the matter earnestly and will find the so-called Harijans are clothed with precisely the same rights as non-Harijan Hindu power is to dig.

MY ONE CONSTANT PRAYER

Now one or two words only with reference to the *untouchability* of everyone in this audience, men or women. That is a movement essentially of self purification, of *untouchability* frankly acknowledging the fact that they were to Harijans, and reaching full separation to them. This can only be brought about by a complete change or break on one part. As I have already described to you, the State can only be of a negative character. The State cannot possibly change the individual heart. That can only be made by prayer to Almighty. It is not possible for a single

human being to charge his heart as a fellow being. I know that I cannot do it. I can only make an appeal to your conscience. I say your heart. But you, God-fearing who can give the word that I speak to you with the power to direct His movement and create a judgment against a heart. It was not before the word of a man who is, very clearly, no longer after truth, believe me that throughout all my waking hours, and all my days on doing my sleep also, my one constant prayer to God is this: He may give that power to my words, so that the Hindu heart can be touched and it may be purged of the virus of untouchability, and Hindus and Harijans may be saved from the impending doom.

Please remember that your duty and my duty does not end with merely recognizing the Harijans as blood brethren and blood sisters. That is the beginning of the end. The end is that we should not our selves of a very form of untouchability that is coming into the realm of Hindu society. As an address reached me only this morning, it was not enough to treat Pulveris, Karpalis and unknown blood brethren, for untouchability existed among various Hindus themselves, even against caste. It is true that the present has gone so deep that it has corrupted the whole of our society. It has even affected our fellow countrymen—Muslims, Christians, and others. Well, therefore you and I have to do it to forget that there is anybody high or low on this earth. That, bring the children at the same Christ, the same God no matter to what faith or any belief or no matter what different way, however we are all equal in the eyes of our Maker. Do you not see that, when we have been able to purge ourselves of this virus, not only shall we Hindus be able to look the world in the face but we shall also be able to live in peace with our neighbours, be they Muslims, be they Christians, Jews, Parsis or others.

AN INSIGNIFICANT FURSE

Now you will understand why I consider insignificant the part you have been good enough to give me, considering that Travancore is the capital of a great State of India. Do you know that both Bangalore and Calcutta have given us less than one or even thousand rupees to the Harijan cause? If you were to tell me that poverty had hit Travancore harder than Calcutta or Bangalore, I must refuse to believe it. Bangalore at least is not a land suffering with milk and honey as Travancore is. An somebody was saying, no man need die of poverty hunger in Kerala. You have got the richest milk that mother coconut can yield and you can have all the sweetmeats you desire from the bazaar, which is very cheap here. When I was travelling through the South in 1913, I lived for days together on bananas and coconuts and in an export (or otherwise), I can tell you that you can well hold body and soul together for many days, indeed many years, on bananas and coconuts. So if you were to advance the plea of poverty as against Harijan, you would be absolutely out of court.

While, these last things—Travancore. I expect all of you, who are here—Travancore—believe to me to make up for the very serious defect in your plans. "Never run away half-heartedly when you are very busy under the pressure of all the preaching that they want. And you also a team of Travancore can put your heart together and do also that your plans should be the best, because you represent the blackest spot, and you are undertake to make up for the defect I have shown to you.

SUBJECTIONS OF THE MINOTA

But, you will want me to point out another serious defect. When I was first working in Travancore, I have discovered that the people have paid the money, but the expenses have spent money like expenditure. Therefore, as it has exceeded me, it will interest you, to know that the leading charges of my party, which certainly, exceeds the leading of a field and such other expenses which should never be deducted from pure profits for the Harijan cause, have been defunct. You will be surprised to know that in many cases more than 50 per cent have been spent. What would God tell me when I say to Him that at the name of Harijan so many thousands rupees were collected and 50 per cent were deducted for leading and expending on all these. That I did not protest against such expenses, my claim to represent the Harijan would be seriously damaged by directly. The first of the matter is that you have not treated the Harijan question as seriously as it should have been treated. It is a deeply religious question. It affects the well-being of the poorest in the land. It affects the well-being of those who are despised by society.

I took you and I and everyone of us would hang down our heads in shame, if we were guilty of misusing or using improperly a single pie collected on behalf of the Harijan. I assure you that I do not want a single expenditure which cannot be clearly supplied the light shining light will suffice for my purpose. I want no flag or banners for me and my party. If you give me the open sky and the velvet roof of Travancore to its apex, I should never utter a single word of reproach. But I will reproach everyone connected with the cause who expends a single pie which might have been used for the Harijan cause. I want you all to understand the seriousness of the matter. I want you then to look yourselves, put your shoulders to the wheel and make a Herculean effort which does not let time to pass unnoticed and the success look from the impending doom. I do not wish to deny the meaning that only the Committees in Travancore have been guilty of misusing expenditure. God alone knows how many other Committees have been guilty of this. But this I have told you—that, even since the last year I have been more questioning every Committee, and I have called for accounts of receipts and expenditure from every Committee and am waiting answers from them. There is no collection here on the history of a single person. But those of you who are studying law or who are lawyers, will at once understand when I say that might or misdeeds on the part of a ruler, which every one connected with this movement is, amounts to a crime. A ruler is expected to give proper attention and care to the protection of his word than he would bestow on his own protection.

[illegible]

THE GREAT CALAMITY

The following is the full text of the speech delivered by Gandhi at the public meeting in Tumkur on the 24th instant.

Before I sit to the proceedings of this meeting I must take the very first opportunity that has occurred to me of making a reference to a great calamity that has descended upon India, I mean the great earthquake that has devastated the Bihar. I read yesterday the *Vishvavardhini* announcement. I read also the reports of the Government of Bihar that were published in the papers, and I had a most heart-rending telegram from Bahu Rajendra Prasad, as well as he was discharged from his prison. All these communications show what havoc earth-quake is. We who have faith in God must cherish the belief that behind even this calamitous calamity there is a divine purpose that works for the good of humanity. You may call me superstitious if you like, but I must tell you, cannot but believe that this earthquake is a divine chastisement sent by God for our sin. Even if we are not so sure of it, must be clear that nothing but divine will can explain such a calamity. It is very approximately believed that a lakh of gross rupees has been lost by the direct aft.

What are you and I to do in the face of a calamity of this magnitude? I am only going to say that all of us should contribute our share to lessen the misery of the sufferers. I am sure that if any one be deflected from the purpose to which, as I believe by the direction of God, I have dedicated myself for the few months at my disposal; nor have I the authority to turn these contributions into funds that I am just now collecting from you. But with all the earnestness that I am command and in the name of the affliction which I have you shared for me, I implore you, in spite of your having contributed to this cause, to give all you can spare for the sake of those who are to-day without shelter, food and clothing in the land of Bihar. You must show to your brethren and sisters of Bihar, by your sharing your food and clothing with them that the same blood courses in your veins as in the veins of the Biharis. You can send your contributions to Bahu Rajendra Prasad, or you can send them to me and I shall see to it that every penny you give reaches the proper quarters.

For reasons given by the Government and for other reasons best known to them, many persons in their employ are prohibited, or they think they are prohibited from contributing to the Bihar cause. The orthodox people, who think that I am wrong against them and against the Almighty by engaging in this work do not give their contributions to this cause. Nor do I expect non-Hindus to contribute to this cause. Therefore, on behalf of afflicted Bihar my appeal is addressed to a much larger audience than those to whom the Mahajan appeal is addressed. Here, in the face of this great calamity over which we have no control but we forget this same of us are

compassionate and where sincere compassion that some of us are Hindus and others are non-Hindus, that some are orthodox and others non-orthodox, that some are Englishmen and others are not. Let us remember that we are all Indians getting the Indian grain and Indian living on the same Indian money. And as such let us all set our work with one will and absolutely unity. Let us supplement it a perfectly unobstructed manner the measures of relief that may be desired by the official world. Remember that there is the most essential element in the present moment. I shall be glad to know that my appeal has not fallen on deaf ears. I want you to remember that not many years ago, when floods had ravaged the whole land, the whole of India had come to your rescue. Now is your turn to run to the rescue of Bihar.

There is here a vital connection between the Bihar calamity and the unreachability campaign. The Bihar calamity was sudden and accidental reminder of what we are and what God is. But unreachability is a calamity handed down to us from century to century. It is a curse brought upon ourselves by our own neglect of a portion of Hindu humanity. While the calamity in Bihar damages the body, the calamity brought about by unreachability strikes the very soul. Therefore let this Bihar calamity be a reminder to us that while we have a call a few more brotherless here, we should surely ourselves of the unreachability of our people. Our people are still close hearted.

NO SACRIFICE TOO GREAT

[Gandhi delivered the following speech before the public meeting at Calcutta on the 14th inst.]

"As I have said from many a platform after entering Malabar, if there was a map of unreachability made for the whole of India, Malabar would be marked as the blackest spot in all the land, and no matter what to-day I suppose you will admit that you will have to plead guilty to the charge. Thus if you are convinced of the sin of Malabar, as confessedly you are convinced, by the very fact of your giving me this purse, you will admit that Malabar has to make the greatest repentance in order to rid itself of the greatest sin it does not realize, and it might not to matter, the least little bit that some of you who are named men do not originally come from Malabar. Those who make their livelihood or their fortune in Malabar should realize that every penny they get is tainted with this sin. Therefore, in the matter of repentance and repentance they stand seventh as the same feeling as the original Malabarians.

This morning they took me to a most beautiful hotel Malabar they took off my the hills with most comfortable scenery. There I was taken to a village called Kalpetta, and I recited a hymn—[I think it

was composed by Bishop Haber. But whether it was composed by him or some other Bishop, this is the line that I single out from that hymn for your edification. It is said that as he was approaching this Western coast of India, involuntarily this has come to his lips or to his pen: "Every prospect pleases, even stone is wise." I have no doubt that he had not this black spot of unaccountability in his mind when he wrote this line. The orthodox interpretation of this line is wholly different from the one that I put upon it. But poets you never let yourself over to cages of their own construction. Poets write for eternity. Their words are charged with a meaning of which they have no conception when they write or write them. Scattered houses come from plantations that Nature has designed for man in Malabar. But through unaccountability he has violated Nature and thus become vile. We have endeavored to designate God's highest creation, namely man. The work of man presents a beauty never to be surpassed by any striking beauty of vegetation. But the so-called savanna, Hindu or the so-called high class Hindus arrogated to themselves the right of representing a portion of Hindu humanity. They and we scored, however, vainly, as we shall presently see in a few years, perhaps. But man has left no stone unturned to suppress in the name of dignity itself, the soul of man by putting thousands outside the pale of manhood.

I will tell you what I saw to-day in Kulpura in the midst of the sparkling beauty of vegetation. I saw wild specimens of humanity, with a speaking silence. Please do not say hastily that is why they are unaccountable. I want you to think with me a little more deeply than possibly you are prepared to do and realize with me that for those unaccountably painful scenes you and I are responsible. These very men, in an hour or two if you desire, can be transformed into beings cleanly and outwardly as respectable as you and I may be. A little hot water or soap a little warm khaddar, and you will immediately find that they are just as respectable as you and I are. Internally, God alone can be the judge between them and us. It is quite possible, in fact, in my opinion it is highly probable, that we are much more sinful or much viler than they can be. Our slates are filled with writings not particularly creditable to us. These slates have still to be written upon. Are you now surprised that, when I saw these countrymen of mine, I involuntarily said in my mind to the poet, you were right in saying, "Every prospect pleases, even stone is wise"? Now, put your hands upon your hearts and tell me whether if you gave up all your wealth and all your education, every article of property of which they are possessed, it would be a sufficient reparation for the injuries that you have been partners in inflicting on these countrymen of ours? I wish

to suggest to you that you will be 50 servants of the Harijans when you have begun the act of reparation by donating all your possessions for their sake. But I know that is an ideal state of things, and I know also that, if I could possibly carry you along these highways, then India would again be truly a land of thirty scores of Gods.

But I am laboring under no such delusion. I consider myself a practical idealist. I take from human nature what is good and go my way. My business is to present to you the realities of the situation, to stimulate your intelligence and your conscience, to touch your hearts and then leave you to do the very best that you can possibly do for a cause so noble and so sacred as that of the Harijans.

I would like you, lastly, to realize that, if we, the so-called average Hindus, failed in this ultimate duty for the Harijans during this brief period of probation, Hindutva will be a thing of the past. History teaches us that many a civilization, many a culture perished beyond redemption because of the inherent weakness of the representatives of those by-gone civilizations. Do not, therefore, run away with the belief that Hindutva will be an exception and escape the impending doom of us, Hindus, prove unworthy representatives of the previous treasure that the Aryan have left for us."

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HARIJAN



EDITOR: R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh.

Vol. 11

MADRAS—FRIDAY, FEBRUARY 5, 1938

[No. 15]

To Subscribers

The Harijan begins one year of its existence with this issue. The subscribers and readers know the limits within which it is working. It devotes itself solely to the Harijan cause. Even so it contains all matters which may be considered to bring it in contact with the general world. It contains politics altogether. These limitations were essential, if it was to be a paper controlled by a prisoner. For reasons which I need not repeat here, though I am not a prisoner-in-law, I am conducting the paper as if I was one in fact. It can, therefore, naturally draw only those men and women who are interested in the campaign against untouchability and who would help in the same cause. If it is only to the extent of untouchability in the paper and thus bringing the only paper that is solely devoted to the cause of untouchability within the limits of the Harijan Sevak Sangh.

The subscribers know that it will not be concerned with a loss. I believe that the paper is able to

pay its expenses and to do this in a self-sufficient manner, therefore, binds the subscribers and readers to pay for it. The reader knows that, as it yields all advertisements other than the names of income. Therefore, the subscribers and readers are requested to send their subscriptions promptly to the Manager, Harijan, Tiruchennai Madras. The despatch of the paper will be automatically discontinued for those annual subscribers who fail to send their subscriptions after the expiry of two months after this. Those who had discontinued themselves voluntarily again will kindly inform this. We for the next year, if they will, will do it. The paper has provided an estimate.

The rate of the subscription is:

Inland Rs. 6

Foreign Rs. 10

M. E. GANDHI

WEEKLY LETTER—No. 13

ITINERARY

Jan. 21—Madras to Thiruvananthapuram, Rs. 45
Eranakulam, Rs. 107 Kumbakonam public meeting, Rs. 1487-5-6
Dindigul, 30 miles public meeting, Rs. 2765-1-10

Jan. 22—Dindigul address from Tamil Nadu Board Chairman, 4 miles road to Eranakulam, interview with Mangalam, Dindigul, 4 miles meeting with Nattar representatives, interview with Sankararam and Chellappa, Tirupattur, Rs. 2187-5-6
Puducherry, 36 miles public meeting, Rs. 1,115, Srirangapatnam, Rs. 276, Madurai, 27 miles, Rs. 625
Puducherry, by rail, 175 miles

Jan. 23, Coimbatore, by car, 41 miles—Madrass to Madurai, Rs. 1,071
Kannur, Rs. 715

Jan. 24, 25—Rest at Coimbatore.

Feb. 1—Coimbatore, interview with representatives of Adhivandha Jeeva Sabha of Coimbatore.

Feb. 2—Kallakudi, 17 miles—public meeting, addresses from the public and Nattar, Rs. 828-21-6
Coimbatore, 12 miles

Journey during the week, 375 miles

Collection during the week, Rs. 14,871-5-1

Total collections, Rs. 7,22,685-2-0

A CHANGE IN THE PROGRAMME

The programme for the first two days—our journey of 187 and 145 miles and a number of meetings and our functions to launch hurriedly gone through. On the second day heavy rain and strong winds added to the trouble, and on the 24th (Monday) morning Madurai at 11.15 on the night, instead of 6 on the morning as was expected. That night we over a halt and all saw the necessity of re-arranging the programme. The next day Gandhiji met the organisers and placed all against what he called "the mad rush." "They will not see to permit," he said. "I have other work to do, and I do not want it done in the days. Don't make me run after parties. I don't want to meet the workers, know their difficulties and acquaint myself with the work they are doing. The present programme is overestimated for that. It is too long and not designed only to collect money. I may even go to places where there is no need to be but but which are otherwise important for the cause."

NATTAR AND HARIJAN

The next day Gandhiji went to the Nattar area in the south-east of Tamil Nadu. The readers of Harijan may remember the report that we

came to him last year by the reports of Father Marjane's disputes and the part it played, in connection with several other things, in his determination to take the "Hijra" boat. The report of the district Harijan Ganga Singh presented to Gandhi is summarized in the following manner: "We have ascertained," said the report, "some confidence in the Harijans that there was an organized body now deeply interested in their welfare. They now naturally turn to us in their trouble." In the course of a conversation they presented to Gandhi, the Harijans of the area said: "We also expect you to use all your influence with our Khatia neighbours throughout this district, so that they may not resent our attempts to improve our position all round. It is basic feeding to us that even for the elementary right of dressing as we like and working with ornaments as we choose we have to pay a heavy price in broken bachelors, broken houses and loss of property. It is only if this problem is solved that there can be contentment in our hearts." Gandhi took the opportunity to meet leaders of the Khatias also and his impressions of the meeting are given elsewhere in this issue.

IN THE HILGERS

At Thakur Dasa has provided a week's rest for Gandhi at Coonoor in the Nilgiris. The rest is well-earned after countless travelling for over two months and a half. Coonoor is a beautiful health resort at an altitude of 5,000 feet, with a salubrious climate all the year round. The town is scattered over a number of beautiful hillsides with variegated scenery that is pleasing to the eye and cheering for the mind. It is an ideal place for quiet rest, and the only regret is that the star here is too dim. But Gandhi's rest is nothing but momentary. A doctor asked the other day, "Are you having good rest here, Mahatma?" You know," replied Gandhi, "Mr. John Lockhart declared rest a change of occupation. I am following that definition. From early morning till late at night, he busy with the idea of letters that have to be typed, trying to translate the answers, but if one is high hope of clearing the day, the new letters are pouring in from day to day before the old ones are disposed of. The numerous correspondents, who may be eagerly awaiting prompt replies, will have work and I tell them that many a time midnight at two had to be burnt for packing and replying to their letters after a whole day's travelling and standing of functions. Nevertheless, friends will be glad to know that Gandhi has cleared off to a great extent the arrears of sleep, if not of correspondence, and he is feeling a little fresher after the last days' stay here.

WITH HARIJANS

During the past few days Gandhi has met several representatives of the Harijans. I have already mentioned the self-respect policy and their

own against religion and of the several speeches made by Gandhi in reply to their vehement objections. At the Cape, a few of them saw him and had an interesting conversation with him, which I reproduce below.

"What is your programme with regard to the Harijan work?"

"My programme is to provide for them schools, hospitals, medical aid, facilities for water—generally to do everything that would put them on a par with others."

"What of Christian and Mohammedan untouchables? We want a programme affecting them also."

"I have no such grand programme applicable to all. But that I do not like it, but it is beyond my power to handle. It comes under the movement of Swamy. When Swamy comes, it will be applicable to all, to all the part of India. Swamy means among other things a reform of these wrongs."

"In South India, we know there are poor wages on hand and there are no fixed hours of work. Why do you not try to get for them more wages and fixed hours of work instead of appealing for temple entry?"

"These things do not arise out of untouchability, but out of other causes."

"The two questions are interwoven."

"I know they overlap each other. If I succeed in solving this question, I solve the rest. As a physician I know what to do. A physician finds the root of the disease and cures it. Similarly I treat the root of the disease."

"Of course you are much experienced than we are. But we feel that the Harijans want food for their stomachs and a social status. You merely harp upon temple entry."

"Surely you are wrong. You will find only a passing reference to it in all my speeches during the tour. But I cannot do without it."

"But do you not say that it is a movement of self-purification?"

"I do. There is no question about that. And that at Palluruthi is the planned term possible. The Harijans there accused me of planning for reform as a Hindu. I pleaded guilty. I do not hide my colours. They said that, if they got all economic facilities, everything would follow. I said it won't. And I can give you many instances in support of what I say. You may come temples if you like. You may not go to them. But you can't have the right to go and worship there. You may or may not work. Not all the Thelvas feel as you do. There were Thelvas at Palluruthi took me to a temple which was essentially a

HARIJAN

[PUBLISHED WEEKLY 9, 1934]

IS IT CRIMINAL?

Newspaper, the Harijan Committee have not to get involved in the matter of receipt of expenses. In some places, it seems the expenses have been almost half of the profits collected. That was an old expense already in one place. The houses included motor hire, printing and binding charges. As would I have asked for detailed and audited account of expenses. I have the fear that even the cost of printing addresses has been set against the profits. If so it amounts to no expense to a criminal misappropriation of profits made. The profits belong to the party. The cost of collection may be a proper charge against them where the committees are composed of poor people. In every case the profits should be handed over to the party, even if they may be passed will be returned to the committee concerned. This was the practice followed in India. In C. P. to be a fact as the cost of printing a copy was 10 paise, each being by private printer. The following may be taken as model by the committee in future.

1. The committee should be elected by the party employed.

2. Motor hire for local purposes should be minimized.

3. Motor hire for the party should be a purely charge upon the committee. In collection work those who are travelling at their own expense.

4. Printing charges should be incurred only with absolute necessity.

5. No decoration charges can be allowed to be defrayed against the profits.

6. The committee can address expenses be paid out of the profits fund. I have repeatedly told that addresses should be paid out of it. I know that they have, when they are spontaneous, a propaganda value of their own merit. But if addresses continue to be paid out of the profits, the no criminal propaganda value can be made. The leaders therefore, in the Harijan Committee of printing only their white, that are of interest and have a value of their own merit.

7. As some are saying the party should be a primary concern what they are meant to be a charge against the party. I strongly believe in the Committee that outside Harijan I have not known Committee having to charge the working expenses. And saying that my party is very big, an ending of 25 persons, even providing one meal is no light task in a poor country like India. It is necessary to

work comparatively as a whole and, being the home of the oppressed and the poor, naturally become, we are, habitually among underdogs; by who were before going to high to live in the their houses. Add to this the fact that the Government of the State, viewing their work, and their counteracting, as the movement and possibly similar restrictions from the Government authorities, heightened even more. From from having any dealings with me. The way to go on, is that in spite of the vague or justified moral that high placed, the common people devoted to the meetings, even if it is a meeting, as never before, and not therefore, supposed that the poor members of Harijan Committee in some places in the country have had to look expenses from the party. But, in every meeting I meet, I receive the bill of fare. I would if it was rendered by a hotel keeper. The Committee know by this time that the simplest food only is expected. No roasts, no elaborate dishes, no special prepared. The largest item, I hear, is goat's milk and fruit. These might not to be provided in every place. In general, the cheap meals are taken in their homes in place. Milk and fruit may be provided on a scale of the morning meal. Fruit should be only local. Fruit and mango, I find is an extraordinary a medical necessity for several members of the party. Harijan Committee are not to be expected to provide them through private individuals, nor may they be allowed to spend what they like on the party. The Harijan Committee, as a charge of the party, should be left to decide what the bill of fare should be. Local Committee would be expected to provide the local dealers provide the necessary at least 10 paise.

In closing to remark is that all the working of the party are meant to be in the most collected and, therefore, have to spend the money taking greater care. The first thing that we would do our own. It is a matter of fact that without particular displays and demonstrations an money is to be got by means without business would be that we must do with it. Either the money given us as a result of expenditure of they are not. If they are such as ours, they will come spontaneously also. The money brought home to the working class. My experience of begging for public works over a period of more than 40 years. I cannot recall a single instance where there has been to a particular display. I have been by hand work, concentrated patient and gentle expenditure of a week or a month in the morning. I have been to which I had the privilege of collecting the Harijan office, undoubtedly in the address in the office, the most suppressed part of humanity on the face of the globe. It will prosper if a few rich men and women behind it. The whole money will be without much effect. Harms and will be work in the morning. And so each person has been given, concentrated.

H. J. Gandhi

Notes

The National Liberal Federation of India and Untouchability

On 27-12-1949 at the conference of the National Liberal Federation of India, held at the Dinkhale Hall, Madras, Ponnai Bahadur V. Bhaskaran Aiyangar moved the following resolution on untouchability:

"The National Liberal Federation of India, accords its fullest sympathy to the movement for the removal of untouchability and for the uplift of the classes concerned and earnestly appeals to all classes of the community to do everything in their power for its success."

and in his speech in support of the resolution made an earnest appeal from which the following are extracts:

"There can be no doubt, that the doctrine or practice of untouchability is the darkest blot on Hindu society. Untouchability, not to speak of untouchability, is practised by us, Hindus, has no parallel in any other country or corner of the world. It is only here that we find a nation which a large portion of our community regarded as being made for being approached, for being seen, for being spoken to and for being associated with.

It is unnecessary to go into the question how this doctrine of untouchability crept into our society. It seems to me wrong of us, that this movement should have established itself so heavily in a community according to whose religion and belief the human body is the prerogative of God.

I have heard authorities quoted in support of the various customs. But I firmly believe that our scriptures and Shastras are not so bad and that, properly interpreted and understood, they not only do not support the practice, but condemn it in no uncertain terms. Thus is, however, not the time or place to go into a discussion of the texts. Others have done it already and mark out that there is not sufficient warrant in the authorities for accepted traditions to regard a person as untouchable by mere birth. I dare say there are still persons who would not feel swayed about it, but argument, as you all know, may be tedious.

I believe, too, that according to the highest and best in our religion, untouchability as now practised is a gross and cruel and against humanity. But there are learned men who say, strongly that there is no cruelty at all in the practice of untouchability and that it is not at all based on the narrow theory and compassion. It appears that all the monks who are now engaged and vested in various duties here in their previous births or births, committed a serious sin and that it is the height of mercy and compassion to keep them as unapproachable, untouchable, untalkable and unassociated so that they may unobtrusively work off that sin in this birth and, at one birth, be not sufficient for it, in the least possible number of births. It is impossible, to leave this argument as an open question, but I may put them into question. I would ask them to stand in the shoes of the unfortunate unapproachable and consider how far they would then feel satisfied or pleased if the argument was advanced against them. Do unto others as you would be done by is the moral test of right conduct laid down in all religions and creeds, and I would simply ask these applications in considering our duty towards the so-called untouchables.

You all know that Mahatma Gandhi, who is now standing every word of Hinduism, is in no spirit of untouchability from Hinduism. He called this movement a religious revival. In other words, he said, which essentially appeals us to a God-tyranny done, but all ungrateful and wrong thought on this point. Professor Radhakrishnan has insisted on clear lines which the leading communities which have given into it are at once done away with, the entire religion may then perish, leaving not merely our sacred land, but the entire world, very much poorer for its disappearance. It is, therefore, up to all of us to take our part, small or big, according to the capacity of each, in eradicating this disease of untouchability.

One point which I would like to draw your attention to is that this movement for the purification of the down by the removal of untouchability and the uplift of the so-called untouchables is by no means a social or revolutionary system. A study of the history of Hinduism will reveal that there have been many such and there, whenever necessary, such purifying movements in the past by acknowledged leaders of our faith. As a disciple of the famous Ramana and standing within such a short distance from the sacred place of his birth, I beg leave to point out that, so far back as over five years ago, he felt for the low and the down-trodden and did all he could for their moral and spiritual uplift. At that time, the highest truths of our religion were kept a close secret among the few initiated and were not open even to the vast multitude, but he broadcasted them to all irrespective of caste or creed, in the language in which they could most easily understand and follow them—the best thousands of followers among the peasants or untouchables, whom he has given the name called Tiruvalluvar or son of washed ones. Ramana's disciples also continued to carry his torch of knowledge, love and spirituality among the Depressed Classes until, by effort of time, and the gathering in of pupils and supporters, it became clear and decided to close. I can refer you to the teachings of Ramana and his successors to show that they aimed for greater calm in knowledge, devotion and spirituality than to look in eliminating the work of men, and I can also relate authentic incidents from their lives to establish that they aimed up to their working, but I do not attempt it now for want of time. My chief object in making the best reference to Ramana and his successors is to show that the cry which is often raised in answer to the movement for the removal of untouchability, namely, that it is opposed to Brahminism and Varma-dharma is untenable. Ramana and his successors were undoubtedly Brahmins and Varma-dharma and yet they did not hesitate to disregard untouchability to such an extent that they not only took disciples from the untouchables but acknowledged the evolved among them as their Acharyas and paid them homage accordingly.

Not only from the point of view of true religion but from the point of view of moral, social, equity and good government, we are bound to see to the removal of untouchability.

We have been complaining that in other parts of the world, too, Indians are treated as if we were untouchables. We never failed first, to notice our lower in order. Inevitable questions have been put in this matter. But, if we are to take our rightful place among the peoples of the world, it is absolutely necessary that we should have the usual custom of unapproachability and untouchability from our ranks.

2000年11月21日

themselves, but they are not themselves, and I know
 this, because I have seen others. They are not
 themselves. It is not their own, but a
 common thing, and both the same. Both are
 almost certain, and both are certain. They are
 suffering, and I have not yet seen them. The
 people needed some, and they are not. When their
 power is given. The school for being, and I am
 on behalf of the local people. I took a long ride with
 the Marjans. Their eyes are a road to see a state
 more of the heritage, and I am on them by nature.
 The readers of Marjans are further with them. On
 my way back, I am a delegation of Marjans who
 employed me with gardens and counsel. I told
 the leader about the Marjans' complaints. He gave
 advice and advice, and I am. This was a fortune
 of what was in store for me at Dushanbe, where I
 was to meet a party of Marjans by appointment.
 They were over and over. I gave them advice
 and led an extensive meeting and illuminat-
 ing conversation. 'Citizens' was the only position
 for the influence, and I am. I am being met
 with the Marjans' though it is a long road from
 place to place. 'Now a day we don't interfere with
 their manner of doing, except for certain festival
 days' replied the old leader, and the party spoke
 cheerfully but not so freely.

'What what right have you to demand that I dress for you day and night?'

¹² "Look, this machine learned all about its fathers' lives. Fathers!" This old man replied.

budgeting must also regulated year draft
of interest

"Why not? We have to deal with many things that the higher codes prescribe for us, and the Germans have to deal with us."

* You need not submit to anybody's definition. There is no higher and no lower". I replied,

¹ "Have you that?" The Hariguns cannot be allowed to cross the lands prescribed by custom," the old man insisted.

"But, surely, you won't adhere to a vision which is manifestly bad," I gently remonstrated.

Prompt uses the reply, "Who is to judge what is best for me? All wisdom must be good, because it comes from our Fatherhood."

I had an argument against them. I accepted my defeat. But I warned the old men and my other lieutenants that many customs had gone, and what they refused to do now voluntarily and gratefully they would be obliged reluctantly to do later by pressure of our standards. In spite of the persistence of the old leader, the contribution was carried on with good humor and ended with a collection for the children of Belov.

There is much and glorious work for the young worker to do. The old man knew that in his own case, but he constantly thought that he must defend the individual.

H. A. J. G. van den Broek

¹⁰⁰ www.mps.miami.edu/CRJ/CRJ.htm

It is a village, 1000 ft. east of the spring, known as Thany, or Thanyachak, a village on the edge of a great plain, 5 miles from Thany. It is a village of 1000 people.

11. Some members of our wonderfully good pleasure
has often enjoyed good conversations. The group
Walter and Thuyang are not new to us, at all,
and in the name of Mrs. Harpuz. There now to me
I had the pleasure of meeting him and having long
conversations with him while he was on the island.
It was at that time that I came in close contact
with many believers and Thuyang. I met the workers
and had many friendly conversations with them. I
have very pleasant recollections of the afternoon
I spent with them without exception. Since their
constant correspondence has been kept up between
them and myself. What some have feared from
the time I have returned, that affection has not
suffered in any way. I measure that affection,
therefore I am glad that I am once more on page
with

I have carefully read the whole of your address. All the remarks that you have made about the institution of Christ, as you have interpreted it, have my fullest sympathy. But you know from your statement that the vast majority of questions in this world have at least two sides. They appear symmetrically and have different meanings when you consider as it is based on naturalism, and on revelation of the divine and we cannot read the same passage in the same way.

that can be represented as correct though it is a distorted law which we may not break except at our own risk. There are many laws of Nature, which are still hidden from us. That does not mean that they are not in existence or that they do not operate in our lives. The law of cause was discovered by one sage twenty eight ages ago, and, as I have understood and interpreted it, it has appeared to me a wholly fundamental law. But like many laws and instruments of Nature, that law of cause has been distorted, and we see it today in its hideous form. Man himself has discovered it and made it doubly hideous by turning it into a religious dogma. Karma is not an economic law. But my serious conviction that if the whole world followed that law the strife that we are witness to would come to an end. It might be merely a law of comfort, never of distress.

But I have not spoken here to give you a different opinion on the last of years. I simply want to say that I am in full agreement with you in your fight against totalitarianism. I expect, under a few remarks that it has corrupted not Hindu society alone, but has affected other societies also. Its unbridled superiority of one class over another is a poison slowly killing us. When Mahatma Jinnah became possessed by dreams of one caste over religion and one God, he led, in my opinion, in other meaning on his road. He said, 'I will not tolerate the superiority of superiority as the part of anybody.' I do not recall in my many discussions with him that he had worth out to any society.

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